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Annotations *William*
VPON THE
FIVE BOOKES OF
MOSES, AND THE
Booke of the PSALMES.

WHEREIN THE HEBREW WORDS
and sentences are compared with, and explained by the
ancient Greeke and Chaldee versions, and other Records and Monuments
of the Hebrewes: But chiefly by conference with the holy Scriptures,
MOSES his words, lawes and ordinances, the Sacrifices and other Legall
ceremonies heretofore commanded by God to the Church
of ISRAEL are explained.


With an Advertisement touching some objections made against
the sinceritie of the Hebrew Text, and allegation of the Rabbines
in these ANNOTATIONS.

As also Tables directing unto such principall things as are
observed in the Annotations upon each severall Booke.

By *H. Ainsworth*

LVKE 24. 44.

*All things must be fulfilled which are written in the Law of MOSES,
and in the Prophets, and in the Psalmes.*

L. Moysey  1820

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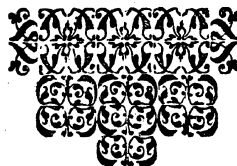
ANNOTATIONS

Upon the first book of Moses,
called

GENESIS.

Wherein the Hebrew words and sentences, are compared with, &
explained by the ancient Greek and Chaldee versions:
but chiefly, by conference with the
holy Scriptures.

By H. A.



*Moses commanded us a Law; the inheritance of the
Church of Iakob. Deut. 33. 4.*

*Remember the Law, of Moses my servant: which I com-
manded him in Horeb, for all Israel; with the Statutes
and Iudgments. Malach. 4. 4.*

*

Imprinted in the yeare

1621.

*A Preface concerning Moses writings, and
these Annotations upon them.*



Moses the man of G O D, and first writer of holy Scripture, was an Hebrew born in Egypt, about 1431. years after the creation of the World : and before our Saviour Christs coming in the flesh, 1496. years. He was the son * of Amram, the son of Kohath, the son of Levi, the son of Iakob, the son of Isaak, the son of Abraham our father, in the seventh generation, as Enoch was the † seventh from Adam. When he was borne, he had a ‡ divine beauty upon him : he was marvelously saved from death, being drawn out of the water, and therof had his name; he was nourished by K. Pharaohs daughter for her own son; learned in all the wisdom of the Egyptians, and was mightie in words and in deeds. Fourty yeares he lived in Pharaohs court; which † then he left, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of syn for a season, esteeming the reproch of Chrill greater riches then the treasures of Egypt. Fourtie years * he was a stranger and shepherd in the land of Madian, from whence God called him, to feed Iakob his people, and Israel his inheritance. Which thing he also did with all † fidelitie fourtie years, being ‡ in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us: and he † commanded us a law, which is the Inheritance of the Church of Iakob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew * face to face : and dying 120. years old, (but his naturall strength not † abated,) he was buried of God, no man knowing of his sepulchre unto this day.

He wrote the law, in five bookes; conteyning a brief † history of things past; a † covenant between God and his Church then present; and † a prophesie of further grace to come, which now is exhibited by Iesus Chrill. In his first book, he wrote the † generations of the heavens and of the earth, and of mankinde : which we therefore (of the Greek word) call *Genesis*, that is, *Generation*. In the second, he set down the *Departure* of Israel out of Egypt, with the Covenant which God plighted with them, the same year that they went out : which book therupon is named *Exodus*. In the third, he described the sacrifices and service of God, under the Leviticall priesthood; called accordingly *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, & of their journeyes from Egypt to Canaan, with the order wherein God settled that Common-wealth of Israel, whiles they were traveling towards their Rest: which book is therefore called *Numbers*. In the fift, he wrote a repetition of the Law, and covenant, which God had given unto Israel, & the confirmation of the same: whereof it is named, (according to the Greek,) *Deuteronomie*. In the propounding of all these things, Moses hath * a veil drawn over his bright and glorious face: for in the histories, are implied † Allegories & in the lawes are † types and shadowes of good things that were to come, the body whereof, is of Christ. In *Genesis*, (which historie enlith with the going down of Israel into Egypt,) we have the Image of a natural man, fallen from God into the bondage of syn. In *Exodus*, is the type of our regeneration, and state renewed by Iesus Chrill. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spirituall warfare; whereunto we are mustered and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the conduct of Iesus the son of God.

The things which Moses wrote, were not his owne: but the † Law of the Lord. by his hand : to him * the Prophets alter, bare witnesse. Our Saviour also approveth of

Moses,

* 1. Chro. 6.
1. 2. 3. & 2.
1. & 1. 34.
† Jud. v. 14.
‡ Act. 7. 20.
1. 11. Exo.
2.
1. Act. 7. 23.
H. b. 11. 24.
1. 26.
* Act. 7. 29.
30 Exo. 3.
† 1. N. m. 11. 7.
‡ Act. 7. 38
† 1. Dent. 33. 4.
* Deut. 34.
10.
† Deut. 34.
1. 6. 7.
† Gen. 1.
C. 6.
† Exo. 24. 4.
1. 8. & 6.
† Deut. 18. 15.
† 1. Job. 5.
46. & 1. 17.
† Gen. 2. 4.
† 1. 1. & 6.
* Exo. 34. 30.
— 35. 2. Cor.
3.
† Gal. 3. 24.
† Heb. 9. 9.
† 10. 1.
Col. 2. 17.
1. 2. Coron.
34. 14.
* Psa. 103.
Dan. 9. 11.
Mal. 4. 4.

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Luk. 24. 25 Moses, and of * all that he spake and wrote : what t he sayd, was the commandement
 4. of God; and what God spake t unto him, the same is spoken t* unto us : him there-
Mark. 7. 9 fore we are willed to heare, which who doth not, will not bee perswaded, though
Mat. 15. 3. one rofe from the dead : *Luk. 16. 29. 31.* But because his writings were the t Old
Mat. 11. 26 Testament, under which the New was veiled; and which many reading, even to this
Mat. 22. 31 day have a t veil layd upon their hart, so that they cannot fatten their eyes upon the
12. Cor. 3. end of that which is abolished: therefore God sent the Prophets following yea his own
 4. Son, and his Apostles, to open and explain the mysteries, which Moses had closely, &
 1. *1. Cor. 3.* Son, and his Apostles, to open and explain the mysteries, which Moses had closely, &
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all t with unveiled face behold as in a glasse, the glory of the Lord, and perceive how
 17. the law was given by Moses, but t grace and truth is come by Iesus Christ.
 1. *1. Cor. 3.* The literall sense of Moses Hebrew, (which is the tongue wherein he wrote the
 1. *1. Cor. 3.* Law,) is the ground of all interpretation; and that language has figures and propri-
 1. *1. Cor. 3.* eties of speech, different from ours : those therefore in the first place are to be opened;
 1. *1. Cor. 3.* that the naturall meaning of the scripture being knowne, the mysteries of godlinesse
 1. *1. Cor. 3.* therein implied, may the better be discerned. This may be attayned in a great mea-
 1. *1. Cor. 3.* sure, by the scriptures themselves; which being compared, doe open one another.
 1. *1. Cor. 3.* For dark and figurative speeches, are often explained, as, When God sayth, *I live: Nu.*
 1. *1. Cor. 3.* 14. 12. 18. this we are to understand as an oath : for elsewhere he sayth, *I have sworn by*
 1. *1. Cor. 3.* *my selfe, Esa. 45. 13.* and to expresse this, Paul allegeth it, *I live: sayth the Lord, Rom. 14. 11.*
 1. *1. Cor. 3.* Also when he sayth, *I am the LORD that healeth thee, Exod. 15. 26.* hereby he intendeth
 1. *1. Cor. 3.* the pardoning of our synns : for where other scriptures speak of healing his people, E-
 1. *1. Cor. 3.* *sa. 6. 10. Mat. 13. 15.* elsewhere it is interpreted, the forgiving of their synns, *Mark. 4. 12. So,*
 1. *1. Cor. 3.* *he roled himself on the Lord, Psal. 22. 9.* is in plainer speech, he trusted, *Math. 27. 43.* and
 1. *1. Cor. 3.* Christ who should be an ensigne of the peoples, *Esa. 11. 10.* is under that phrase prophes-
 1. *1. Cor. 3.* sified, to rule over the nations, *Rom. 15. 12.* When Moses sayth, God smote the Sodom-
 1. *1. Cor. 3.* ites with blindnesses, *Gen. 19. 11.* he meaneth very great or extreme blindnesses, not d by
 1. *1. Cor. 3.* that word in the plurall number : as where the Prophet mentioneth weeping of bitter-
 1. *1. Cor. 3.* nesses, *Ier. 31. 15.* the Apostle expoundeth it, *weeping and great mourning, Math. 2. 18.* So
 1. *1. Cor. 3.* when he teacheth us to swear by the name of the Lord, *Deut. 6. 13.* under it, he im-
 1. *1. Cor. 3.* plieth the confession of his name and truth : as when another Prophet speaketh in
 1. *1. Cor. 3.* like sort of swearing, *Esa. 45. 23.* Paul expoundeth it, *Confessing unto God, Rom. 14. 11.*

Of times we shall see in Moses and the Prophets, a defect of words, which reason
 teacheth are to be supplied, as *Adam began in his likeness, Genes. 5. 3.* that is, began a son.
 The Scripture sheweth us to supply such wants: as, *I the God of thy father, Exod. 3. 6.* that is,
 I am the God, *Mat. 22. 32.* Samuel sayth, *Voxa put forth to the Ark, 2. Sam. 6. 6.* an other
 doeth explain it, *Voxa put forth his hand to the Ark, 1. Chron. 13. 9.* One Prophet writ-
 teth briefly, *I with scorpions, 2. Chron. 10. 11.* an other more fully, *I will chastise you with*
scorpions, 1. King. 12. 11. One sayth no more, *In the fourth moneth, in the ninth of the month, Ier. 51. 6.*
 an other supplieth the want thus, *In the fourth moneth, in the ninth of the month, Ier. 51. 6.*
 So, *thy servant hath found to pray, 1. Chro. 17. 25.* that is, hath found in his heart to pray, *2. Sam.*
7. 17. and many the like. Here men may see the reason, why translators doe sometime
 add words (which are to be discerned by the different letters): for the original tongue
 affecteth brevity; but we desire and need plainnesse of speech. Yea this may help in
 weighty controversies: as, *Iesus took bread, and blessed, and brake, Math. 26. 26.* here some
 imagining a transubstantiation of the bread, blame those that translate, *he brake it*, as adding
 to the scripture: whereas such additions are necessarily understood, many a hundred time
 in the Bible; and the same Apostle elsewhere sayth, *Christ blessed and brake, Math. 14. 19.*
 when an other writeth, *he blessed them and brake, Luk. 9. 16.* which a third Evangelist ex-
 playneth,

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playneth, *he blessed & brake the loaves (or bread) Mark. 6. 41.* again he sayth, a man shall
 leave father and mother, *Mat. 19. 5.* when Moses plainly sayth, *his father and his mother, Gen.*
2. 24. But (such u. all defects, all of any judgement, will soon underlie n d.

On the other hand, but more seldome, there is an abundance of words, (though
 not in vaine,) which in other languages, may be made fewer; and the holy Ghost ap-
 proveth it. As where Moses writteth, *a man a prince, Exod. 2. 14.* Stephen sayth onely
 a prince, omitting the word *man, Act. 7. 27.* So one Prophet saith, *men shooters, 1. Sam.*
31. 3. another sayth but shooters *1. Chron. 10. 3.* Elly sayth, *a man of his counsel, Esa. 40. 13.*
 Paul abridgeth it, *his counsellor, 1. Cor. 2. 16.* And one sayd saying on this manner, *1. Chron.*
18. 19. or, one sayd on this manner, *1. King. 22. 20.* vvith sundry other of like sort.

But the charge of names, words, and letters; as also of number, time, person, and
 the like, is very frequent, and needfull to be observed. As Moses calleth a man, *Iob. Gen.*
46. 13. elsewhere he nameth him *Iafub, Num. 26. 24.* *Abiel, Gen. 46. 21.* is by an other
 Prophet named *Iediel, 1. Chron. 7. 6.* *Nebuchad-necer, 2. King. 25. 1.* is also *Nebuchad-*
rezar, Ier. 51. 4. *Iether an Ismaelite* (by nature) *1. Chron. 2. 17.* *Isitra an Israhite* (by grace)
2. Sam. 17. 15. *Heshea* is called also *Iehoshua, Nu. 13. 16.* & *Ieshua, Ezra 3. 2.* in Greek *Iesus,*
Act. 7. 45. *Enemie, 1. King. 8. 37. 44.* is written *enemies, 2. Chron. 6. 28. 34.* *iniquities, Ier. 31. 34.*
is iniquities, Ier. 8. 12. And contrariwise, Matthew sayth, they brought the Aile and
 the colt, and put on them their clothes, and set Iesus upon them, *Mat. 21. 7.* vvich M rk
 sheweth to be meant of the Colt onely, and that Iesus layd upon him, *Mark. 11. 7.* So, the
 theeves are sayd to revile Christ, *Mat. 27. 44.* vvhen one of them did it, *Luk. 23. 39.* Like-
 vvise, *heare yee, but understand not, Esa. 6. 9.* or, *ye shall heare but shall not understand, Mat. 28.*
26. and, the vvay before me, *Mat. 3. 1.* or, the vvay before thee, *Math. 11. 10.* *Smite thou the*
sheephead, Zach. 13. 7. vvich Christ citeth thus, *I will smite the shepherd, Mat. 26. 31.* and,
I took the thirtie pcedes of silver, Zach. 11. 13. or, they took them, *Mat. 27. 9.* Of vvich
 changes there are many, and of great use, throughout the scriptures.

Questions are as in other languages, so in the holy tongue, used for earnest affir-
 mations, deprecations, denials, forbiddings, wishes, and the like : as, vvhen the people
 sayd, *Why should we dye? Deut. 5. 21.* it vvvas both an affirmation that they should dye,
 and a prayer against it. The scripture openeth it selfe: as, *why doest he speak blasphemies?*
Mark. 2. 7. vvich an other Evangelist writeth, *this man blefsh meth, Math. 9. 3.* And, *art*
thou come to torment us? Mat. 8. 29. vvherein was implied, *I pray thee torment me not, Luk. 8. 28.*
 So, are they not written? *2. King. 10. 20.* is assumed, *behold they are written, 2. Chron. 32.*
 32. & that vvich the Prophet averreth *All these my hand hath made, Esa. 66. 1.* is turned
 into a question; *hath not my hand made all these? Act. 7. 49.* Again, vvhen God sayd to
 David; *shalt thou build me an house? 2. Sam. 7. 5.* he meant, *thou shalt not build, 1. Chron. 17. 4.*
 when Christ sayth *how shalt Satans kingdom stand? Mat. 12. 26.* he meaneth, *it cannot stand,*
Mark. 3. 26. and, *think yee that I am come to give peace? Luk. 12. 51.* is as if he had sayd, *think*
it not? Mat. 10. 34.

I vvill passe on to a few more observations. When speech is of many, vvhere one
 is principal: the scripture setteth it down, either as of one, or of many indifferently.
 As, *heare thou the word, 1. King. 22. 19.* or, *heare ye the word, 2. Chron. 18. 18.* *And they killed,*
2. King. 25. 6. or, *the King of Babel killed; Ier. 52. 10.* David offered, *2. Sam. 6. 17.* or, they
 offered, *1. Chron. 16. 1.* *They made peace with David, and served him; 1. Chron. 19. 19.* or, they
 made peace with Iffael, and served them, *2. Sam. 10. 19.* So, Peter sayd unto Christ, *Mat. 15.*
 15. vvheras an other Evangelist sayth, his disciples asked him; *Mark. 7. 17.* And, *couldst*
not thou (Peter) watch? Mark. 14. 37. or, *couldst not yee (my disciples) watch? Mat. 26. 40.*
 By this, vve may gather the reason, vvhy Christ at other times spake to Peter singu-
 larly, that which was intended also to the rest, in *Mat. 16. 17. 19.* compared with *Iob.*

[illegible]

But sometime general words are used, which are not so
streyn: as, all *Israel* went up with David to Baalah, 1. Chron. 13. 6. meaning, all the peo-
ple that were with him, as another Prophet explyneth it, 2. Sam. 6. 2. So Christ healed all
that were sick, Mat. 8. 16. that is, all the sick that were brought unto him, or, as an o-
ther Evangelist sayth, Many that were sick: Mark. 1. 34. Thus all is used for very many.
Mat. 21. 26. Luk. 11. 17. Phil. 2. 12. Gen. 41. 57. none, for very few, Jer. 8. 1, 1. Cor. 2. 8. no
thing, for very little, Job. 18. 20. All. 27. 33. Or, with other special reffraynt; as, o-
ber fulness, have we all received, Job. 1. 16. that is, all we which beleeve, and the like.

It is needfull for us to understand, that as the scriptures are of Gods, whatsoeuer is written in them, is written unto all of us: this will increase our faith, & our confidence. If any doubt hereof, the Evangelists shew it: for when one writeth, God *spoke* unto *Moses*, *Mat. 12. 26.* on another sayth, it was *spoken* unto *you* by *God*, *Mat. 22. 31.* Again, *Moses* sayd, *Mat. 22. 24.* it is much as, *Moses wrote unto us*, *Mat. 12. 19.* So Christs blood shed for many, *Mat. 26. 28.* is applyed in particular *shed* for *you*, *Luke 22. 20.* If men would thus mind, all the precepts and promises in the Bible, is too generally fetten them in goddnes: now, the Lord complaineth of the contrary. *I have written unto them the great things of my law, but they are counted as a strange thing.* *Hos 8. 12.*

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or faints departed : whereas the phrase there, meaneth not *prayer* at all, but to be
named of them as their children; as by other scriptures compared, may be seen : *Dei*,
9. 19. *Eph* 4. 1.

NEXT I sum up here the scriptures themselves, I compare the Greek & Chaldee versions; the first of them being in the world before Christs coming in the flesh; the other, soon after: both of great authority, especially the Greek, honoured even by the Apostles in their oftentimes following not only the words, but even the Theological exposition. Of many, I will produce these few examples. In Esai. 11. 10. Christ is proclaimed for an ensigne of the peoples: this the Greeke very explyneth, to rule over the nations; and so dooth Paul allege it, in Rom. 15. 12. In Prov. 3. 34. God scorneth the scoffers; the Greeke translateth, he despiseth the proud; and Iudas followeth their very words, lam. 4. 8. In Prov. 17. 31. the righteous is recompensed in the earth; the Greeke sayth, he is lawfully payed; and Peter sayth the same, 1 Pet. 4. 18. In Esai. 42. 4. the eyes wait for him; he is lawfully payed; and Peter sayth the same, the Gentiles shall trust in his name; and the holy Ghost approveth this, in Act. 12. 21. When Moyses sayth of man and wife, they shall be one: fith, Gen. 2. 4. the Greeke addeth, they two; and so the words are cited in Mat. 19. 5. 6. Eph. 10. 8. Eph. 5. 31. 1 Cor. 6. 16. Where Christ sayth (in David) my cares thou hast digged (or opened) Psal. 40. 7. the Greeke expoundeth it, a body thou hast fitted me; and the same words Paul bringeth as scripture, in Heb. 10. 5. So many Greeke words are found in the Apostles writings, according to the Greek version of the Prophets; as Arias, in Jude praiseth in 1 Pet. 1. 9, from Esai. 42. 12. and 43. 21. & 63. 7. Thaumázōntes propterea, in Luke vers. 16. are such as regard, accept, or honour the persons of men; from Deut. 10. 17. Prov. 11. 14. Job. 22. 8. Kybernetēs, Counsellors (that is Counsellors) in 1 Cor. 12. 28. from Prov. 11. 14. & ver. 18. & 24. 6. Admonitas adixia, in Luk 16. 9. is false (or deceitfull) riches, opposed (in ver. 11.) to the true, as the Hebrew Sheker, is often turned Adixia: Psal. 119. 29. 69. 104. 163. Wheretore as occasion is offered, I observe sundry things from the Greeke translation, which serve far the better understanding of Moyses text: and other scriptures that have reference to the same.

Concerning the Chaldee paraphrast, and other Hebrew doctors of the ancienter fort, and some later of best esteem for learning, as *Maimoni*, or Rabbi Moles ben Maïmon, (who abridged the Talmuds), and others; I allege their expositions for two causes: the one, to give light to the ordinances of Moses touching the external practices: the other, to give light to the ordinances of Moses touching the internal practice: the one, to the common wealth of Israel, which the Rabbines did record, and without whose help many of those legal rites (especially in Exodus & Leviticus) will not easily be understood. By their records also, many particulars about the Passover which Christ kept, *Matth.* 26. the *Pessachfest*, which the Pharisees wore, *Matth.* 23. and other things mentioned in the Evangelists, may more clearly be declared: whereas the annotations on Exodus 12. & Exodus 13. 9. As for the theological exposition, therein the later Rabbines are for the most part blind; but we are enlightened by the Apollis of Christ, who e writings, (especially Pauls) doe unfold the mysteries of the law. An other reason why I cite the Rabbins, is, to show how many words, phrases, and points of doctrine, they say from the new Testament; though sometimes to the condemning thereof: And so the testimony of the adversary against himself; heelpeth our faith. Examples may be seen in the annotations themselves; some few I will here touch. The first of judgement, or iudgment of the great day, *Iude. vers. 6.* was used of the godly Jewes, signifying the opinion of the Sadducees, as *loma dina rabba*, in the Chaldee on *Plaine.* 50. 3. in many other places. So Paradise for heaven, *Genna* for hell; as Christ useth them, are common in all the Rabbines; and the Second death, *Rev. 20. 8.* is used by Jonathan (a Rabbinne of the Apollis age,) on *Ezechiel.* 55. 6. 15. where he dameth his owne people to the

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the second death. Christ is called the *Word*; Job. i. 1. so by the Chaldee paraphrast on Ps. 110. 1. and many a time besidde. The Divil is called the *Accuser*; Rev. 12. 10. so R. Menaschem on Lev. 5. 1. speaketh of the *Serpent the Accuser*. Paul nameth Abraham *the heyr of the world*; Rom. 4. 13. So doth R. Bochai, fol. 23. The Apostle calleth Circumcision, *a seale*; Rom. 4. 11. to doe the Jewes in their prayer which they use at circumcision, *Maimony, treat. of Circumc. chap. 3.* And whereas they that deny the baptising of Infants, plead that circumcision was a carnall signe of carnall promises to a carnall seed: the Jewes own testimonies doe abundantly refute this error, as is shewed after, on Gen. 17. Christ baptizeth with the holy Ghost and with fire, Mat. 3. 11. *It is sayd by our Rabbines of happy memory, that the holy blessed (God) baptizeth with fire*, sayth R. Menaschem on Levit. 6. Christ our high priest is on the right hand of the throne of the majestie in the heavens, Heb. 8. 1. and by the Rabbines doctrine, *Michael is the great Priest that is above, and offereth the soules of just men*; R. Menaschem on Lev. 1. & 6. chap. Maimony (in *Misneh*, in *Biath hamikdash*, chap. 6. S. 11.) sheweth how the great Jewes were wont to fit in a chamber of the Temple, to judge and try the Priests, both for their genealogies, and for their blemishes. What priest soever was found disallowable by his genealogie, he was clothed in black, and so went out of the priests court in the Temple; and who so was found perfect and fit, he was clothed in white, and went in and ministered with his brethren. This giveth light to that saying of (Christ in Rev. 3. 4.) *they shall walk with me in white, for they are worthy*. So the names of *Lamnes* & *Lambres*, the forcerers of Egypt, cited by Paul, in 1. Tim. 3. 8. are recorded in the *Talmud*, and other Jewish writers, as is noted on Exod. 7. 11. Wherefore the evidence brought fro the learned Jewes, will help both to understand some scriptures, and to end some controversies. But *Jewish* forbidden fables, of which there are too many, them I pass over as unprofitable: some things also I note from them, not as approving them my selfe absolutely, but leaving them to further consideration of the prudent.

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needless to repeat: and the rather for brevity, which is requisite in annotations.

The testimony of Heathen writers, I allege more sparingly also; as of whom we have least need. Yet Paul had occasion † sometimes to cite them: and we likewise may have use of their sayings; both for ancient histories, and religious exercises, and for the witness which they beare unto the truth of God.

Finally, in all this labour, I desire the furtherance and firing up of people in the study and understanding of Gods law. Wherein, though some things are brief, some things dark and hard to be understood, yet many things are by a little direction, made easie to the prudent. And let not the varietie of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greek; to teach us both the ample wisdom comprised in that mother tongue; and that any words may be used, which expresse the true meaning of the text unto our understanding. The *Minchah* or *Meat-offering*, (as we English it,) in the law, is turned into Greek, *Thusa*, *Sacrifice*, *Ath.* 7. 42. from *Amos* 5. and *Prophora*, *Oblation*, *Heb.* 10. 5. from *Ezek.* 40. The Hebrew word *Pinnah*, *Ezek.* 40. 3. is *Sutheno*, to *Make straight*, *Joh.* 1. 33. *Hetizmaro*, to *Prepare*, *Mat.* 3. 3. and *Kataf*, *Receive*, to *Make ready*, *Mat.* 11. 10. That one phrase of *Moses* in *Deut.* 25. 5. (*when a kin loy*) and *he have no son*; is by three Evangelists translated three ways, *al good*; *having no children*, *Mat.* 22. 24. and *leave no children*, *Mark* 12. 19. and *he dye childless*, *Luke* 10. 28. Yea one Hebrew word *Sorer*, in *Ezek.* 65. 2. is expresse of *Paul* by two Greek words together, *Apeithomna*, and *Anitegona*, that is, *Disobedient* (or *unperswaded*) and *gainsaying*, *Rem.*

The Preface.

10. 21: the one noting the rebelliousnes of the hart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnes of matter, which the originall tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the *Law hath sevenie faces*. (that is, 70. manner of wayes to be opened and applied) and all of them truth: R. Menachem on Gen. 29. & Exod. 21.

But forasmuch is my portion is small, in the knowledge of holy things; let the godly reader try what I set down, and not accept it, because I lay it: and let the learned be provoked unto more large and fruitfull labours in this kinde. The Lord open all our eyes, that we may see the marvelous things of his Law.

Henry Ainsworth.



The summe of Genesis.

THe first book of Moses, sheweth the Generation of the World; the Corruption thereof by Syn; the Restauration promised in Christ, the Government of the old World, 1656. years, till it perished by the Flood; and of the World that now is, (especially of Gods Church therein) 713. yeares moe, till the death of Ioseph.

The Generation.

GOD, in six dayes, createth the World, all good: and Man in the Image of God, whom he made ruler over the earth. Chapter 1.
He adorneth this his world with a speciall sanctified Time, as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereof: Order of mans obedience by the Law given to Adam, &c. of propagation of kinde, by Mariage. Ch. 2.

The Corruption of the World.

The Serpent tempteth to disobedience; Man falleth: to Syn and Death, are come upon all men. The Serpent is cursed; and the Earth for mans sake. Chap. 3.

The Restauration.

GOD promisseth, that (Christ) the Womans seed, shall bruite the Serpents head. The man calleth his wife, Eve: God layeth chastisements on them both; clotheth them; and drives them out of Paradise. Chap. 3.

The government of the old World.

ADAM begetting two sonns, Kain the first born is wicked; Abel faithfull. Kain killeth Abel, and is cursed; yet liveth, and increaseth in the world. Seth is given in Abels sted; and of Seth, Enos. Chap. 4.
SETH propagateth the faithfull seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chap. 5.
Seths seed, and Kains, are mixed: so Giants are bred, and syn increased. God repenteth

tech that he made man, threatneth to drown the world, but Noe findes grace. Ch. 6.
NOE and his house, with some of all creatures, are saved in the Ark, vvhich God bade him make: the world is all drowned. Chap. 7.

The government of the World after the Flood.

NOE with his familie, come out of the Ark, are blessed, to fill the world again. Ch. 8.
GOD promisseth to drown the world no more. Syn reviveth in Cham, Noes son, whose posterity is cursed: the blessing continued to Sem and Iaphet. Ch. 9.
Noes three sonns, Sem, Cham, and Iaphet, doe multiply on the earth. Chap. 10.
Their posterity are scattered, by confusion of tongues at Babel. Sem propagateth the faithfull seed; which in Terah falleth from God, but is called to repentance. Ch. 11.
ABRAM is called from Idolatry: and cometh a pilgrim into the land of Canaan. Ch. 12.
Abram (parted from Lot) is promised the land of Canaan and a plenteous seed. Ch. 13.
He fighteth for Lot, overcometh foure Kings, and is blessed of Melchisedek. Ch. 14.
He (being childless) is promised an heire, justified by faith, and comforted by a vision, and covenant of God. Chap. 15.
He hath a son (after the flesh) Imael of Agar his bondwoman. Chap. 16.
He hath a new name *Abraham*: the covenant of circumcision, and promise of Isaac. Chap. 17.
Sarah is named *Sarah*. Chap. 17.
Abraham enterteyneth Angels: hath the promise renewed: and Sodoms destruction revealed, for whom he maketh intercession. Chap. 18.
Sodom is burned; Lot delivered, begetteth of his daughters, Moab and Ammon. Ch. 19.
Abrahams wife taken by Abimelec, is restored unto him. Chap. 20.
ISAAC the promised seed, is born: Agar and Imael, are cast out of Abrahams house. Abimelec covenanteth with Abraham. Chap. 21.
Isaac is offered for a sacrifice by his father: but saved from death by God; Abraham is blessed; and heareth of his kindreds increase. Chap. 22.
Abraham purchaseth in Canaan, a burying place for Sarah. Chap. 23.
He provideth a wife for Isaac, who marieth Rebekah. Chap. 24.
Abraham dieth: Isaac begetteth Esau and Jakob, vvhich strive in the wombe. Jakob buyeth the birthright of Esau, surnamed Edom. Chap. 25.
Isaacs wife taken by Abimelec, is restored: he covenanteth with Abimelec. Ch. 25.
JAKOB by subtilty getteth the blessing from Esau, and is threatened. Ch. 27.
Jakob fleeing from Esau, is comforted by a vision of a Ladder, at Bethel. Ch. 28.
He serveth for a wife; is beguiled, marieth two, and hath foure sonns. Ch. 29.
He is increased with moe children: is wronged by Laban, but weareth rich. Ch. 30.
He fleeth secretly, is pursued by Laban, but God delivereth him. Ch. 31.
He is met of Angels; alayd of Esau; wrestleth with God, and is named Israel. Ch. 32.
Jakob and Esau meet, and are friends: Jakob purchaseth ground at Sechem. Ch. 33.
Jakobs daughter Dina is defiled: his sonns slay the Sechemites for it. Ch. 34.
Jakob burieth Deborah the nurse, Rhachel his wife, and Isaac his father. Ch. 35.
Esau dwelleth in Seir, hath many Dukes and Kings of his posterity. Ch. 36.
IOSEPH Jakobs son, is hated for his dreames, and sold by his brethren into Egypt. Jakob mourneth for him, and wil not be comforted. Ch. 37.
Judah, Jakobs son, begetteth of his daughter in law, Pharez and Zarah. Ch. 38.
Ioseph in Egypt is tempted to adultery, falsely accused, and imprisoned. Ch. 39.
Ioseph in prison, expoundeth the dreames of Pharaohs officers: but is forgotten. Ch. 40.
Ioseph expoundeth Pharaohs dreames, and is made ruler over all Egypt. Ch. 41.
Jakob sendeth his sonns for corn into Egypt: Ioseph handleth them roughly. Ch. 42.
Jakob constraintredly sendeth his sonns again: and Ioseph feasteth them. Ch. 43.
Ioseph

Ioseph challengeeth Benjamin for his eup: Iudah supplicateth for his brother. Ch. 44.
 Ioseph makes himself known to his brethren: and sendeth for his Father. Ch. 45.
 Iakob by Gods advice, goeth with his household into Egypt: in all, seventy soules. Ioseph meeteth them in Goshen, & instructeth them what to say to Pharaoh. Ch. 46.
 Ioseph nourisheth his father and brethren in time of famine: bringeth the Egyptians into bondage, and sweareth to bury his father in Canaan. Chap. 47.
 Iosephs two sonns are blessed, and adopted of Iakob, on his death bed. Chap. 48.
 Iakob bleiseth his 12. sonns, prophesieth of Christ, and dyeth in Egypt. Ch. 49.
 Ioseph burieth his father in Canaan, & returneth: forgiveth his brethren; prophesieth of their departure thence; giveth charge concerning his bones, and dieth. Ch. 50.

*The number of the Sections (or Lectures) in Genesis, are twelve: the Chapters, fiftie: the verses, 1534.
 The midst is at Gen. 27. 40.*

*Search the Scriptures: Ioh. 5. 39.
 To the Law, and to the Testimonie: Esa. 8. 20.
 Whatsoever things were written aforetime, were writtē for our learning: that we through patience, & comfort of the Scriptures, might have hope. Rom. 15. 4.*



THE FIRST BOOK OF MOSES, CALLED GENESIS.

CHAPTER. I.

1. The Heavens and the Earth are created, and the Light; in the first day. 6. In the second, the firmament is spread, and the waters divided. 9. In the third, the earth is made dry land, and fruitful: the waters are gathered to be Seas. 14. The Sun Moon and Stars, are created for Lights, the fourth day. 20. Fish and Fowles are brought forth, and blessed, in the fift. 24. In the sixth, Beasts are made out of the Earth. 26. Man is created in the image of God, 28. he is blessed, and hath dominion of the world. 29. Food is appointed for Man and beast. 31. Gods works are all good.

1 **I**N THE BEGINNING, GOD created, the Heavens & the earth.
 2 And the earth, was empty and void; and darknes, was upon the face of the deep: and the Spirit of God, moved upon the face of the waters. And God sayd, Let there be light: and there was light. And God saw the light, that it was good: and God separated betweene the light and the darknesse. And God called the light Day; and the darknes he called Night: and the evening was and the morning was, the first day.
 6 And God sayd; Let there be an Outspred-firmament, in the midst of

7 the waters: and let it separate, between waters and waters. And God made the Outspred-firmament; and separated betweene the waters which were under the outspred-firmament, and the waters which were above the outspred-firmament: and it was so.
 8 And God called the outspred-firmament, Heavens: and the evening was & the morning was, the second day.
 9 And God sayd; Let the waters under the heavens be gathered together, unto one place; and let the dry-land appeare: and it was so. And God called the dry-land, Earth: and the gathering-together of the waters, he called Seas: and God saw, that it was good. And God sayd; Let the earth bud-forth the budding-grass, the herb seeding seed, the fruit tree yielding fruit after his kinde, whose seed is in it self, upon the earth: and it was so. And the earth brought-forth budding-grass, the herb seeding seed, after his kinde, and the tree yielding fruit, whose seed was in it self, after his kinde: and God saw, that it was good.
 13 And the evening was and the morning was, the third day.
 14 And God sayd; Let there be lightes,

in the outspread firmament of the heavens: to separate between the day & the night; and let them be for signes, and for seasons; and for dayes, and

15 years. And let them be for lights in the outspread firmament of the heavens, to give light upō the earth: and it was so. And God made the

16 two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the starres. And God set them in

17 the outspread firmament of the heavens; to give light upon the earth.

18 And to rule, over the day and over the night; and to separate, between the light and the darknes: and God

19 saw, that it was good. And the evening was and the morning was, the fourth day.

20 And God sayd; Let the waters bring-forth abundantly, the moving-thing the living soule: and fowl, that may flye above the earth, on the face of the outspread firmament of

21 the heavens. And God created the great Whales: and every living creeping fowl, which the waters brought-forth abundantly after their kinde, and every winged fowl after his kinde;

22 and God saw that it was good. And God blessed them saying, be fruitful and multiply, and fill the waters in the seas; and let the fowl, multiply

23 in the earth. And the evening was and the morning was, the fifth day.

24 And God sayd: Let the earth bring-forth the living soule, after his kinde; cattel and creeping-thing, and beast of the earth after his kinde: and it

25 was so. And God made, the beast

of the earth, after his kinde; and the cattel, after their kinde; and every creeping thing of the earth, after his kinde: and God saw that it was good.

26 And God sayd; Let us make Man in our image, according to our likeness: and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattel, and over all the earth; and over every creeping thing, that creepeth

27 upon the earth. And God created man in his image, in the image of God created he him: male & female

28 created he them. And God blessed them, and God sayd unto them; Be fruitful and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth on the

29 earth. And God sayd; Behold I have given to you every herb feeding seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree feeding seed to you

30 it shall be, for meat. And to every beast of the earth, and to every soule of the heavens, and to every creeping-thing upon the earth, which hath in it a living soule; every green herb, for

31 meat: and it was so. And God saw every-thing that he had made, and behold, it was very good: and the evening was and the morning was, the sixth day.

Annotations.

Book of *Moses*,] so it is intituled, in Mark. 12. 26. called elsewhere the *book of the law of Moses*, 2. King. 14. 6. Luk. 2. 22.

being in deed the *book of the Law of the Lord by the hand of Moses*, 2. Chr. 34. 14. Of this *Moses* his birth, education, authority and death, see Exod. 2. & 4 &c. Numb. 12. Deut. 34. He was 40. years a Philosopher in King Pharaohs court in Egypt: 40. years a shepherd in the land of Madian; and 40. years a King and law-giver of Israel, leading them through the wilderness of Arabia; & dying 120. years old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. 36. Deut. 33. 4. 5. & 34. 5. 6. 7. His writings are approved of, by the prophets after him, by the testimonie of Christ and his Apostles; & by the church of God, in all ages, N. h. m. 8. 1. 2. 3. Dan. 9. 11. 13. Mat. 4. 4. Luke 16. 29. 31. & 24. 27. 44. Act. 15. 21. Rev. 15. 3. *Genesis*,] that is, *Generation*: for the Greek version calleth this book, because it setteth forth the generations of the heavens and earth, and of *Adam*, or mankind, Gen. 2. 4. & 5. 1. How be it, in Hebrew, the 5. bookes of *Moses*, have no names but by the first words of them: as this booke is called *Breishith*, that is, *In the beginning*.

I Vers. 1. *In the beginning*,] namely, of the *Creature* which God created; as our Saviour expoundeth it, Mark. 13. 19. the whole frame whereof is called the *World*. Mat. 24. 21. *Beginning* therefore is here extraordinary and supernaturall, of the *Creature* or *Creation*; and so, of time. The Chaldee paraphrase called *Jerusalem*, translareth it *In wisdom*: so sundry Hebrews apply this mystically to the *wisdom of God*, whereby the world was created, as it is written, *The Lord by wisdom founded the earth*, Prov. 3. 19. and, *in wisdom*, hast thou made them all, Psal. 104. 24. R. Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the *wisdom of God*, by whom hee made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. — 30.

God,] in Hebrew *Elohim*, which signifieth the *Almighty*, or *Almighty-powers*: his name is most used in this form plural, but joynt with a word singular, he created, because God is but one, Deut. 6. 4. although in power

infinite, in person or manner of being, there are three which beare witness in heaven, the Father, and the Word, and the holy Spirit, and these three are one, 1. Ioh. 5. 7. The Father is this creator, as is shewed in Eph. 3. 9. The Word (or Son) is the creator, Heb. 1. 8. 10. Col. 1. 16. so is the Holy Spirit, as is here in the second verse, and in Psal. 33. 6. & 104. 30. Iob. 26. 13. & 33. 4. Hieronymus Solomon sayth, *Remember thy creators*, Eccles. 12. 1. and God say h, *Let us make man*, Gen. 1. 26. The Apostles apply the generall name *God*, to the persons severally, unto the Father, Heb. 1. 1. 2. unto the Son, Act. 20. 28. Rom. 9. 5. and unto the Holy Ghost, Act. 5. 3. 4. The Hebrew Doctors have left records of this mystery, though at this day that nation understand it not: *Come and see the mystery of the word [Elohim:] there are three degrees, and every degree by it self alone, (that is, distinct,) and yet notwithstanding they all are one, and joynted together in one, and are not divided one from another*, sayth R. Simon ben Iochai, in Zoar, upon the fixe section of Leviticus. Sometime this word is used singularly, *Eloah*, the *Almighty*, Iob. 12. 4. and in a shorter forme, *El*, *Mightie*, Gen. 14. 18. And *Eloah* hath affinitye with *Alah*, he adored; for by oath and execration, men entred covenant with God, Deut. 29. 12. 14. 19. Neh. 10. 29. Eccles. 8. 2. Angels, and Magistrates, are sometime called *Elohim*, *Gods*; Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6. but in this work, *Jebovah Elohim*, was the creator onely, Gen. 2. 4. Elsi. 44. 24. and Angels were his creatures, Psalms. 148. 2. 5. Col. 1. 16. The Apostles writing in Greek, use it alwayes singularly, *Theos*, *God*: so in our and other languages, which cannot attayne the grace and proprietie of the Hebrew speech. Created,] that is, excellently & perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the dust, Gen. 2. 7. & 1. 27. Therefore creation is a work of God alone, to be understood of us by faith Heb. 11. 3. although the eternal power &

godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1.20. wherefore no heathen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested.

the heavens and the earth. The world, and all things that are therein, Act. 17. 24. things visible and invisible, Col. 1.16. The Hebrew articles *eh* and *ha*, seem also to imply so much: *eh*, having the first and last letter of the Hebrew Alphabet, and so being of general comprehension; and *ha*, of plain demonstration. This creation of heavens and earth; the Scriptures do apply to the new and spiritual estate of the Church in Christ, Esai. 51. 16. & 65. 17. & 43. 7. Eph. 2. 10. Rev. 21. 1. The Hebrew Doctors say: *All whatsoever the holy blessed (God) hath created in (this) his world, is parted into three parts. Some creatures are compounded of matter and form, and are generated and corrupted continually, as the bodies of men, and beasts, and plants, and minerals. Other some are compounded of matter and form, but are not changed from body to body, and from form to form, like the former: and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their forms like other forms. And some creatures have form without matter, and they are the Angels: for the Angels have no body, nor corporall substance, but forms departed one from another. Maimony in Miln. in Iesudei hatorah, chap. 2. S. 3.*

V. 2. *emptie*,] Hebr. *emptiness*: a thing empty, without inhabitants, & void without ornaments: a deformed-wilderness, and a wall: and so unfit for use, not being separated from the waters, nor having light, herbes, trees, beasts, birds, or people to adorn and inhabit it, Gen. 2. 5. This sense the Chaldee paraphrase also yeeldeth; and the Prophet confirmeth it, saying, *He created it not to be empty, hee formed it to be inhabited* Esa. 45. 18. and when extreme emptiness and desolation of a place is meant, it is expressed by *(Tohu & Bohu)* the words here used. Esa. 34. 11.

Ier. 4. 23. or by one of them, as Psal. 147. 40. Deut. 32. 10.

darknes was:] It is not sayd God created *darknes*, for it was but the want or privation of light, and so mere nothing. This *darknes* is mystically applied to mans corrupt state, destitute of heavenly light, Ephel. 5. 8. & 4. 18. Sometime it signifieth affliction, and then God is sayd to create it; Esa. 45. 7. The word *was*, and such like, are in the originall tongues often understood, but not expressed; though in translations we usually set the down, for plainnes sake: which the scripture warranteth, for in repeating matters, it many times expresseth words wanting: as 2. Chron. 9. 5. *true the word*, for which, in 1. King. 10. 5. is written, *true was the word*. So in 2. Sam. 23. 18. *he chief among the three*; for which, in 1. Chron. 11. 20. is sayd, *hee was chiefe*. And the Greeke translation adding such words, the holy Ghost alloweth it, as in Psal. 2. 7. *thou my son*; in Greeke, *thou art my son*; and so the Apostle alledgeth it, Act. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark. 12. 29. with Deut. 6. 4. Ioh. 10. 34. with Psal. 82. 6. Act. 1. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psal. 14. 3.

face of the deep:] *face* is used for the upmost part, or outside of any thing: the Greeke version omitte it, saying, *upon the deep*: and the Hebrew text sometime doth the like, as in 1. King. 9. 7. *from on the face of the land*: which elsewhere is written, *from on the land*, 2. Chron. 7. 20. By the deep, or abyss, is meant the deep of waters, which as a garment, covered the earth, and stood above the mountaines, Psal. 104. 6. Hereupon the Apostle sayth, *the earth consisted out of the water, and in the water, by the word of God*, 2. Pet. 3. 5.

Spirit.] The Hebrew *Ruach*, is generally any Spirit, Ghost, breath, or winde: here it is, (as the work thereof sheweth) no created spirit, but the creator and cherisher of all; as Psal. 104. 30. *thou sendest forth thy spirit, they are created*. So Psal. 33. 6. Esa. 40. 12. 13.

Later

Later Iewes (whom some Christians follow) expound this *a winde of God*, or a *mighty winde*: but the winde (which is the moving of the aier) was not created till the second day, that the firmament was spread, and aier made. The ancient Rabbines spake better, as Targum Ierusalem here sayth, *the spirit of mercie, from before the Lord*; and R. Menachem on this place interprets it, *the spirit of wisdom, called the spirit of the living God*: and the author of the Zozar, Col. 83. calleth it, *the spirit of the Messiah*, (or of Christ.) *moved*] or, was moving. The Hebrew *Rachaph*, signifieth generally a *waving* or *moving*, Ier. 23. 9. and in speciall, such a *moving* and *fluttering* as Eagles use over their young, cherishing and stirring them up, Deut. 32. 11. So it is used here, for the effectual comfortable motion, whereby Gods Spirit susteyned, and as it were stirred up the wast creature. Here againe, *moving* is used for *moved*, as the Queen of Sheba hearing, 1. King. 10. 1. for, the Queen of Sheba heard, 2. Chron. 9. 1. *warring*, 1. Sam. 31. 1. for *warred*, 1. Chron. 10. 1. Or we may understand, *was moving*; as, the Cherubims spreading the wings, 1. King. 8. 7. for, they were spreading, 2. Chron. 5. 8.

Vers. 3. *God sayd:*] This sheweth how God created things by his word; saying, and it was; commanding, and it was created, Psal. 33. 6. 9. & 148. 5. *light:*] the first ornamēt of the world, wherwith the Lord decked it as with a garment, Pl. 104. 2. This glorious work, Paul applieth to our regeneration, thus, *God who sayd, that out of darkness light should shine, he hath shined in our hearts*, &c. 2. Cor. 4. 6. that we which were once *darknes*, are now *light* in the Lord, Eph. 5. 8. yea God himself, and Christ, is called *Light*: for the brightness of his glory, and graces given unto us, 1. Ioh. 1. 9. 7. Ioh. 1. 4. 5. Psal. 27. 1. & 118. 27. And as God made *light* in the first day, so Christ rose from death in the same day, the first of the week, Mark. 16. 1. 2. and he is the true light, which lighteth every

man that cometh into the world, Ioh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Iob. 38. 19. *where is the way where light dwelleth?* &c. how much life of the Creator, who dwelleth in the light that no man can approach unto, 1. Tim. 6. 16.

V. 4. *it was good*] that is, agreeable to the will of God; and so, as it might draw the liking of the creatures thereto. Absolutely there is none good but God, Mark. 10. 18 who is good of himselfe, without dependance on others, and without limitation. But every creature so far as in the being thereof it agreeth with the wil of the creator, is also good, by participatio of Gods goodness, Gen. 1. 31. 1. Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. & 4. 10. Deut. 6. 11. 18. Heft. 1. 10. So that which one Evangelist cauleth good, Mark. 9. 42. another calleth profitable, Luk. 17. 2. and goodness of heart is opposed to sorrow, Els. 61. 14. And of light in speciall, Solomon sayth it is *sweet*, Eccles. 11. 7. and light is used for comfort and joy; Els. 8. 16. Pl. 97. 11. & 132. 4. *separated between*,] that is, divided the light from the darkness, that always naturally, the one expelleth the other, and in course of day and night doe succed each other: as is shewed in 2. Cor. 6. 14, Psal. 104. 20. 22. Gen. 8. 22. Ier. 33. 20. The Hebrew phrase is, *hee separated between the light and between the darkness*. So after usually.

V. 5. *light, Day:*] Hereupon, one of these words is put for another, the day shall declare it, 1. Cor. 13. 13. that is, the light, Ephel. 5. 13. So the Apostle applying this to our spirituall estate, cauleth us both *children of the Light*, and of the Day, not of the Night, nor of Darkness, 1. Thel. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *jom*, we English Day, & *Lajlah*, we call Night: yea the reason of these names, is not alwayes understood;

so great punishment doe wee susteyn by that confusion of tongues, Gen. 11. Howbeit, by signify with other words, it seemeth th: Day was named *Lam*, of the tumult, *lyer* & busynes in it; and the *Night*, *Lajlah*, of the yelling or howling of wild beasts therein. Experience also confirmeth this; & the scripture accordeth, Psal. 104. 20. 21. 22. 23.

The evening was & the morn.] The evening, which is the beginning of the Night, and the morning, which is the beginning of the Day, are here used for the whole time of the light and darkness in one succeeding course, which is with us, the space of 24. houres, which also in a more large sense, is here called a Day, is the time while light shineth, is the day strictly taken, in which sense Christi sayth, there are 12. houres in the day, Ioh. 11. 9. From the phrase here used, a large day is called *gheneth-baker*, that is, an evening-morning, Dan. 8. 14. and Paul in Greek calleth it *Nachihemeron*, a Night-day, that is, a day comprehending the night also, 2. Cor. 11. 26. And because darkness was in time before the light, therefore is the evening set before the morning, & so among the Lewes, they began their large day at evening; as Lev. 23. 32. *from evening to evening, you shall rest your sabbath.* At the same time, the Athenians also began the day: but the Chaldeas counted the beginning at Sun rising; the Egyptians at noon; and the Romans, at midnight. This later, our Western nations follow: counting from midnight, one of the clock in the morning, and so forward. *first day*] Hebr. *one day*: whereupon the Hebrewes often say *one*, for *first*. Gen. 8. 5. Numb. 29. 1. Dan. 9. 1. which phrase, the Apostles use also in Greek, Math. 28. 1. Ioh. 20. 1. 19. 1. Cor. 16. 2.

V. 6. *Of spread firmament.*] This name is of the Hebrew *Rakiagh*, which signifieth a thing spread abroad: and of the Greek *stereoma*, which signifieth a firmament, or fast thing: for the heavens are stretched out as a curtain and spread out as a tent to dwell in, Psal. 104. 2. Esa. 40. 22. the skies are also firme and fast,

and as a molten looking-glasse, Iob. 37. 18. Prov. 8. 28. These, tell Gods glorie, and shew his handy worke, Psal. 19. 2. for, in the heavens he buildeth his stories (or spheres), Amos 9. 6. & planceth his lofty in the waters, Psal. 104. 3. and stretcheth out the North, over the empty place, Iob. 26. 7. And in visions of Gods glory, the firmament is mentioned, Ezek. 1. & 10. And as his power is shewed in making the earth, so is his prudence in stretching out the heavens, Ier. 10. 12. Psal. 136. 5. And under the name firmament is comprehended the aier, and all that is to be seen above the earth: for the fowles flye, & the sun, moon, and stars are set in the firmament of the heaven, Gen. 1. 16. 17. 20. in the midst of the waters,] namely of the Deep forementioned, part whereof was lifted up into the aier, spread abroad into thin vapours, Psal. 136. 7. bound up in thick clouds, and the cloud is not rent under them, Iob. 26. 8. the other part was gathered into one place, the Sea: Gen. 1. 9.

separate.] or, let it be separating, that is, let it continually separate, or divide. A like phrase is in Esa. 59. 2.

V. 7. and the waters,] Hebr. and between the waters, which were above] to weat, in the aier, above the lowest region whereof the waters are so elsewhere they are sayd to be above the heavens, Psal. 148. 4. meaning those heavens, and that firmament, wherein the birds fly: for, above that, are the watry clouds. As every part of the water, is called water: so every part of the heaven & firmament, is called by the name of the whole.

V. 8. *Heavens*] in Hebrew *Shamajim*: so called as is thought, of *Sham There*, and *Majim*, waters, which are removed, or heaved up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the aier, wherein winds, clouds, and fowles doe flye: Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the Sun, moon, & stars are set, Gen. 1. 16. 17. and for the high places, where Angels dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2. Cor. 12. 2. And

And heaven is called Gods throne, Esa. 66. 1. and sometime put for God himselfe, Dan. 4. 26. and the kingdom of heaven, is expounded the kingdom of God, Mat. 11. 11. & 13. 11. with Luk. 7. 28. and 8. 10. And the Evangelists expresse it in Greek, *Heaven*, or *Heavens*, indifferently, Luk. 6. 23. with Mat. 5. 12.

V. 9. *be gathered,*] or *flow together*, as with intent, to an expected place. This Hebrew word, is used onely for the gathering together of men, and of waters.

to one place:] vy which is, the Ocean, or mayn sea, from which many arms of seas are derived. Or, each to his severall place. Hereby al the face of the earth is no longer covered with waters, as till this third day it was, the vvaters standing above the mountains, Psal. 104. 6. So now, all rivers goe into the Sea, their common receptacle, Eccles. 1. 7.

it was so.] At Gods rebuke, the vvaters fled, as the voyce of his thonder they hasted away, to the place which he had founded for them, Psal. 104. 7. 8. And he put the deeps into treasures, Psal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Iob. 28. 4. 10.) and he shut up the sea vvith doores, and set bars, or sayd, hitherto shalt thou come, but no further: Iob. 38. 8. 10. 11. and so the earth is founded upon the seas, and stablished upon the rivers, Psal. 24. 2. the vvaters vvich were above, are put beneath, and men are sayd to goe down (not up) to the sea in ships, Psal. 107. 23.

V. 10. *Earth*:] so named of the Hebrew *Arez*; which implieth a thing trod and run upon by the creatures on it, and heavenly orbes about it. The same word, spoken of particular places, we English land: as the land (or earth) of Canaan, Gen. 12. 1. The earth is the midst or centre of the world, and round in forme, as a globe or circle, Esa. 40. 22. It is sayd to be founded on her bases (even strong foundations, Mic. 6. 2.) that it shall never be moved, Psal. 104. 5. and yet it hangeth upon nothing, Iob. 26. 7. Seas:] that is, each place vvhere waters are gathered together, is

called a Sea. Wherefore not onely the mayn Ocean, but other lakes and pooles, yea and greater vessels that hold waters, are called seas: as the brazen sea which Solomó made for the Priests to wash in, conteyning 3000. bathes of water, 2. Chr. 4. 2. 5. 6. So that which one Evangelist calleth a lake, Luk. 8. 33. an other calleth a sea, Mat. 8. 32. And seas, (in Hebrew *Mayim*) are named of *Majim*, waters, and of the tumultuous noyse which they make. Whereupon the Prophets apply the name of waters, and seas, to troubles, and troublesome peoples: Ier. 51. 42. Rev. 17. 15. Esa. 57. 10. Psal. 65. 8.

V. 11. *yielding*:] Hebr. *making*: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Psal. 104. 14. 15. 16. The holy Ghost compareth mans nature hereunto, Heb. 6. 7. and men are likened to trees, their words and workes, to fruites; Ier. 17. 8. Math. 3. 10.

after his kinde:] so that men doe not gather figgs of thornes, nor grapes of the bramble, Luke 6. 44. This also noteth the great variety of hearbs, vveeds, trees of sundry sorts, and different qualities. The like, is after, concerning beasts. whose seed w.] or, which hath his seed in it selfe: when by it is continued, and yearly renewed. For by seed sown, the hearbes and trees spring up again, 1. Cor. 15. 37. 38. And from this worke of God in nature, the Apostle sheweth his work in grace, when the seed of God remaineth in us, 1. Ioh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, and of our bodies resurrection: Ioh. 12. 24. 1. Cor. 15. 36. 37.

V. 14. *Lights,*] or *Lighters*, that is, lightsome bodies, or instruments that shew light. This name Paul applieth to the saints, that shine in the world, Phil. 2. 15. for signs,] to signifie things, both naturall and ordinary, and extraordinary for mercie or judgement, Luke 21. 25. Act. 2. 19. 20. Psal. 65. 9. seasons,] or,

or set times; as Summer, winter, spring, and autumn; Gen. 8.12. vvhich come by the course of the sun: the moon also, is for appointed times, Psal. 104. 19. for bee the stars and constellations, Job. 3. 31. 32. In Israel also for the set times of Gods service; yere by the, as new moons, & festivities Num. 28. Of the stars Job sayth, God maketh Arcturus, (which riseth in September, and beginneth Autumne,) and Orion, (vvhich ariseth in December, and beginneth Winter,) and Pleiades, (which arise in the Spring,) and the chambers of the South, (that is, the southern stars, vvhich are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dogstar, and the like) Job. 9. 9. dayes,] both large dayes, of 24 houres, from sun setting to sun setting, and strick, of 12. houres, from sun rising to sun setting, as is observed before on verse 5. a special use wherof, is shewed in Psal. 104. 19.-13. and ye art:] that is, and for years, as the Greek translateth it. A proprietie of speech, vvhich a vvord oft before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 28. A yeare, hath the name in Hebrew, of Changeing, or iteration, vvhich is by the revolutions of the sun, moon and stars. For in saying years, he sayth comprehend not onely the period or circuit of the sun, (vvhich is in 365. dayes, and 6. houres) but of the other planets also. The Hebrew Doctors say, The months of the year, they are the months of the moon; and the yeares that we count, they are the yeares of the Sun. The dayes of the year of the moon, are 354. The year of the Sun, hath 365. dayes and a quarter, which is fixe houres. Maimony in Milin, in Kiddush hachode sh, ch. 1. S. 1. & c. S. 3. & c. p. S. 1.

V. 16. the greater,] or, the great light, meaning the Sun, Psal. 136. 8. which is called in Hebrew, sometime Chamamah, the warme-sun, Elai. 30. 26. because none is hid from his heat, Psal. 19. 7. sometime Cher, the quivering-sun. Job. 9. 7. but usually it is named Schemesh, that is, a Minister, or servant,

because by it God ministreth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. & 33. 14. The Sun is in the midst of the planets as principally; and when he riseth, he is glorious, like a bridegroom coming forth out of his chamber, Psal. 19. 6. and he is the greatest of all the heavenly lights. By the account of our Astronomers, the Sun is 165. times greater, and by the Hebrew doctors reckning about 170. times greater then the earth: Maimony in Iesuder hatorah ch. 3. sect. 8. The name of the Sun, is spiritually applied unto Christ; Mal. 4. 2. whose face appeared like the Sun shining in his strength, Rev. 1. 16. at whose death, this created Sun was darkned at noon day, for the space of 3. howres, Amos. 8. 9. Mat. 27. 45. with him the spirituall Sun, his church is clothed, Revel. 12. 1. and shall shine also as the Sun, in the kingdom of heaven, Mat. 13. 43. lesser,] or, little light, that is, the Moon; called in Hebrew, of her fayr whitenesse, Zebanah; Song. 6. 9. and of refreshing the earth with her cool influences, Ierach, Deut. 33. 14. stars,]

which also are, for to rule the night, Psal. 136. 9. called stars of light, Psal. 148. 3. Of these, some are fixed, other some, wandering stars (or planets,) wherunto unstable men are compared; Iude. vers. 13. The stars differ one from another in glorie, 1 Cor. 15. 41. and are not for man to number, Gen. 15. 5. but God counts their number, and calleth them all by names, Psal. 147. 4. and with them, he hath by his spirit, garnished the heavens: Job 26. 13. Some of the stars or constellations, have names in holy scripture, as Alb, Cefil Cimab, and Mazzaroth, (or Mazzaloth,) Job. 9. 9. & 38. 31. Amos 5. 2. King. 23. 5. which we call by other names, Arcturus, Oriol, Pleiades, Planets, & Signes in the Zodiac. They might well be Englished, water-stars, winter stars, Thunder-stars, and the like: for by their rising and influences, storms, tempests, fayr and pleasant weether &c., doe proceed by the disposition of God. Consider those places, Job 38. Am. 8.

vers. 17.

17 Vers. 19. set,] Hebr. gave them; which word is often used, for setting or putting; as, I have given my spirit, Ela. 42. 1. that is, I have put it, Math. 12. 18. It signifieth also a firm setting; as, thou hast given thy people, 1 Chron. 17. 22. for which in 2 Sam. 7. 24. is written, thou hast confirmed thy people. Accordingly David sayth, that God hath firmly constituted the moon and stars, Psal. 8. 4. Of the stars, with their orbes or spheres, the Hebrew doctors write thus; The spheres are called Heavens, and the Outspread-firmament &c. and there are nine spheres, that which is neerest unto us is called the sphere of the Moon: and the next above it, is the sphere wherein is the star called Cocab, (or Mercuric.) And the third sphere is that wherein Nogah (or Venus) is. The fourth sphere hath in it the Sun: the fift Maalim (or Mars:) the sext hath in it the star Tzedek (or Jupiter:) the seventh Shabthai (or, Saturn:) and the eight sphere hath in it all the other stars that are seen in the firmament. The ninth sphere, is that which turneth about every day, from the east to the west, and it compasseth all round about, &c. The stars that are all in that one (eighth) sphere, although they be one above another, yet because the spheres are pure and cleare as crystall and as saphire, therefore the stars in the eight sphere are seen underneath the first sphere &c. None of the spheres, are either light or heavy, or coloured, red or black or of any other colour: and wheras we see them of a blew colour, it is onely to the appearance of the eye, by reason of the height of the aier. Also they have neither taste nor smell; because these accidents have no place, but in bodies that are beneath them, Maimony in Milin. treat. Iesuder hatorah, chapt. 3. sect. 13.

18 V. 18. over the dayes,] or, as the Greek translateth, to rule the day: for, by their successive courses, the light is dispensed of God, unto the world, by day and by night: Ier. 31. 35.

20 Vers. 20. the moving things,] or, as the Greek translateth, creeping things. But the Hebrew Shereir, is more large then that which we call the creeping things: for it conteyneth, things moving swiftly in the

waters, as swimming fishes &c. Lev. 11. 10. and on the earth, as running weasels, mice &c. Lev. 11. 29. and foules also flying in the aier, Levit. 11. 29. Moving things in the waters there are innumerable; one argument of Gods praise, in Psal. 104. 25. Soule,] named in Hebrew, nephef, of breathing: and the scriptures apply this word not onely to mankind, but to all creatures that live; and the breath of them, as here, and in Job 41. 21. The Hebrewes say, The soule of all flesh is the form thereof, which God hath given therunto: Maimony in Iesuder hatorah, ch. 4. sect. 8.

21 V. 21. Whales,] or Dragons: the Hebrew Tannin, is used for both. These are the greatest creatures in the waters, one kind of them called Lryathan, is described in Job 41. In the belly of a Whale Ions lived 3. dayes and 3. nights, Ion. 1. 17. And humane writers testify, that into the river of Arabia, there have come Whales, 500. foot long, and 360. foot broad; Plinie hist. lib. 32. ch. 1. that they are not without cause called great Whales. These Whales and Dragons, are used in scripture to signifie great Princes, Psal. 74. 13. Ezek. 29. 3. creeping,] The Hebrew remes which hath the name of treading, is also largely used, for things creeping on the earth, or swimming in the waters: Levit. 11. 44. 45. Gen. 1. 25.

22 V. 22. Blessed,] that is, gave power to conserve their kinde by generation, & to increase unto many: for so the word blessing, is often applied unto multiplication, Gen. 22. 60. Pl. 128. 3. 4. This word is also largely used, for Gods gracious giving of all good things earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therfore unto God, that is called blessing also: see Gen. 14. 19. 20.

24 V. 24. called,] in Greek it is translated fowerfooted beasts. The Hebrew Behemah is generally all beasts of the greater sort, whereof the Elephant is called Behemoth, Job 40. 15. The Apostle once translateth it to Greek Thion, which properly is a four footed beast, as is seen from Exod.

B 19. 13.

19.13. beaſt:] or, wild-beaſt: named in Hebrew of life or livelynes, which is moſt ſeen in the wild beaſts. In Pirkei R. Eliezer, chap. 11. the few doctōrs ſay, *Theſe* that were created out of the earth, their ſoules and their bodies were of the earth; and when they dye, they returne to the place where they were created, as it is ſayd (in Pſal. 104.29.) *thou takeſt away their ſpirit, they dye: and an other ſcripture ſayth, (Eccleſ. 3.21.) and the ſpirit of the beaſt, that goeth downward to the earth.*

26 Verſ. 26. *Let us:* This is meant of the three in heaven, the Father, the Word, and the Holy Spirit, which three are one, 1 Ioh. 5.7. Hereupon he is called *God our makers*, Iob. 35.10. Pſal. 149. 2. After the world was made and garniſhed, the holy Trinitie mentioneth the making of man, the excellent creature under heaven: he is *ſeaſtfully and marvelouſly made*, Pſal. 139.14.

Man or *earthly-man*; in Hebrue *Adam*: ſo called of *Adamah*, that is red-mould or earth; becauſe, of it his body was created, Gen. 2.7. It was the name of the woman alſo, Gen. 3.2. and ſo of all mankind, uſually called *Adam*, and *Adams ſonne*, Gen. 9.6. Pſalm. 11.4. *our image*,] the image of the holy Trinitie: wherby man in nature, knowledge, righteouſnes, holynes, glorie &c. reſembled God his Makers. See Gen. 9.6. Iam. 3.9. Colof. 3.10. Ephel. 4.24. 1 Cor. 11.7. 2 Cor. 3.18. The Hebrew Doctōrs ſay; *The excellent knowledge (or reaſon) that is found in the ſoule of man, it is the forme of man: and for this forme, it is ſayd, Let us make man in our image &c.* R. Moſ. Maimony in Miſn. treat. Ieſudei hatorah, chap. 4. ſect. 8. Alſo this *Image* and *likenes* is ſayd to be in man, for the *underſtanding minde* which is in him, ſuch as is not in other living creatures. R. Menachem Rakanar, on Gen. 1. The hethens opinioū agreed hereunto, as Proclus ſayth, *The mind that is in us, is an image of the firſt minde; that is, of God. Man is alſo called of the Hebrewes Olam hakaton, of the Greeks Microcosmos, that is, A little world: for he hath in him the bewtie of things without life; even the chiefeſt, as of the Sun,*

Moon and Starrs, &c. Eccleſ. 12. 1. Gen. 37.8. 9. Ezek. 28.13.14. he hath growth as plants, Gen. 38. 11. & 49. 22. ſenſe and ſenſible properties, with beaſts, Gen. 49. 9.17. 2 Sam. 23. 20. reaſon and wiſdome with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all.

Let them have; that is, man & woman, with their poſteritie: for if the roots be holy, ſo are the branches, Rom. 11. 16. Adam had Gods image and glorie, for him and his, if he had ſtood in his integritie: but falling, he loſt them from him and his, Rom. 5.12.17.18.19. Howbeit, in the dominion and glorie of man and woman, there is inequality. 1 Cor. 11. 7. 8. 9. 1 Tim. 2. 12. 13.

27 Verſ. 27. *Created:*] By reaſon of the excellencie of man above all earthly things, and of Gods image in him: the name *Creature* is appropriated unto him, as often in the Hebrue Doctōrs writings, ſo by Chriſt and his Apoſtles; *every creature*, that is, every man: Mar. 16. 15. Colof. 1.23. *So, all living; for all men*, Gen. 3.20. becauſe the moſt excellent life is in man.

male; or, *a male and a female*, meaning one and not moe females for a male. This beginning of mans creation, Chriſt allegeth againſt unlawfull divorces, and taking moe wives then one, Mar. 10.6. See alſo Malac. 2. 15. And when a thing is ſet down thus ſingularly, it is often to be reſtreyned unto one. This the ſcripture ſheweth in repeating matters: as, *a loaf of bread and a ſagon of wine*, 1 Chron. 16. 3. which an other Prophet writeth thus, *one cake of bread, and one ſagon of wine*: 2. Sam. 6.19. So the law, *him ſhalt thou ſerve*, Deut. 6.13. Chriſt reſtreyneth to him onely: Mat. 4.10.

28 V. 28. *ſubdue it;* or *keep it in ſubjection*: the Greek tranſlateth, *exerciſe dominion over it. Subduing*, meaneth ſuch a preveiling and poſſeſſing, as a maſter hath over ſervants. Ier. 34. 11. 16. 1 Chron. 28.10. Neh. 7. 5. For this ſtate of man, made a little lower then the Angels, but crowned with glorie and honour, and ſet over the

the workes of Gods hands; David lawdeth the Lord, in Pſalm. 8.

31 V. 31. *every thing;* or, as the Greek tranſlateth, *all things. very good;* or, *very goodly*; and ſo pleaſing and profitable: ſee before in v. 4. This ſheweth that ſyn and evil was not of God, or by the work of his hands: but came in after, by the creature it ſelf, falling from God, Eccleſ. 7.31. *the ſixt day.*] According to this number of dayes in the creation of the world, the Hebrue doctōrs have gueſſed at the number of yerres, that the world ſhould continue; they ſay it is a tradition of Rabbi Elias; *Six thouſand yerres ſhall the world be, and then it ſhalbe deſtroyed. Two thouſand, empty;* (that is, before the promiſe unto Abraham,) *two thouſand, the Law*, (the time of Circumciſion,) and *two thouſand the dayes of Chriſt*: and for our iniquities (ſay they) which are many, they that are paſt of them are paſt; (that is, the yerres are paſt, and the Chriſt is not come.) *Talmud in Sanhedrin, chap. Chelek.* This conjecture, ſome doe the more regard, both becauſe it is a teſtimonie, that the Chriſt is long ſince come, even by the Jewes own tradition; and becauſe it is written, *one day is with the Lord, as a thouſand yerres; and a thouſand yerres, as one day*: 2 Pet. 3.8. Wee may compare with theſe ſix dayes, the ſix ages of the world, as they are manifeſtly diſtinguiſhed in ſcripture. The firſt to Adam, to Noes Flood, which was of ten generations: this is called the *old world*, 2 Pet. 2.5. The ſecond, from the Flood, unto Abraham; which was alſo of ten generations: at him the new Teſtament beginneth the genealogie of Chriſt, Mat. 1. 1. 2. The third, from Abraham to David, fourteen generations. The fourth, from David unto the captivitee of Babylon, ſeventeen generations. The fiſt, from the captivitee of Babylon unto Chriſt; ſeventeen generations; all which are ſo reckoned by the Holy Ghoſt, in Mat. 1. 17. The ſixt, is the age after Chriſt, called the *laſt dayes*, Heb. 1. 2. the *laſt time*, 1 Pet. 1. 20. 1 Ioh. 2. 18. after which, remaineth the Reſt (or

Sabbatiſme) for the people of God, to begin at our Lords ſecond coming, and to continue for ever: 1 Thel. 4.16.17.

CHAPT. II.

The 7. day is ſanctified for a Sabbath.

4. *The manner of the creation.* 8. *The planing of the garden of Eden, 10. and the river thereof.* 17. *The tree of knowledge onely forbidden.* 19. *Adam nameth the creatures.* 21. *The making of woman, and inſtitution of marriage.*

1 **A**ND the heavens and the earth were finiſhed, and all the hoſt of them. And in the ſeventh day, God had finiſhed his work, which he had made: & he reſted in the ſeventh day, from al his work which he had made. And God bleſſed the ſeventh day, and ſanctified it: becauſe in it he had reſted, from al his work, which God had created and made.

4 **T**Heſe are the generations of the heavens and of the earth; when they were created: in the day that Iehovah God made the earth and the heavens. 5 And every plant of the field, before it was in the earth; and every herb of the field, before it grew-up: for Iehovah God had not cauſed it to rayn upon the earth; and there was not a man, to till the ground. And a miſt went-up from the earth; and warred the whole face of the earth. 7 And Iehovah God formed man, duſt of the earth; & inſpired his noſtrills, with the breath of life: and man was a living ſoule. And Iehovah God planted a garden in Eden, eaſtward: and there he put, the man whom he had formed. And Iehovah God

B 2 made

made to grow up out of the ground, every tree desirable for sight, and good for meat: and the tree of life, in the midst of the garden; and the tree of the knowledge of good and evil. And a river, went out of Eden, to water the garden: and from thence it was parted, and was to four heads.

11 The name of the one, Pison: the same is it that compasseth, the whole land of Havilah; where there is gold.

12 And the gold of that land, is good: there is Belium, and the Beryll stone.

13 And the name of the second river, Gihō: the same is it that compasseth, the whole land of Cush.

14 And the name of the third river, Hiddekel: the same is it that goeth, to the east of Assyria: and the fourth river, is

15 Euphrates. And Jehovah God, took the man: and put him in the garden of Eden; to till it, and to keep it.

16 And Jehovah God, commanded the man, saying: of every tree of the garden, eating thou mayst eat.

17 But of the tree, of the knowledge of good and evil, thou mayst not eat of it: for, in the day thou eatest of it,

18 dying thou shalt dye. And Jehovah God sayd, *It is not good the man should be, himself alone: I wil make for him an help, as before him.*

19 And Jehovah God had formed out of the ground, every beast of the field, and every fowle of the heavens; and brought them unto Adam, to see what he would call them: and what-

20 so Adam called each living foule, that was the name thereof. And Adam called names, to all cattel, and to the fowle of the heavens, and to every beast of the field: but for Adam,

he found not an help, as before him.

21 And Jehovah God, caused a deep-sleep to fall upon Adam, and he slept: and he took one of his ribbes, and closed-up the flesh in the sted thereof.

22 And Jehovah God, builded the rib, which he had taken from Adam, to a woman: and he brought her, unto

23 Adam. And Adam sayd; This now, is bone of my bones, and flesh of my flesh: she shall be called Woman, be-

24 cause she was taken out of Man. Therefore shall a man leave, his father

25 And they were both of them naked, Adam and his wife: and they were not ashamed-of-themselves.

Annotations.

I **F** *hushed*:] or, *ab-doen, perfected.* *host*:] or, *armie, called in Hebrew Saba, which meaneth an armie standing in order, or battell ray.* The Greek here translateth it, *garnishing, or furniture.* Hereby is meant: the creatures in the earth and heavens, which stand as an armie, *servants to the Lord,* Psal. 119. 91. and by him commanded, Ela. 45. 12. The Angels are of this armie, 1 King. 22. 19. and are called *the multitude of the heavenly host*, Luk. 2. 13. 15. and they were (by likelihood) created with the heavens, in the first day, because those *morning stars and sons of God,* did sing and shewt, when God layd and fastned the foundations of the earth, Job 38. 4. 6. 7. The stars, and furniture of the visible heavens, are also Gods host, Ela. 34. 4. Deut. 4. 19. and the stars in their courses, fought against Sisera, Iud. 5. 20. The Israelites coming out of Egypt, are called the *Lords hosts*, Exod. 12. 41. Hereupon he is often named the *Lord of Hosts*, or of Sabaoth: and the Apostles in Greek sometime keep the Hebrew name,

name; *Lord of Sabaoth*, Rom. 9. 29. Iam. 5. 4. sometime they translate it, *Lord God Almighty.* Revel. 4. 8. from Ela. 6. 3.

2 **V. 2. seventh day:**] The Hebrew *Shabbath*, (from which the German word, *Sabbath*, and English *Sabbath*, are derived,) hath the signification of *fulnes*; and is a perfect and complete number, after which we begin agayne with the first day of the week. Therefore *seven*, is used for *many*, or a full number, Gen. 33. 3. Lev. 4. 6. 1 Sam. 2. 1. Jer. 15. 9. Prov. 26. 25. And many mysteries are throughout the scripture, set forth by the number of 7. as in the feasts and sacrifices of Israel, Deut. 16. 3. 8. 9. 15. Numb. 28. 19. 8. 29. 12. 31. especially in the book of the Revelation. See also Gen. 21. 31. The Greek interpreters, translated the *six* day, for the *seventh*: lest the heathens should think, (mistaking the phrase,) that God wrought upon the Sabbath. *rested*:] or, *Sabbathised*, that is, kept Sabbath: for of this Hebrew *Shabbath*, it is called the Sabbath (or Rest) day. God rested (or ceased) from making more creatures, Exod. 20. 11. Heb. 4. 3. though as touching the preserving, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, Ioh. 5. 17. Gods Sabbath, was also his rejoycing in his works, Psal. 104. 31. and this the Chaldee paraphrast observed here; saying, and God delighted the seventh day, in his work which he had made, and rested. This resting, is spoken of God, after the manner of men; and implieth not any weariness in him; for the Creator of the ends of the earth, *saunteth not, neither is weary*; Ela. 40. 28. *work*:] generally put for *works*; as the Apostle expounds it, in Heb. 4. 4.

3 **V. 3. And God blessed:**] in Exod. 20. 11. it is sayd, *Therefore God blessed*, that is, because he himself rested in the seventh day, therefore he blessed and sanctified it unto man; wherupon the Apostle reasoneth, *he that is entered into his rest, he also hath ceased from his own works, as God did from his*; Heb. 4. 10. and he blessed the 7. day by

giving it this singular privilege, to be a day of rest and holynes, of delyte and of resting unto the world; Exod. 20. 10. 11. Nehem. 9. 14. Ela. 58. 13. Levit. 23. 2. 3. Wherfore this day is not described by evening and morning, as were the other six, which consisted of light and darkness; but this is all day (or light); figuring out our perpetuall joyes; Ela. 60. 20. Zach. 14. 6. 7. Revel. 21. 25. And lo the Hebrew doctors understood it of the world to come: for in Breshith rabbah they say; *The blessing of the Lord, it maketh rich*, (Prov. 10. 22.) *this is the Sabbath day, as it is written, And God blessed the seventh day, (Gen. 2. 3.) he calleth the Sabbath, the Blessing of the Lord, because it is received from the Blessing that is on high: therefore he sayth, it maketh rich, because it is the abundant wealth of the world, &c. And if we expound the seventh day, of the seventh thousand of years, which is the world to come, the exposition is, and he blessed, because in the seventh thousand, all foules shalbe bound in the bandell of life; for they shalbe there, the augmentation of the Holy ghost, wherein we shal delyte our selves: and so our Rabbines of blessed memorie, have sayd in their Commentarie; God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand (of yeres.) Compare the last note on Gen. 1. 31.*

sanctified:] or, *hallowed*; that is, separated it from common use and work, unto his own service alone: that it might be a signe unto men that they should enter into his Rest (or Sabbath) Heb. 4. 9. and that the Lord their God doeth sanctifie them, Ez. 40. 20. 12. and thus the Sabbath was made for man, Mar. 2. 27. and made] Heb. *to make*: that is, to exist and be, and that perfectly and gloriously, as by divine power of creation. Or rather created and made, perfectly and excellently: for so the Hebrew phrase may be explained, as in 1 Chron. 13. 9. *Vzzah put forth his hand to hold the Ark, for which in 1 Sam. 6. 6. is sayd, and held it*: So in Exod. 17. 10. *Making also is often used for perfecting, polishing, magnifying*, Exod. 36. 2. Ezek. 41.

18. 19. 1 Sam. 12. 6. Psal. 118. 24. The Greek translatheth, which God had begun to make.

V. 4. the generations:] the Greek turneth it, the book (or storie) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speake of the begetting and gendering of the dew and frost, Job 38. 28. 29. of the bearing and bringing forth of the earth, Plal. 90. 2. and of that which a day may bring forth, Prov. 27. 1.

the day:] that is, the time: so day is used for the time wherein any thing is done; as the day of salvation, 2 Cor. 6. 2. the thy day, Luk. 19. 42. and sundry the like. *Iehovah:*] This is Gods proper name, Exod. 15. 3. the force wherof is opened in Rev. 1. 4. 8. & 17. 17. & 16. 5. by *He that is, that was, and that wilbe*, (or, *it is to come*.) It cometh of *Havah*, he was: and by the first letter *h*, it signifieth *he wilbe*; and by the second *h*, it signifieth, *he is*. This the Hebrew doctors acknowledge; for R. Bechai, (on Exodus, fol. 65.) sayth that *these 9. times*, past, present, and to come, are comprehended in this proper name [*Iehovah*], as it is knowne unto all. It implieth also, that God hath his being or existence, of himself, before the world was; Elai. 44. 6. that he giveth being unto all things; for in him, they both are and consist, Act. 17. 25. that he giveth being to his word, effecting whatsoever he speaketh, Exod. 6. 3. Elai. 45. 23. Ezek. 5. 17. And thus it differeth from *Alonai* Lord, which is Gods name, of his sustentation & dominion; whereas *Iehovah* is his name of existing or being, to which agreeeth that name *Eijeh*, *I am*, (or *I wilbe*) Exod. 3. 14. and *Iehovah*, Gen. 15. 2. & *Iah*, Exo. 15. 2. Howbeit the Greek version, turneth *Iehovah* Lord, as well as *Alonai*: and the New Testament often followeth the same; as; the Lord sayd to my lord, Mark. 22. 44. for that which is in Hebrew, *Iehovah* sayd to my Lord, Plal. 110. 1. and many the like. Which is to be observed in the Apostles writings, for the understanding of sundry

speeches; as Rom. 10. 9. if thou shalt confesse that *Iehus* is the Lord; that is, *Iehovah* (as he is named in Ier. 23. 6.) So in 1 Cor. 12. 3. no man can say that *Iehus* is the Lord, (that is, *Iehovah*) but by the holy Ghost. Many times they use God, in stead of this name *Iehovah*; as 2 Sam. 7. 3. *Iehovah* is with thee: for which in 1 Chron. 17. 2. is written, *God is with thee*: 2 King. 11. 10. the howle of *Iehovah*; for which, in 2 Chron. 23. 9. is, the howle of God. So, the mouth of *Iehovah*, Deut. 8. 3. is interpreted, the mouth of God, Math. 4. 4. and beleeve in *Iehovah*, Gen. 15. 6. is beleeve in God, Rom. 4. 3. Iam. 2. 23. *Iehovah* hath given me, Elai. 8. 18. is, God hath given me, Heb. 2. 13. And this is the name not onely of God the Father, but also of the Son, and of the Holy Ghost, as in Ioh. 12. 40. 41. Act. 18. 25. 26. compared with Elai. 6. The Iewes at this day, hold it unlawful to be pronounced so as it is written; but read *Alonai* Lord, for it. But in the sanctuary they grant it was pronounced, when the Priest blessed the people, according to the law in Num. 6. 23. — 27. Talmud in Sotah, ch. 7. fol. 37.

Verl. 5. *plavi*:] or tree, as the Chaldee interprets it. A general word, therfore the Greek translatheth it *green thing*, before it was] or, which was not yet: neither should have been, had not God made them by his word: who still causeth such things to grow, Plal. 104. 14.

caused it to rayn:] which rayn, is the ordinary meane to make the earth fruitful: Iob. 38. 25. 27. Heb. 6. 7. And this is spoken of God, because none but he, can give rayn, Ier. 14. 22.

Verl. 6. *And am i*:] or vapour: the Chaldee calleth it a cloud; the Greek, a fountain. As being the original matter of the rayn: for by vapours ascending from the earth and sea, rayn is ingendred, and powdered out on the earth, Plalm. 135. 7. Amos 5. 8. 1 King. 18. 44.

V. 7. *formed man*:] or, the earthly man, *Adam*. Hereupon it is sayd; we are the clay, and thou (Lord) our former, (or potter:) Elai. 64. 8. dust:] or, mould; that is,

of the dust, as Ecclef. 3. 10. but the speech is forceible, noting mans base original, wherof he was after put in mind, Gen. 3. 19. and we all, Ecclef. 12. 7. Hereupon Paul sayth, the first man was of the earth, dustie; 1 Cor. 15. 47. and we are sayd to dwell in houses of clay, and to have our foundation in the dust, Iob 4. 19. inspired:] or, blew. This sheweth mans spirit not to be of the earth as his bodie; but of nothing, by the insufflation of God; and so differing from the spirit of beasts, as Solomon observeth, Ecclef. 3. 21. This word is used also, when Christ (for to make men new creatures by the preaching of the gospell,) inspired his Apostles, with the holy Ghost, Ioh. 20. 22. The Rabbines say; The forme of the soule (of man) is not compounded of the elements, &c. but is of the Lord from heaven. Therefore when the material body, which is compounded of the elements is separated, and the breath perisheth because it is not found but with the body, and is needfull for the body in all the actions thereof, this (essential) forme is not destroyed &c. but continueth for ever, even for ever and ever. This is that which Solomon by his wisdom sayd, (in Ecclef. 12. 7.) and dust shall returne unto the earth as it was; and the spirit shall returne unto God, who gave it. Maimoni in Misna, in Iesuder hatorah, ch. 4. f. 9. breath of life:] or, spirit of liver: whereby is intimated, one spirit or soule to be in man, which hath sundry faculties and operations. The breath here is in Hebrew *Neshamah*, which hath affinity with *Shamajim* heavens: usually it signifieth eyther the breath of God or of men, not of other things: and so it is put for mans minde, or reasonable soule: and the Latine word *Mens*, minde, is of the same consonant letters that the Hebrew, and of it derived. And this *Mind* is the Lords candle, searching all the inward roomes of the belly, Prov. 20. 27. The Hebrew liver, is by the holy Ghost translated in Greek, life, Act. 2. 28. from Plal. 118. 21. and it is so named in the forme plural, because in life, there are many operations, changes, occurrences &c. that doe fall out.

and man:] or *Adam*: which Paul openeth thus, the first man *Adam*: 1 Cor. 15. 45. was:] or, was to, that is become a living soul. The word *to*, as it is often expressed, so is it sometime omitted in the Hebrew text: as 2 Chron. 18. 21. I wilbe *to* (or for) a lying spirit: which in 1 King. 22. 22. is written, *I wilbe a lying spirit*. Unto this living soule, Paul opposeth the second *Adam*, Christ, who is a livemaking spirit, 1 Cor. 15. 45. where he compareth living or quick, with livemaking, or quickning; & soule, with spirit; as also the souly (or natural) body, with the spiritual, verl. 44. 46. So by living soule, here is meant, the naturall estate of life in this world, where men doe eat and drink, procreate children &c.; which in the world to come, shall be otherwise, when this animalitie, or souly state, shall be changed into spiritualitie. As for the term of this our souly, or naturall life, it dureth while our breath is in us, and the spirit of God in our nostrills, Iob. 27. 3. for the breath of the Almighty, giveth us life, Iob. 33. 4. And here, for a living soule, the Chaldee translatheth speaking, that is, reasonable, because man hath a soule reasonable, whereby he speaketh: so differing from dumb beasts; Plalm. 32. 9. 2 Pet. 2. 16. The Hebrew Doctors lay; the forme of the inferior *Adam*, mystically signified the forme of the superior *Adam*: R. Menachem on Gen. 5. 1. The mystery is opened by th'Apoille thus, The first man, is of the earth, earthly; the second man, is the Lord from heaven; 1 Cor. 15. 47.

V. 8. a garden:] called here upon, the garden of *Iehovah*, Gen. 13. 10. the Greek translatheth it a paradise; which name is borrowed from the Hebrew *parde*, that signifieth an orchard, Song. 4. 13. Ecclef. 2. 5. This place for the pleasures of it, is made a figure of heaven, named *paradise*, in Luk. 23. 43. 2 Cor. 12. 4. It is also applied to the church of Christ, Revel. 21. & 22. So the hebrew doctors gathered from Song. 4. 12. that this garden signified the church of *Ishael*. R. Menachem on Gen. 2. 8. in Eden:] a countrie in the upper part of Chaldea, mentioned in Eia.

Esa. 35. 12. Ezek. 27. 23. and other where. Eden significth *Pleasure*, (of it, the Greeks name *Pleasure*, *Hedone*;) & the name sheweth it to be the pleasantest part of the world: wherefore comparisons are made by it, Esa. 51. 3. Ez. 31. 14. 18.

Verf. 9. *desireable*] that is, goodly, pleasant, tall, excellent; as Cedars and the like. See Ezek. 31. 8. 18.

tree of life] which was continually flourishing and fruitfull, unto which the scripture seemeth to have reference, in describing the spirituall Paradise under the Gospell, mentioning the *tree of life*, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations, Rev. 22. 2. This was unto Adam a symbollicall tree, a signe not onely of a blessed naturall life in Paradise for a time, but of a spirituall life after in Heaven for ever, if he continued in obedience to his creator. For as the bread of life, is that which giveth life eternal to them that eat of it, Ioh. 6. 48. 51. so this *tree of life* signified the like, as God himselfe after sheweth, Gen. 3. 22. Compare also Prov. 13. 12.

midst of the garden] the Greek sayth, of the *paradise*; which the Holy Ghost followeth in Rev. 2. 7. saying, to him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God. The word *midst* often significth no more then within; as in Gen. 41. 48. *amidst* the same citie, that is, within the same. So, in the midst of thorns, Luk. 8. 7. is, among (or into the) thorns, Mt. 4. 7. And the tree of knowledge, is sayd also to be in the midst of the garden, that is, within it; Gen. 3. 3.

the knowledge of good and evil] so named, because Gods law which forbid man to eat of this tree, should teach what is good and evil; be a rule of obedience, shewing mans goodnes and righteousness, if he disobey, (as Deut. 6. 25.) or his evil, if he did transgressor: for the knowledge of good and evil, Rom. 3. 20. Also knowledge, is used for sense or experience, Gen. 12. 12. Song. 6. 11. Esa. 59. 8. and

sometime for most neer union and conjunction, Gen. 4. 1. and this tree might have the name of the event, because Adam by eating of it, brought evil into the world, was comingled and defiled with it, and felt the miserie of it in his own conscience and experience: Gen. 3. 6. 7. The Greek translatheth, *a tree to know that which may be known, of good and evil*: and the Chaldee thus, *a tree of whose fruit they that eat, shall know the difference between good and evil*. So in Targum Jerusalem likewise.

V. 10. *to water*] From this river, and the use of it in paradise, the scripture speaketh of Gods spirit, and graces in his Church: as, the pure river of the water of life, Rev. 22. 1. the river of God full of waters, Pl. 65. 10. the river whose streames make glad the cite of God, Plal. 46. 5. See Ioh. 7. 38. 39.

was to] that is, became into 4. heads, meaning 4. beginnings of other rivers.

V. 11. *Pishon*] or as in the Greek, *Phison*: it is so called of the multitude or increase of waters. The scripture elsewhere speaketh not of it.

compasseth] This word is sometime used for turning and passing along by, though not round about; as in Ioh. 15. 3. & 16. 8. where the Greek translatheth it *perieuestai*, pass by: and so it may be taken here.

Havilah] in Greek *Eulath*. This was the name of two men, one the son of *Cush*, the son of *Cham*, the son of *Noe*, Gen. 10. 7. the countrie where he dwelt, was called by his name, and that is it here mentioned, & after in Ge. 15. 18. 1 Sam. 15. 7. Another *Havilah* was the son of *Ioktan*, the son of *Heber*, of the race of *Sem* son of *Noe*, Gen. 10. 29. His countrie beleeft him, in the east Indies.

V. 12. *good*] that is, fine, precious: so in 2 Chron. 3. 5.

Belshim] the name of a tree, and of a sweet gumme that runneth from it. The Hebrew name is *B-dolach*: and some think it to be a kinde of pearle: the *Alaba* was like unto it, and the colour white. Num. 11. 7. Exod. 16. 11.

Beryll] a precious stone called in Hebrew *Shoham*: which the Greek in Exod.

18. 10. translatheth a *Beryll*; the Chaldee calleth it *Buril*; & the Arabick *al Belor*. On two of these stones, the names of the 12. tribes were graven, and born on the high priests shoulders, Exod. 28. 9. 10. see the notes there.

13. Verf. 13. *Gihon*] in Greek *Gow*: a river about the land of *Culh*. There was also another river *Gihon* in Canaan, neere *Ierusalem*, wherof see 2 Chron. 32. 30.

Cush] the son of *Cham*, the son of *Noe*. Gen. 10. 6. whose posteritie in these parts of the world are called *Ethiopian*: and so the Greek here translatheth *Ethiopia*.

14. Ver. 14. *Hidekel*] The signification of this word is of *sharpnes & lightnes*: for it was a swift running river. The Greek translatheth it *Tigre*, the *Tigre*, which is the name of a beaſt very light of foot, as *Plinie* sheweth, in b. 8. chap. 18. *Tigre* also in the *Medes* and *Persian* tongue, significth an arrow, saith *Plinie*, b. 6. c. 27. and *Q. Curtius* b. 4. speaking of this violent river. By it, *Daniel* saw visions of *God*, Dan. 10. 4. The Chaldee calleth it *Diglat*: wherupon the Latines also named it *Diglat*; *Phinie*, in b. 6. ch. 27.

Assyria] in Hebrew *Assur*; he was the son of *Sem*, the son of *Noe*, Gen. 10. 22. of whom, his countrie was called *Assyria*, famous through all the Scripture; which usually nameth countries, and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12. 10. & 19. 37. *Euphrates*] in Hebr. it is *Phrath*; which river the new Testament calleth *Euphrates*, Rev. 9. 14. It hath the name of *Exceede*: for the waters thereof were mighty, by snow melting from the mounts of *Armenia*, and doe make the countrie fruitfull. This is called the great river, Deut. 1. 7. & 11. 24. Rev. 9. 14.

15. Ver. 15. *garden*] in Greek, *paradise*. to till: or, *desse*: the Greek saith, *to labour it*. The Hebrew Doctors apply this myſtically to *Adams* labour in, and keeping of Gods law: *Pirke R Eliezer* chap. 12. And that the morall Law, and work thereof, was written in his hart, is manifest:

feeling the same yet remaineth in the corrupted harts of men, Rom. 2. 14. 15.

Ver. 16. *commanded*] Besides the law of nature, graven on *Adams* hart, whereby he was bound to love, honour and obey his Creator: God here giveth him (for a trial of his love,) a figurative Law, concerning a thing of it selfe indifferent, but at the pleasure of God made unlawful & evil for man to doe; that by observing this outward rite, he might testifie his willing obedience unto the Lord. See 1. Sam. 15. 22. 23.

eating thou mayst eat] that is, *mayst* (or *shalt*) freely eat: thus God first sheweth his love and liberality, before hee makes any restraint. The doubling of words is often used in Scripture, for more earnestnes and assurance, and in things to come, for to signifie speedy performance, Gen. 41. 32. Sometime God alreth this manner of speaking, into other the like; as 2. King. 14. 10. *smiting thou hast smitten*, for which in 2. Chron. 25. 19. is written, *thou sayst, loe I have smitten*. So, *Building I have builded*, 1. King. 8. 13. or, as in 2. Chron. 6. 2. and I, *I have builded*. Sometime the doubling of the word is omitted; as, *bath any deliverer delivered*? 2. King. 18. 33. which another prophet writeth thus, *bath any delivered*? Esa. 36. 8.

In translating also, God useth sometime the phrase which we follow here; as in Heb. 6. 14. *blessing I will blisse thee, and multiplying I will multiply thee*: translated into Greek, 16. Gen. 22. 16. *Seug I have ſeen*, Act. 7. 34. from Ex. 3. 7. Sometime otherweise; as, *shot through with darts*, Heb. 12. 20. for that which is in Hebrew, *boasting shot through*: Exod. 19. 13.

17. Ver. 17. *But of*] in Hebr. *And of*; and, is ofte used for *but*: so translated in the Greek version, Esa. 10. 10. and by the holy Ghost in the new Testament; as 1. Pet. 1. 25: from Esa. 40. 8. Heb. 1. 11. 12. from Psal. 102. 27. 28. So here againe, in v. 20. and in Gen. 3. 3. and 48. 10. and in many other places.

thou mayest not] or, *thou shalt not eat*. This law was given both to the man and woman; which were both cal-

had *Adam*, Gen. 2. 7. & the woman consisted to much, Gen. 3. 3. and the Greek version here manifesteth it, saying, *ye shall not eat, dying thou shalt die*: that is, *shall surely and soon die*; or, as the Greek translateth, *ye shall die the death*. Under the name of *Death*, the Scripture comprehendeth, *dealy plagues*, as the punishment of Egypt with Locusts, is called a death, Exod. 10. 17. Also, toward alonith unto, fears, &c; as Nabal hath dyed in him, 1. Sam. 25. 37. Likewise, our word deadly dangers, and meries; as Paul was in *death* oft, 2. Cor. 11. 23. It is also used for *death* in sin, when men are alienated from the life of God, Ephe. 2. 1. & 4. 18. And for the dissolution of mans soule and body, which wee commonly call death, when the soule (or spirit) goeth out of the man, Gen. 35. 18. Psal. 146. 4. And finally, death is the perdition of body and soule in hell, which is eternal perdition from the presence of the Lord, and called, the second death, Mat. 10. 28. 2. Thess. 1. 9. Rev. 20. 6. 14. These, and whatsoever else mortality, misery, death, the Scriptures mention: are implied in this judgement here threatened upon disobedience: Rom. 5. 12. beside miserable bondage under him which hath the power of death, that is the devil, Hebr. 2. 14. 15. On the contrary, here is implied upon condition of his obedience, the promise of eternal life, vvhherof the tree of life was a signe, Gen. 3. 22. So Paul opposeth death, as the wages of sin, and eternal life, as the gift of God: which now since mans fall, is only by Christ, who giveth us to eat of the tree of life: Rom. 5. 23. Rev. 2. 7. The Hebrew doctors also say, *After the opinion of our Rabbins of blessed memory, if [Adam] had not sined, hee had never dyed; but the breath which he was inspired with, of the most high blessed God, should have given him life for ever and the good will of God, which he had in the time of his creation, had cleaved unto him continually, and kept him alive for ever.* R. Menachem, on Gen. 2. 17.

18 Ver. 12. himselfe alone:] or alone as the Greek translateth it: so 1. King. 19. 10.

I am left my self alone: for which Paul saith, I am left alone: Rom. 11. 23. God who made other creatures male and female together, did not so in mankind: which Paul observeth, saying, *Adam was first formed, then Eve*, 1. Tim. 2. 13. making it one reason of the womans subjection, as before him.] the Greek here translateth it, according to him; and in the 20. verse, like unto him: meaning, one that should be as his second self, like him in nature, knit unto him in love, needfull for procreation of seed, helpfull in all duties, present alwaies with him, and so very meet and commodious for him. The Apostle hence gathereth another reason of the womans subjection, in that the man was not created, for the woman; but the woman for the man, 1. Cor. 11. 9.

19 Ver. 19. them unto Adam:] or, unto the man: but the Greek version, keepeth the Hebrew name *Adam*; and addeth the word them, for to make the sense plaine. So the Holy Ghost sometime doth, in repeating matters; as hee blessed and brake, Mat. 14. 19. that is, and brake them: Luk. 9. 16. Shew to the Priest, Mar. 1. 44. that is, shew thy selfe, Mat. 8. 4. See also Gen. 31. 42. would call them:] or, call it, that is, every of them. This sheweth Gods bounty, in giving man dominion over all earthly creatures, Psal. 8. for the giving of names, is a signe of sovereignty, Num. 32. 23. 41. Gen. 32. 18. & 26. 18. It manifesteth also Adam's wisdom, in naming things presently according to their natures, as the Hebrew names by which he called them, doe declare.

20 Ver. 20. he found not:] that is, the man found not a meet help for himselfe, among all the creatures; therefore the woman when she was made, was the more acceptable. Or, as the Greek translateth, there was not found an helper like unto him. So in Gen. 15. 6. he imputed it, is translated it was imputed, Rom. 4. 3. See also Gen. 6. 20. and 16. 14.

21 V. 21. a dead sleep:] This the Greek calleth an ecstasie, or trance: which the Scriptures shew

shew to have fallen also on men, when they did see visions of God, as Gen. 15. 12. Mat. 10. 10. In such deep sleep, the senses are all bound up, as 1. Sam. 16. 12.

22 V. 22. builded:] To build the rib, to a woman, is to make, or create a woman of it, as with speciall care, and art, and fit proportion. Hereupon our bodies are called houses, Job. 4. 19. 2. Cor. 5. 1. And although by building, is meant making, (as the Lord will build thee an house, 1. Chron. 17. 10. is the same, that he will make thee an house, 1. Sam. 7. 11.) yet by the many words used in the generation of mankind, as creating, Gen. 1. 27. making, Gen. 1. 26. forming, and inspiring, Gen. 2. 7. and now building: Moses would set forth this wondrous workmanship, which the Psalmist so laudeth God for, Psal. 139. 14. he brought:] God her builder, was also her bringer, and so her conjoyner in marriage with the man, Mat. 19. 6. & the Scripture noteth a wife, to be a speciall favour of the Lord, Prov. 18. 22. & 19. 14. Hee also blessed them together, as Gen. 1. 28. whereby may be seen, how blessed changeth the order in this chapter; enlarging things here, which before he had touched briefly.

23 Ver. 23. This now:] or, this time: this once: selfe, &c.] Hereby Adam shewed, both his thankfulness to God, and love to his wife: and from hence Paul teacheth, that men ought to love their wives as their own bodies, for no man ever hated his own selfe, Eph. 5. 28. 29. The like speeches are used of persons neer a kyn, that they are their bone and their flesh, Gen. 29. 14. Judg. 9. 2. So the Apostle by this, setteth forth Christs mystial union, with his Church, that we are members of his body, of his flesh, and of his bones, Eph. 5. 30. woman:] or, Manesse, of man; as in Hebrew she is called *Israh*, of *Isr*: which word *Isr*, hath the signification of strength and valour: so that the Scripture using this word, shew your selves men; for, be yee strong, or courageous, Esey 46. 8. 1. Cor. 16. 13. And it hath affinity with *Es*, which in Hebrew is *strong*:

for beati man, causi eth strength and courage. Therefore as *Adam* is used for base men, born of adam: sh, the earth: so *Isr*, is used for noble men, Psal. 49. 3. Also *Isr*, is used both for man & husband; and *Israh*, both for woman and wife; as in the verses following. out of man:] The Greek translateth, out of her man; and the Chaldee, out of her husband. Hence is a third reason of womans subjection, because the man is not of the woman, but the woman of the man, as Paul saith, 1. Cor. 11. 8.

24 Ver. 24. leave his father &c.] This is a perpetuall law, given of God, as Christ sheweth, Mat. 19. 4. 5. and teacheth that the band of marriage, is the nearest conjunction in the world, and all societies rather to be kept, then this between man and wife, who may not depart one from another, 1. Cor. 7. 10. 11. as they doe depart from their parents, Gen. 24. 58. 59. and 31. 14. Lev. 22. 12. 13. The like is observed in the spiritual marriage, between Christ and his Church, Psal. 45. 11. 12. The Chaldee translateth it, he shall leave the bed of his father & mother. And the Hebrew Doctors gathered from hence a law unto all Adams sonnes, against unjust carnall copulations, and incestuous marriages, vvvith a mans fathers wife, or mother in law; and with his own mother; as after, by he shall cleave to his wife, (they say) is forbidden any other mans wife; and all pollution with the male, and likewise with beasts. Maim. in Misn. book 14. treat of Kings: chap. 9. 5. s. 10. to his wife:] or, to his woman; for it is the same vvvord *Israh*, used before in ver. 13. and by his woman, he sheweth there is no lawfull conjunction for a man, but vvvith one, and the a wife, become his by marriage. Wherefore all other vvvomen, are in this respect called strangers to him, Prov. 5. 3. 18. 20. And for shall cleave, the Greek sayth *shall be joined*; vvhich vvvord is also in Mat. 10. 7. & maketh against all unjust divorces. they shall:] the Greek translateth, they two shall be one flesh: and so it is alleged in the N. vv Testament, Mat. 19. 5. that hereby a man

is restrained from more wives then one: which is to be observed in other speeches of Scripture, wherein like restraint is implied: as him thou shalt serve, *Deut. 6. 13.* that is, as Christ allegeth it, *him only, Mat. 4. 10. Luk. 4. 8.* So, but for the priests, *Mar. 3. 26.* which another Evangelist writeth, but for the Priests only, *Mat. 12. 4.* Of like force is that saying, a man is not justified by the works of the Law, but by the faith of Jesus Christ: that is, by faith only: *Gal. 2. 16.*

one: for, to one flesh: *1. Cor. 6. 16.* This is meant in special by generation of children: wherefore Paul doth by proportion apply these words even against unlawfull fleshly copulation, *1. Cor. 6. 16.* adding a further myserie of our union with Christ, he that is joyned to the Lord, is one spirit, *1. Cor. 6. 17.*

Ver. 25. not ashamed:] thought not themselves in any shamefull plight: as a Chaldee paraphrase sayth, they knew not what shame was. For they being innocent, & adorned with the image and glory of God, had nothing in soule or body, that was defective, miserable or shamefull: but now by sin, nakedness in us, is a want, a filthy thing, & a thime. *Deut. 28. 48. Rev. 3. 18.* For shame or confusion, is the fruit of sin, *Rom. 6. 11.* the opposite of joy, *Ej. 65. 13.* and companion of destruction, *Jer. 48. 27.*

CHAPT. III.

1. The Serpent deceiveth Eve. 6. Man falleth
9. God ar. signeth them. 14. The serpent is
cursed. 15. A seed promised that should
bruise his head. 16. Mankind is chastised.
21. God cloistheth them. 22. and drives them
out of Paradise.

1 NOW the Serpent was subtil, more than any beast of the field, which Iehovah God had made: and he said unto the woman; yea, because God hath sayd, ye shall not eat of every tree of the garden. And the woman sayd, unto the serpent: of the

3 fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neyther shall ye touch it: lest ye die. 4 And the serpent sayd, unto the woman: 5 ye shall not dying dy. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: & ye shall be as Gods, knowing good and evill. 6 And the woman saw, that the tree was good for meat, and that it was a desire to the eyes, and a tree to be coveted to make one-wie; and she took of the fruit thereof, and did eat: and the gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew, that they were naked: and they sewed together fig leaves, and made themselves aprons. 8 And they heard the voice of Iehovah God, walking in the garden; in the winde of the day: and Adam and his wife hid themselves, from the face of Iehovah God, amongst the trees of the garden. 9 And Iehovah God, called unto Adā: and said unto him, where art thou? 10 And he said, I heard thy voyce in the garden: and I feared, because I am naked, & I hid my self. And hee said, who told thee, that thou art naked? 11 Hast thou eaten of the tree, which I commanded thee, that thou shouldst not eat of it? And Adam said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 12 And Iehovah God said, unto the woman, what is this thou hast doen? And the woman sayd, the serpent beguiled me, & I did eat. And Iehovah God sayd unto the serpent; Because thou

thou hast doen this, cursed art thou above all cattell, & above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eat, all the dayes of thy life. And I will put enmity, between thee and the woman, and between thy seed and her seed: He, shall bruise thy head; and thou shalt bruise his heele.

16 Unto the woman he said, multiplying I will multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire, shall be to thy husband; and he, shall rule over thee.

17 And unto Adam he sayd, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I commanded thee saying, thou shalt not eat of it: cursed is the ground, for thy sake; in sorrow shalt thou eat of it, all the dayes of thy life. And thornes & thistles, shall it bring forth to thee: and thou shalt eat, the herb of the field. In the sweat of thy face shalt thou eat bread; till thou return unto the ground, for out of it wast thou taken: for dust thou art, & unto dust shalt thou return. And Adam called his wives name, Eve: because she was, the mother of all living. 21 And Iehovah God made, to Adam and to his wife; coats of skin, and clothed them.

22 And Iehovah God said, Behold the man is become as one of us, to know good and evil: And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. And Iehovah God sent him forth, from the garden of Eden: to till the ground, from whence he was taken.

24 ken. And he drove out the man: & he placed at the east of the garden of Eden, Cherubims; and the flame of a sword, which turned it self; to keep the way, of the tree of life.

Annotations.

1 Ver. 1. **Serpent:** named in English, of creeping on the earth; but in Hebrew, *nachash* of subtil observation, searching, & finding out by experience, *Gen. 30. 27.* and *44. 5.* The greater serpents, are called dragons: & *nachash* is sometimes turned in Greek a dragon, *Job. 26. 13. Amos 9. 3.* and for it in Hebrew, is put *Tannin* a dragon, *Exod. 7. 10.* with *4. 3.* And in the new Testament, the same thing is called both a dragon and a serpent. *Rev. 12. 2.*

subtil: that is prudent and craftie: prudent to save and help it selfe, where upon it is sayd, be prudent as serpents, *Mat. 10. 16.* craftie, to deceive others, as Paul saith, the serpent by his craftines beguiled Eve; *2. Cor. 11. 3.* by which two words, the Scriptures do expresse the Hebrew here used: which often is taken in the good part, opposed to simplicitie & folly, *Prov. 1. 4. & 8. 5. & 14. 15. 18. and 23.* more than:] the word more, is usually omitted in the Hebrew, as easily to be understood: yet sometime is expressed, as in *Ej. 6. 6.* And the holy Ghost letteth it down in Greek, when it wanteth in Hebrew, as in *Gal. 4. 27.* from *Ej. 54. 1.* many are the children of the desolate, more than of the married: in *Ej. 54. 1.* the word more is not written. So the Greek version in this place addeth it: though sometime the Greek also wanteth it, as *Gen. 33. 26. Luk. 18. 14.*

He sayd:] Whereas beasts are known in nature to be speechless (and the Scripture confirmeth it, *1. Pet. 2. 16.*) because they want reason or understanding, *Psal. 31. 9. Jude v. 10.* Moles under the name of the Serpent speaking, closely maneth Satan, vvho opened the serpents mouth, and caused it to speak vvith mans voice,

as the Lord by an Angell opened the mouth of Balsams affe, Numb. 22. 22. 28. 2. Pet. 2. 6. And so the Hebrew Doctors write, that the unclean spirit Sammael (the devil,) was united with the serpent: R. Menachem, on Gen. 3. And, as a man possessed with an evil spirit, all the words that he doth, and all the words that he speaketh, are not but by the reason of the evil spirit that is in him: so the serpent, all the works that he did, and all the words that he spake, he spake not, neither did, but by the reason of the Devil. Pike R. Eliezer, chap. 13. The Angels, (of whose creation wee spake before, on Gen. 2. 1.) being spirits, and a flaming fire, Psal. 104. 4. excellent in wisdom, and mighty in strength, 1. Sam. 14. 10. Psal. 103. 20. they many of them, (having one for principall,) did sin against God, Mar. 5. 9. Mat. 25. 41. 2. Pet. 2. 4. by not abiding in the truth, nor keeping their first estate, but leaving their own habitation, Job. 8. 4. Jude 6. and are now still called, of their cunning and knowledge, Demons, Mar. 5. 12. of their mighty strength, principalities and powers Col. 2. 15. of their calumination and enmities to God and his creatures, they are named the malicious, the Devil, and Satan, 1. Job. 2. 13. 1. Pet. 5. 8. Mat. 4. 8. 10. And the Div-ll speaking by this serpent, is therefore called the great Dragon, that old serpent, which deceiveth all the world, Rev. 12. 9. And as himselfe stood not in the truth, but sinned from the beginning, 1. Job. 3. 8. so soon upon mans creation, he overthrew him; and is therefore said to be a murderer from the beginning, Job. 8. 4. And mans fall and miserie, is here immediately joynted to his creation, and seating in Paradise. All the Hebrew Doctors hold; that nothing here mentioned was done after the six dayes of the creation: all our wisemen doe agree, that this whole matter was done the first day: saith Maimoniy, in Morich nebuchim, chel. 2. per. 30. The woman: the weaker vessel, 1. Pet. 3. 7. whom Satan thought the more easily to deceive, and so did: as Paul observeth, Adam was not deceived, but the woman be-

ing deceived, was in the transgression, 1. Tim. 2. 14. 2. Cor. 11. 3. So the serpent set upon Christ, in his burger and infimities: Mat. 4. 2. 3. Yea; Of, Moreover: it is a word proceeding from an earnest mind; and usually it is an addition to something spoken before. So it is likely the Serpent had uttered words against God, the summe whereof is in this speech. A like phrase is in 1. Sam. 14. 30. because God hath:] Of, hath God indeed sayd? So the Chaldee paraphrase translateth; in truth (that is, is it true) that God hath said; and the Greek, why is it that God hath said? In this understanding Satan beginneth with a question, as when by his servants, he sought to have taken Christ in his talk: Luk. 20. 20. 21. 23. The temptation is directly against Gods word; which as it was that whereby the world was made and existed, Psal. 33. 6. 2. Pet. 3. 4. so by it all things are upholden, or caried, Heb. 1. 3. and if Gods vvord had abidden in Eve, she had overcome the wicked one: 1. Job. 2. 14. So Satan beganne the assault upon Christ, taking occasion at the vvord of God, (this is my son Mat. 3. 17.) saying, If thou be the son of God, Mat. 4. 3. of every tree:] or, of all trees: but the Hebrew word for all, is sometime used for every one, sometime for any one, as Psal. 143. 2. so the serpens speech was doubtfull, and bent to deceive. And as here he assayed the woman about food, so he began with Christ, Mat. 4. 3.

Ver. 2. Trees:] in Hebrew, tree: so in v. 7. leafe, & leaves. This the Scripture openeth as a parable: Gal. 7. 2. is expounded of parables, Mat. 13. 35. hant, Psal. 95. 8. for hant, Heb. 3. 8. work, Psal. 95. 9. for work, Heb. 3. 9. And in the Hebrew text it is left as spears, 2. King. 11. 10. for spears, 2. Chron. 23. 9. ship, 1. King. 10. 12. for ships, 2. Chron. 9. 21. See also Gen. 4. 20.

Ver. 3. left ye die:] or, (as the Greek translateth) that ye dye not. This manner of speech doth not always shew doubt, but speaks of danger and to prevent evil: as Psal. 2. 12. left he be angry: Gen. 24. 6.

left thou bring; for, that thou bringest. So Mar. 14. 2. left there be an uprose; for, that there be not an uprose, Mat. 26. 5. Yea sometime, it rather affirmeth a thing, left Exekiah deceive, Eja. 36. 18. for which, in 1. King. 18. 3. is written, for he deceiveth you. So, left they faint in the way, Mat. 19. 32. that is, they will faint, Mark 8. 3. Ver. 4. nor dying die:] that is, nor surely die; the Greek translateth; nor die the death. Here he impugneth the certainty of Gods word, which had threatned assured death, Gen. 2. 17. And thus the Divill was a liar and the father thereof, Job. 8. 4. Ver. 5. in the day:] that is presently: so he opposeth present good; unto the present evil threatned of God: Whom he also calamitieth, as of all will, hee had forbidden them this tree:] they yet eyes & c.] by an ambiguous deceitful promise, he draweth her into sin: for by opening of eyes, the understood a further degree of wisdom, as the like speech importeth, Mat. 23. 18. Ephe. 1. 18. but he meant, a seeing of their nakednesse, and confusion of conscience, as fell out immediately, Gen. 3. 7. 10. The Hebrew phrase is, and your eyes: but, and, is often used for then, as Mar. 14. 34. And he saith: which another Evangelist writeth, Then saith he; Mat. 25. 38. so Mar. 15. 27. and they crucified: Mat. 27. 38. then were crucified: And many the like. And Gods:] This the woman understood, of the Father, Sonne, and Holy Ghost, as appeareth by the words of God himselfe in v. 12. but the tempter might meane it also of the Angels, which had sinned yf for Angels are called Gods, Psal. 8. 6.) vvho of their knowledge are named Demons, and have vvofull experience of the good which they have lost, and the evil wherein they lie. The Chaldee saith, as princes: and Devils are also called principalities and powers, Col. 2. 15. An other Chaldee paraphrase; which giveth under the name of Ionathin, for Gods, translateth Angels. knowing & c.] The name before given to

this tree, Gen. 3. 6. is serpent here; wresteth to a wrong sense: as if to know good and evil, were to be like God himselfe, and that threatening of the fruit, would work such an effect: whereas the tree was so called for another cause: See Gen. 2. 9.

Ver. 6. saw:] that is, looked upon with affection. So Achan saw & coveted, and took of it, 1. Sam. 14. 30. or a lust, that is, most pleasant, & to be desired, to make one wise:] or, to get prudence, and so prosper and good successe thereby: as the Hebrew vvord often signifieth. According to these 3. things which the woman (by false suggestion) saw in the tree, for meat, for the eye, and for prudence: the Appollie reduceth all that is in the world (and not of the Father,) to the lust of the flesh, the lust of the eyes, and the pride of life, 1. Job. 2. 16. With which we may also compare the three temptations of Christ, Luke 4. 1. He gave:] together with words to move and persuade him: for he is said to have hearkned to his voyce, v. 17. he did eat:] so the sin was accomplished that brought death into the world; as God threatned, Gen. 2. 17. and the death is gone over all men; for that all have sinned; and by the disobedience of one, the many are made sinners, Rom. 5. 12. 19. By eating the Scripture elsewhere signifieth the committing of sin, Prov. 30. 26. Again by eating, sin and death are doen away, and life restored in Christ, Job. 5. 10. 14. vvhom Satan sought to have drawn into sin also by eating; but was defeated: 2. Cor. 12. 3. 4. This first sin of man, is called in respect of himselfe an offence or fall, because by it, he fell from his good estate: in respect of God, it was disobedience: as unto vvhom hereby he decayed subjection, and renounced obedience, Rom. 5. 18. 19. Nether was it his own sin onely, but the common sin of us all his posterity, which were then in his loins; for by his one mans disobedience many were made sinners, Rom. 5. 19. and in Adam all dye, 1. Cor. 15. 22.

Ver. 7. naked:] both in body and soule vvith vvhere bereaved of the image of God.

God, deprived of his glorie, and subjected to inordinate lusts, and thereupon to shame: of which nakedness the Scriptures often speak, as *Ex. 32. 25. Ezek. 16. 22. Rev. 3. 17. and 16. 15. Hos. 2. 3. 2 Cor. 5. 3.*

Sewed: that is, fastned together, by twisting and plaiting the leaves and twigs, for to gird about them. *fig leaves:* in Hebrew *leaf*, or *branch*, as we English the word in *Neh. 8. 15.* and as the Greek translate it in *ser. 17. 8.* This was to cover, not to cure their filthy nakedness: therefore in *v. 10.* they nevertheless doe hide themselves for shame. The like naturall hypocrisie, is elsewhere compared to the *spiders web*, *Esa. 59. 5. 6.* And the figtree which had leaves and no fruit, was cursed of Christ, and withered, *Mat. 21. 19.*

aprons: named in Hebrew of girding about the loines. So Peter when he was naked, girded a garment on him, *Job. 21. 7.* And those parts of the body which serve for generation, were then, and still are most shammfull, and studiously covered; because sinne is become naturall, and derived by generation, *Psal. 51. 7. Gen. 5. 3.* Therefore circumcision, (the signe of regeneration,) was also on that part of mans body, *Gen. 17. 11.*

8 *Ver. 8. the voyce of the:* this sometime signifieth any noyse or sound, *Ezek. 1. 24.* sometime the thunder, *Exod. 9. 28. 29.* sometime Gods distinct voyce like thunder, *28. Job. 12. 27. 28. 29.*

walking: this by the Greek is referred to God walking: it may also be meant of the voyce which is said to walk, or goe on; when it increaseth more and more, *Exod. 19. 19.*

the wind: by the Greek version, this was the even tide. So in the evening of the world, at the last day, the Lord shall descend from Heaven, with alhow, with the voyce of the Archangel, and with the trumpet of God: &c. *1. Thess. 4. 16.*

hid themselves: through conscience and feeling of their guilt and misery, and for feare of Gods Majestie, *vers. 10.* Howbeit, there was no darkness, nor shadow of death, where the workers of iniquity may hide themselves:

Job. 34. 22. Amos 9. 3. Psal. 139. 7. 8. 9. Prov. 15. 3. Lev. 23. 14. From the face: or, the presence, that is, for feare of the Lords comming.

10 *Ver. 10. feared:* or, was afraid: this feare was a terroure through feeling of Gods wrath for syn; as Israel also felt in themselves, when they heard the voyce of God at mount Sinai, *Exod. 10. 18. 19. 20.* It was such as had torment with it, which who so feareth, is not perfect in love, *1. Joh. 4. 18.* and proceeded from the spirit of bondage, *Rom. 8. 15.* Otherwise, there is also a feare, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, *1. Pet. 1. 1. 17. Psal. 2. 11. & 147. 11. Jer. 32. 39. 40. Prov. 19. 23.* This feare, if Adam had kept, he had eschewed evil; *Prov. 16. 6.* *am naked:* he dissembleth the mayn cause, which was his sin: pure nakedness was Gods creature, and he was naked before, without feare or shame, *Gen. 2. 25.*

12 *Ver. 11. thou gavest:* Adams confession is mixed with excuses, and further evils; asking no mercy, but charging the woman, and God himselfe, with the cause of his fall. The foolishness of man, perverteth his way, and he hath fetched against the Lord: *Prov. 19. 3.*

13 *Ver. 13. what is this:* or, For what? that is, Why hast thou done this?

14 *Ver. 14. unto the serpent:* unto the beast and the divil; which together were the means to draw into sin, *ver. 1.* and therefore are joynd as one here in the punishment. *cursed:* This is contrary to blessing, *Deut. 28. 3. 16.* and as to blessing, is to say wel of any; so to curse, is to say evill: so expounded by the Holy Ghost, as thou shalt not curse the ruler, *Exod. 22. 28.* which Paul citeth thus, thou shalt not speak evill of the ruler, *Act. 23. 5.* And as Gods word, is one with his deed; so his curse is the pouring out of evils upon the creatures for sin, unto their perdition, *Deut. 28. 30. &c.* So the figtree being cursed, withered, *Mark. 12. 22.* the children cursed, were won of beasts, *2. Kings. 2. 24.*

And

And that the Divill was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, that hee brought those three, and decreed against them the decrees of judgment, and did cast Sammael (he: Divill) and his company, out of his holy place, out of heaven, and cut off the feet of the serpent and cursed him, &c. *Pirke R. Eliezer*, chap. 14. So Peter saith, God spared not the Angels that sinned, but cast them down to hell &c. *1. Pet. 2. 4.* And in *Rev. 12. 7. 8. 9.* speaking of a spirituall combat with the Divill in the Church, it is said, the Dragon fought, and his Angels; but they prevailed not, neither was their place found any more in heaven; and that great Dragon, that old serpent called the Divill and Satan, was cast out &c. As the Divill is cursed above all creatures, *Mat. 25. 41.* so the cursed serpent is in Scripture a similitude of the most hurtfull venomous and hatefull beasts, as *Deut. 8. 15. Jer. 8. 17. Psal. 58. 5. Mat. 23. 33.*

thy belly: or, thy breast, as the Greek hath a twofold translation, upon thy breast and belly: meaning with great pain and difficulty. For other creatures also goe on the belly, *Lev. 11. 42.* but as Adams labour, and Eves conception, had paine and sorrow added to them (*vers. 16. 17.*) so the serpents gate.

dust: that is, vile and unclean meats: noting also hereby baseness of condition, *Mic. 7. 17.* and hunger and penurie, which this beast should suffer above others, which eate the herbs of the field: *Gen. 1. 30.* This eating of dust, is againe remembered in *Esa. 65. 25.* where speech is of our redemption from Satan by Christ: which sheweth that these outward curses, implied further mysteries.

15 *Ver. 15. enmitie:* this is opposed to the amitie and familiaritie which had been between the woman and the serpent, which God would break. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sinne, and enmities to God, *Col. 1. 13.* and *1. 21.* For the amitie of this world,

is the enmity of God, *Jam. 4. 4.* *thy seed and her seed:* that is, thy posteritie and hers. Seed, is often used for children; the serpents seed, are meant not onely those venomous beasts, which have enmitie with mankind: but also wicked men, called serpents, generations of vipers, and children of the divill, *Mat. 23. 33. 1. Joh. 3. 10.* By the womans seed, is meant (in respect of Satan) chiefly Christ, who being God over all, blessed for ever, should come of David and Abraham, and so of Eve, according to the promise, for she was the mother of all living: *Rom. 1. 3.* and *9. 5.* And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abrahams seed: *Gal. 3. 29.*

He: or, it; that is, the Seed. This is first to be understood of Christ, who was made of a woman, *Gal. 4. 4.* the fruit of the womb of the Virgin Mary *Luke 1. 42.* Hee through death, hath destroyed him that had the power of death, that is the Divill. *Heb. 2. 14.* Secondly, it implyeth Christians (the children of Christ, *Heb. 2. 13.*) who resisting the Divill stedfastly in faith, the God of peace binifeth Satan under their feet; *1. Pet. 5. 9. Rom. 16. 20.* When promise is made concerning the seed, the failefull parents are also included, and so on the contrary: as when Moles saith, *I will multiply thy seed*, *Gen. 22. 17.* Paul allegeth it thus, *I will multiply thee*, *Heb. 6. 14.* Again, where Moles saith, All families shall be blessed in thee: *Gen. 12. 3.* Peter allegeth it, they shall be blessed in thy seed; *Act. 3. 25.* Also this word seed, is used either for a multitude, as *Gen. 15. 5.* or for one particular person, as *Gen. 22. 13.* and *4. 25.* so here it meaneth one speciall seed Christ, *Gal. 3. 16.* This the ancient Hebrew doctors also acknowledged, for in Thargum Ierusalem the fulfilling of this promise, is expressly referred to the last dayes, the dayes of the King Messiah. And the mystrie of original sin, and thereby death over all, and of deliverance by Christ, & Miraclem on *Levit. 25.* noteth from the profound Cabbalists, in these

D words 2

words: So long as the spirit of uncleanness is not taken away out of the world, the fruits that come down into the world, must needs die, for so root out the power of uncleanness out of the world, and to consume the same. And all that is, by cause of the decree which was decreed for the uncleanness and filthy things which the serpent brought upon Eve. And if it be so, all the souls that are created will become unclean by that filthy things must needs die before the coming of the Messiah, &c. and at the coming of the Messiah, all souls shall be consumed in themselves. *bruise*] or, *prince*, *bruise*: the Hebrew word is of rare use, only here, and in Job. 9. 17. *thy head*] or *thou on the head*. Hereby is meant Satans overthrow and destruction in respect of his power and works, Job. 12. 31. 1. Job. 3. 8. for the head being bruised, strength and life is perished. So in Thargum Jerusalem it is expounded thus, *The womans children shall be cured; but thou serpent, shalt not be cured*. And he saith *there*, (rather than *thy*;) because Christ was to vanquish that old serpent, which overcame our first parents; who being destroyed, his seed perish with him: Rev. 12. 9. Job. 14. 30. and 12. 31. *bruise*] or, *bruise*: for the Hebrew and Greek here used, signify not only the *bruise*, but the whole foot sole, and sometime the foot step, or print of the foot. By the *bruise*, or foot bruised; it is meant Christs wayes, which Satan should seek to suppress by afflictions, and death for our finnes, here foretold; as appeareth by the reference which other Scriptures make to this prophesy. Psal. 56. 7. and 29. 5. and 45. 6. and 22. 17. Hee was crucified through infirmity, and put to death concerning the flesh, but was quickened by the spirit, and inverteth through the power of God, 2. Cor. 13. 4. 1. Pet. 3. 18. and so his foot, not his head was bruised by the serpent. Who yet brought upon him a death that was shameful, and painful and cursed, because he was hanged on a tree: Gal. 3. 13. for it is probable, that partly in remembrance of this first sinne, by eating of the tree of knowledg, (which tree was a sign of curse

16

and death if man transgressed;) Gods law after account: h such as dye on a tree, to have in more special manner, the sign of curse upon them, D. ut. 21. 23. But Christ swallowed up death in victory, Esay 53. 8. through whom, God also giveth us the victory, 1. Cor. 15. 57. unto which promise the Prophet hath reference, saying, *Why should I feare, in the dayes of evill: when the iniquity of my heels shall compass me about? God will redeem my soul, from the hand of Hell*, Psal. 47. 6. 16.

Ver. 16. *multiplying I will multiply*] that is, I will much and assuredly multiply: see the phrase opened, on Gen. 2. 16. Here are a mixed not curses, but chastisements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their sinful nature, subdued and mortified: Heb. 12. 6. Psal. 119. 71. *conception*] meaning painful conception; and this word is used for the whole space that the child is in the mothers body, untill the birth: and so here implieth all the griefes and cumbrances which woman doe endure that time. The Greek translateth it *growing*. The reason of this chastisement, is, because sin is from Adam derived by propagation to all his posterity, Psal. 51. 7. Rom. 5. children; Hebrew sons; which implieth daughters also, therefore the Greek translateth it *children*; for son, & sons; the Holy Ghost sometime saith in Greek children, as in Mat. 22. 24. from Deut. 25. 5. Gal. 4. 27. from Esay 53. 1. By bringing forth, is also meant bringing up after the birth, as Gen. 50. 23. Vnto the forewies of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psal. 48. 7. Mic. 4. 9. 10. 1. Thess. 5. 3. Job. 16. 21. Rev. 12. 2. Howbeit this chastisement hindreth not a womans salvation with God, for nevertheless she shall be saved in childbearing, if they [women] continue in faith and love, and holmes, with sobriety: 1. Tim. 2. 25. *desire*] the Greek translateth it, *thy turning* (or *conversion*;) the word implieth a desirous affection, as appeareth

appeareth, by Song. 7. 10. And that this should be to her husband, it noteth subjection, as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1. Thess. 2. 8.

rule:] So Paul saith, *I permit not the woman to usurp authority over the man*, 1. Tim. 2. 12. and Peter, *Wives be in subjection to your owne husbands*, 1. Pet. 3. 1. And this being here a chastisement for sin, implieth a further rule, then man had over her by creation, and with more griefe unto woman kinde.

17

Ver. 17. *the ground*] or, *the earth*, whereby is implied all this visible world, made for man, Psal. 115. 16. 2. Pet. 3. 7. So all hope of blessednesse on earth, is hereby cut off, for all things under the Sun, are vanitie and vexation of spirit, from mans birth to his dying day, Eccles. 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to be sought for, immortall, and which fadeth not, 1. Pet. 1. 4. Of ground cursed, there followeth barrennesse, or unprofitable fruits, and desolation, Gen. 4. 12. & 3. 18. Esay. 24. 6. and the end is to be burned, Heb. 6. 8. So the earth and the works therein, shall be burnt up, 2. Pet. 3. 10. And as for mans sake this world is cursed, and the creature made subject to vanity; so it earnestly expecteth the manifestation of the sons of God, that it may be delivered from the bondage of corruption: Rom. 8. 19. 10. 21.

in sorrow] with painful labour, as Prov. 10. Hereupon the Scripture mentioneth our bread of sorrow: Psal. 127. 2. Adam was to have laboured in his innocencie, Gen. 2. 15. but without sorrow; being under the Lords blessing, which maketh rich, and he addeth no sorrow with it, Prov. 10. 22. Concerning this sorrow (or toil) of our hands, Noe (the figure of Christ) was a comforter, Gen. 5. 29.

18

Ver. 18. *thornes*] Hebr. the thorn. Hereby is meant harmful weeds, in stead of wholesome fruits, as Job. 31. 40. Jer. 12. 13. for men of shifles doe not gather figs, Mat. 7. 16. Thornes doe choke the good corne, as Mat. 13. 7. And spiritually, these

signifie evill fruits, which wicked earthly men bring forth, Heb. 6. 8. of the field:] and so, no longer the pleasant fruits of paradise, Gen. 2. 9. 16. But as Nebuchadnezzar, when he had a beasts hart, was driven out among beasts, to eat grass at the exen, Dan. 4. 13. 12. 10. man, not lodging a night in honour, nor understanding, but becoming like beasts that perith, is to eat herbs with them, Psal. 49. 13. 21. but by the labour of his hands, his diet is bettered.

19

Ver. 19. *sweat*] with much labour, which Adam and all his posterity was condemned unto; that this is a general rule, if any will not work, neither shall he eat, 2. Thess. 3. 10. The sweat of the face, though it is to be distinguished from the care of the mind, which Christ forbiddeth, Mat. 6. 25. 34. yet it doth imply all lawfull labours, and industry of body and minde, for the good of both, Eph. 4. 28. Mat. 10. 10. 1. Cor. 9. 14. so that the giving of the heart also, to seek and search out things by wisdom, as a fore occupation, which God hath given to the sons of Adam, to be occupied therein, and humbled the ray; Eccles. 1. 13.

bread] that is, all food; whereof bread is the principall, as that which upholds the heart of man, Psal. 104. 15. Therefore that which one Evangelist calleth bread, Mar. 6. 36. another calleth victuals, or meats, Mat. 14. 15. the ground; or, the earth; (called elsewhere our earth, Psal. 124. 6. 4. & our dust, Psal. 104. 28.) meaning till man return to the dust of death; the grave; and there, the woman be at rest from their labours, Job. 3. 17. Rev. 14. 13. dust thou art:] or, thou vult, to weer, concerning the body, 25 Gen. 2. 7. not the spirit, which being immortall, goeth unto God for eternall joyes or tormentes, Luk. 16. 22. 23. & 23. 43. This difference Solomon teacheth; *And dust return to the earth; as it was, and the spirit return to God that gave it*, Eccles. 12. 7. Here God condemneth man kinde to death, which is the wages of sinne, Rom. 6. 23. and to the grave: the house appointed for all living, Job. 30. 13. where they must

ways, till their change come Job 14. 14 for it is appointed to men once to dye, and after this, is the judgment, Heb. 4. 17. Otherweise the life eternall could not be obtained: for flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption; therefore we must all either die, or be changed; and this corruptible must put on incorruption, and this mortal must put on immortality: and then shall death be swallowed up in victory, 1. Cor. 15. 51. 53. 54. So the Hebrew Rabbines also taught, saying, that unto this world there cleaveth the secret filthines of the Serpent which came upon Eve, and because of that filthines, Death is come upon Adam and his seed. For when God saw how uncleanesse cleaved, and spread it self abroad in the world, continually, he intended to consume it, and to root out the power of it; and therefore the bodies doe consume and corrupt, and have no continued life. But when the filthines is consumed, and the spirit of uncleanesse taken out of the earth, behold God will renew his world, without any other filthines, and will wake up by his power, those that dwell in the dust &c. and the Lord will rejoyce in his workers, as the intendment of the creation was at the first. R. Menachem, on Gen. 3. The Greek Philosophers have observed, that some dead men purified, turn to serpents; Plutarch in vita Ciceronis. If so, it is a notable memoriall of mans first poysoning by the Serpent.

20 Ver. 20. Eve:] in Hebrew Chavah: which is by interpretation Life, (as the Greek also translateth it,) or Living, Adam first called her Woman, Gen. 2. 23. God called her Adam, Gen. 3. 2. and now the man calleth her Eve, Life: by which new name, he testified his faith in, and thankfulness for Gods former promise, in v. 15. In which he also trained up his children, teaching them to sacrifice; and serv the Lord. Gen. 4. 3. 4. So the Hebrew doctors reckon Adam as a repentant sinner: and by Wisdom, (that is faith in Christ,) brought out of his fall. Ioseph. Antiqu. b. 1. c. 4. and the author of the book of Wisdom, c. 10. v. 1. all living:] that is, as

the Chaldee paraphraseth, of all the sons of man: meaning this both naturally, of all men in the world, (and so of Christ the promised seed:) and spiritually of all that live by faith: in which sense, Sarah is also counted the Mother of the faithfull; 1. Pet. 3. 6. Gal. 4. 22. 28. 31.

21 Ver. 21. coate:] to cover the body from shame and harme, and for a memoriall of mans sinne, and a further signe of those garments of justice and salvation, which men have of God, that their filthy nakednesse doe not appear: Rev. 3. 18. & 19. 8. 2. Cor. 5. 2. 3. 4. The Chaldee calleth these here, garments of honour. of skin:] that is, in likelihood, of the skinned of beasts, which God taught him to kill for sacrifice. Which offerings were even from the beginning of the Gospell preached, as appeareth, Gen. 4. 3. 4. & 8. 20. And after by the Law, the skins of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, (Heb. 10. 5. 10.) the skins were fit to resemble mans mortification, (as the girdle of skin which Iohn Baptist wore, Mat. 3. 4.) and new life, by putting on the Lord Iesu Christ, Rom. 13. 13. 14. and the garments of salvation, wherewith God clotheth his Church, Eysay 61. 10.

22 Ver. 22. it become as one] to weete of us three, the Father, the Word, and the Holy Spirit, 1. Ioh. 5. 7. See before in Gen. 1. 26. Thus God upbraided Satans lying speech used in v. 5. and would leave an impression in Adams hart, of his pride and folly in believing the serpents deceitfull promises: that so long as he lived an exile here on earth, he might have continuall motives of repentance and humiliation. The Hebrew phrase, it is as one; meaneth it made, or become as one: as, this is, Psal. 118. 23. the Evangelist translateth, this is done, Mat. 21. 42. let he put:] An unperfect speech; where we may understand by that which followeth, he must be driven out, lest he be put. &c. Such phrases are usuall, as Gen. 38. 11. & 42. 4. Mat. 25. 9. and eat and live:] Or, that he may eat and live, And,

And, is often used for That, and noteth the end and purpose of an act: as here, so in 2. Sam. 21. 3. 2. King. 3. 11. Lam. 1. 19. Because the tree of life, and the eating of it, was at first a signe of eternall life to man, if he had obeyed his creator, (as is noted one Gen. 2. 9.) might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience againe by the workes of the Law, unto life: but of faith in Christ the womans seed, unto forgiveness of sins, Gen. 3. 15. 10. God therefore in driving the man from this tree, would drive him from all confidence in himselfe and his owne works, (and so from abuse of this tree also, which might turn to his further judgment, that he might seek the life in heaven, which is hid with Christ in God, Col. 3. 1. 2. 3. who will give to such as by faith doe overcome the world, to eat of the tree of life, which is in the midst of the Paradise of God, Rev. 2. 7.

23 Ver. 23. to till:] tillage, hath the name in Hebrew of servile work, for all, even Kings, are as servants to the field, Eccles. 5. 8. And this hard labour, was a continuall remembrance of sin, & doctrine of humiliation & repentance. Wherefore God after in the Law, freed every seventh (or Sabbath) yere, from this tillage in his land, when they did all alike eat of that which grew of it own accord, Lev. 25. 4. 6. to remember their former ease, lost by sin, but to be restored spiritually by Christ, when he should preach the acceptable yere of the Lord: Eysay 61. 2. 2. Cor. 6. 2.

24 Ver. 24. drove out:] Or, expelled, not to returne thither againe, but that hee might seek admission into the heavenly paradise, whereunto Christ giveth entrance, Luke 23. 43. minding himselfe an exile and pilgrim here on earth, 1. Pet. 2. 11. 2. Cor. 5. 1. 4. The Hebrewes say (in Brevit. ketanna on this place,) Adam was driven out of paradise in this world, but in the world to come, he shall not be driven out. The remembrance of this future mercy, was

kept afterward among the Gentiles: for it is one of the Chaldean oracles, Seek paradise, the glorious country of the soule.

Cherubines:] or Cherubs. These were living creatures with wings, as may be gathered by comparing, Ezek. 1. 5. & 10. 1. 15. the figures of which were wrought in the Tabernacle, Exod. 25. 18. and 26. 7. See the annotations there. Moses here seemeth to mean Angels by this name: for they have appeared sometime with wings flying, Dan. 9. 21. and with sword, 1. Chron. 21. 16. and as fierce chariots, 2. King. 6. 17. as here they have the flame of a sword, that is, a flaming sword, as the Greek translateth it,) to keep man out of paradise. Of Angels, see the notes on Gen. 16. 7. By these also, God further might signifie, the Angels or Ministers in his spiritual paradise the Church, and the sharp & two edged sword of his Word, wherewith they are armed, against all the disobedient, 2. Cor. 10. 4. 5. 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter thereinto by the gates which are never shut, such as are written in the lambs book of life; where the tree of life groweth and giveth fruit, wherein they have right, that doe the commandments of God, Rev. 21. 12. 25. 27. and 22. 2. 14.

turned it selfe:] to weete, every way: for more terrour, that man should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine thereof, which terrifieth the conscience, and by the works whereof, no flesh can be justified, Rom. 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, Gal. 3. 24. The ancient Iewes had an expectation of recovery of this losse by Christ, though now they are ignorant of him: for they write of seven things which the King Christ shall bring unto Israel, two of which are, the garden of Eden, and the tree of life. R. Elias ben Moses, in Seder reshith chomah, fol. 4. 12. Also expounding that in Song. 1. 4. the King hath brought me into his chambers: Our doc.

tors of blessed memorie, have sayd, that these are the chambers of the garden of Eden. And again, There are also that say of the tree of life, that it was not created in vaine, but the men of the resurrection (that are raised from the dead) shall eat thereof and live for ever. R. Men. chem. on Gen. 3. And by the garden of Ed. 4. (or Para. life,) it seemes they understood the kingdom of heaven for the Chaldee paraphrast on Song 4. 12. faith, as the garden of Eden, into which no man hath power to enter, but the just; whose soules are sent thither, by the hands of Angels. According to these speeches, familiar in old time among the Jewes, the Holy Ghost also speaketh, of carriage by Angels into Abrahams bosom, Luke 16. 22. of being with Christ in paradise, Luke 23. 43. and of eating of the tree of life, which is in the midst of the paradise of God, Rev. 2. 7. And that the Jews understood not these things carnally, appeareth by these words of theirs. In the world to come, there is no eating or drinking, nor any other of the things which the bodies of the sons of Adam have need of in this world, as sitting, and standing, and sleeping, and death, and sorrow, and mirth, and the like: So our ancient wise men have said. In the world to come there is no eating nor drinking, nor use of marriage, but the just doe sit with their crowns upon their heads, and have the fruition of the glory of the Majestie of God. Maimony in Misn. treat. of Repentance, ch. 8. S. 2.

CHAPT. IIII.

1. The birth, trade & religion of Kain & Abel. 8. Kain killeth Abel, 9. for it he is examined of God. 11. and is cursed. 13. he despaireth, 16. and departeth from Gods presence. 17. Kain buildeth the cite Enoch, & hath children to the seventh generation: amongst whom 19. Lamech killeth two wives. 20. Label is a chief shepherd, 21. Tubal a musician. 22. Tubal killeth a smith, 23. Adam begetteth Seth, who is in Abels stead. 25. and Seth, Enos.

1 And Adam, knew Eve his wife: & she conceived, and bare Kain;

and said, I have gotten a man, of Jehovah. And the againe bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of dayes; that Kain brought of the fruit of the ground, an offering unto Jehovah. And Abel, he also brought of the firstlings of his flock, and of the fat of them: and Jehovah had respect, unto Abel, and unto his offering. But unto Kain & unto his offering, he had not respect: and Kain was vehemently grieved, and his countenance fell. And Jehovah said, unto Kain: why art thou grieved, & why is thy countenance fallen? If thou dost well, doest thou not well, sin lieth at the door: and unto thee shall be his desire; and thou shalt rule over him. And Kain spake, unto Abel his brother: and it was when they were in the field, that Kain rose up against Abel his brother, and killed him. And Jehovah said, unto Kain: Where is Abel thy brother? and he said, I know not; am I, my brothers keeper? And he said, what hast thou done? the voice of thy brothers bloods, cry unto mee, from the earth. And now, Cursed art thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yield her strength, unto thee: a fugitive and a vagabond, shalt thou be in the earth. And Kain said unto Jehovah: my iniquity is greater, then may be forgiven. Behold, thou hast driven me out this day, from the face of the earth; and from thy face, shall

shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall be, that whosoever findeth me, will kill me. And Jehovah said unto him; Therefore, whosoever killeth Kain; vengeance shall be taken on him, sevenfold: and Jehovah set a signe, upon Kain; lest any finding him, should slay him. And Kain went out, from the presence of Jehovah: and dwelt in the land of Nod, on the east of Eden. And Kain, knew his wife; and she conceived, and bare Enoch: and he was, building a cite; and he called the name of the cite, as the name of his son Enoch. And unto Enoch, was borne Irad; and Irad, begate Mehujael: and Mehijael, begate Methusael; and Methusael, begate Lamech. And Lamech took unto him, two wives: the name of the one, was Adah; and the name of the second, Zillah. And Adah bare, Label: he was, the father of them that dwell in tents, and that have cattell. And his brothers name, was Tubal: he was, the father of all that handle the harp, & organ. And Zillah she also, bare Tubal kain; an instructor, of every artificer in brass, and yron: and the sister of Tubal kain, was Naamah. And Lamech sayd, unto his wives; Adah and Zillah, hear ye my voice: ye wives of Lamech, hearken to my speech: for I have killed a man, to my wounding, and a youngman, to my hurt. If Kain shall be avenged, sevenfold: then Lamech, seventie and sevenfold. And Adam knew his wife againe, and she bare a son: and she called his name, Seth: for God hath set unto me, another seed, in stead of Abel; be-

cause Kain killed him. And to Seth also himselfe, there was borne a son; and he called his name, Enos: then began man profanely, to call on the name of Jehovah.

Annotations.

1 New:] by lying with her; as this phrase is playexed in Numb. 31. 17.

A modest manner of speech, used againe in ver. 17. and 25. and throughout the Scriptures, Mat. 1. 25. Luk. 1. 34.

Kain:] by interpretation Gotten or a Possession, the reason followeth; I have gotten (Kaini) a man of Jehovah: or, with Jehovah, that is, with his favour, and of his good will. The Greek translateth it, by God. Thus shewed he her thankfulness to the Lord, whose heritage children are, Ps. 117. 3. and his hope of good in that firstborn son: howbeit her expectation layed her; for Kain was of the wicked one Satan; 1. Ioh. 3. 12. The Hebrew D. & S. also say, Kain was borne of the fifth and seed that the Serpent had conveyed unto Eve: R. Menachem on Gen. 4. herein Kain was a figure of all reprobrates, the children of the Devill: Ioh. 8. 44. 1. Ioh. 3. 10.

Ver. 2. againe bare:] in Hebrew she added to bear. From this phrase of her adding to bear, without mention of any other conception, some of the Jew doctrs gather, that Kain and Abel were twins: Pirkei R. Eliezer, ch. 21. Abel:] to the Greek, & the Evangelists write him, Mat. 23. 35. The Hebrew name is Hevel, which significth Vanitie, or a soon-vanishing vapour: such is every mans life, Iam. 4. 14. & so was Abels in special, being soone killed by his brother. 1. And David saith that every man is Vanitie [Abel] though feiled, as men may thinke, Psal. 39. 6. feeder:] or shepherd, Pastor and Governor of a flock: which flock (in the original) comprehendeth both sheep and goats, as is explained in Lev. 1. 10. The new Testament translateth it into Greek.

Greek, sometime sheep, as Rom. 8. 36. from Psal. 44. 23. sometime flock, as 1. Cor. 9. 7. and sometime both together as, the sheep of the flock, Mat. 26. 31. from Zech. 13. 7 for which in Mat. 14. 27. is written onely, the sheep. Abel in shepherdy, as in sacrificing and martyrdom, was a figure of Christ, Job. 10. 11. Of this trade also were the Patriarchs of Israel, Gen. 36. 32. 34. and Moses, David, and many other men of note: Exod. 3. 1. Psal. 78. 70. 71.

Ver. 3. at the end of dayes: that is, at the end of the yere. Some understand it to mean, after many dayes, that is, in process of time. But a fully yere, is called a yere of dayes, Gen. 4. 1. 2. Sam. 14. 28. because of certain daies that are in the yere, besides the moneths. And for shortnes of speech (which the Hebrew tongue affeareth) dayes, are yled for a yere of dayes, that is, a whole yere: as in Lev. 25. 29. dayes, is in ver. 30. expounded to be a perfell (or fully) yere: & the revolution of dayes, 1. Sam. 1. 20. is that which Moses calleth the revolution of the yere, Exod. 34. 22. And in Num. 9. 22. or two dayes, or a moneth, of dayes, that is, a yere. And in Amos 4. 4. after three dayes, meaneeth three yeres, Deut. 14. 28. and in Exod. 13. 10. 1. Sam. 1. 3. from dayes to dayes; is, from yere to yere; and the sacrifice of dayes, 1. Sam. 2. 19. was the yerely sacrifice. Whereupon in prophesies, oftentimes dayes are yled for yeres, Rev. 11. 2. 11. At the yeres end, men were wont in most solemne manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did command, Exod. 23. 16. which order (as by this appeareth) the Fathers observed from the beginning; and it was so accustomed among the Gentiles; for the ancient sacrifices, and assemblies unto that end, were after the gathering in of the fruits, for (an oblation of) the first fruits, say, h. Aristotle, in Ethic. book. 8. brought: in Greek, offered. It is likely, that the sons brought their offerings unto God, by Adam their father, who was high Priest, (as after, all the first born in families were Priests, Exod. 19. 22.) and upon an Altar

he offered their gifts. The Hebrew Doctors say: It is a tradition by the hand of all, that the place wherein David and Solomon built an altar, in the floor of Araunah (1. Chron. 28. 22. 26. & 22. 1. 2. Chron. 3. 1.) was the place where Abraham builded an altar, and bound Isaac upon it, (Gen. 22. 9.) and that was the place where Noe builded, after he came out of the Ark, (Gen. 8. 20.) and that was the Altar upon which Kain and Abel offered: and on it, Adam the first man offered an offering after he was created, and out of that place he was created. Our wise men have sayd, Adam was created out of the place of his Abatement, Maimony, in Misn. book. 8. treat. of the Temple, ch. 2. S. 2. an offering: for, oblation, called in Hebrew a Minchah, by which name the Meat-offering is called in the Law, Lev. 2. which commonly was of wheat flower. Although the word is sometime yled generally for any gift or present, Gen. 32. 13. But Kain brought of the fruit of the ground, which custome continued; so that in Israel men might see neither bread nor corne, till they had brought an offering unto God, Lev. 23. 14. Among the Greeks also they yled to sacrifice the fruits of the earth, Homer. Iliad. 1. & Numa ordeyned the like among the Romans, who tasted not new corn or wine, before the Priests had sacrificed the first fruits, saith Plinie in book 18. ch. 2. and in the Roman lawes of the 12. Tables, the same oblation of corn is commanded: De relig. iii. l. 4. The like was for sacrificing of beasts, as Abel did: which was used of Israel, and of all Nations till the coming of Christ: see Lev. 1.

Ver. 4. the fat of them: As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might bee sanctified and blessed, Exod. 22. 29. 30. and 23. 19. so God challenged the fat of all sacrifices peculiarly to himselfe, Lev. 3. 16. 17. and 7. 25. which fat, sometime figured maos unbelieve, hardness of hart, and want of sense, Psal. 119. 70. Alts 28. 27. which was to be consumed by the fire of Gods spirit: sometime

sometime

sometime it signified the best of all things, Num. 18. 11. in which sense it seemeth to be spok. of here of Abel. From whole example, the Hebrew Doctors teach, that a man should enlarge his hand, and bring his offering of the fainest and most laudable amongst those kinde of things wherof he bringeth. Behold it is written in the Law, And Abel bee also brought of the firstlings of his flock, and of the fat of them. And thus a common law, in every thing which is for the name of the good God, that is be of the good list and best. If one build a house of prayer, let it be sayer then his own dwelling house: if he feed the hungry, let him feed him with the best and sweetest that is on his Table: If he clothe the naked, let it be with the sayrest of his clothe; if he sanctifie any thing, let him sanctifie of the fainest of his goods; and so hee saith, (Lev. 3. 8.) All the fat is the Lords. Maimony in Misn. tom. 3. in Afture mizbreach, chap. 7. S. 11. by the sacrifices of old, there was (besides a thankfulness to God,) a yerely remembrance also of their sinnes, Heb. 10. 3. and hope of the forgiveness of them by Christ to come, Heb. 10. 1. 10. 14. And seeing the godly offered in faith, Heb. 11. 14. and faith is by hearing the word of God, Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for all wil. worship devised by men, is vaine: Mat. 15. 9. Col. 3. 22. 23.

had respect: to weete, with desire, as the Hebrew word implyeth; (& so one Greek version translateth it, was desired:) and with favourable acceptance, as the Chaldee paraphrase explaineth it. So God commandeth every man to offer sacrifice for his favourable acceptance, Lev. 1. 3. that hee and it, might be accepted of the Lord. This gracious respect unto Abel, was seen of Kaine, for which he was grieved; and the Apostle noeth it to be a redification of Abels justice by faith, Heb. 11. 4. It is likely therefore, that God shewed it by some visible signe, as by fire from heaven consuming the sacrifice; for so he yled to doe in such cases after, as Lev. 9. 24 1. Chron. 21. 26. 2. Chron. 7. 1. 1. King. 18. 38.

and the burning of the sacrifices to ashes, was a sign of his favourable acceptance, Psal. 104. 4. and Throdosio (a Greek interpreter,) translateth it here, he set on fire. By this Gods acceptance, Abels faith was confirmed touching life and salvation in Christ; otherwaiese God would not have received an offering at his hands; as Iudg. 13. 23. unto Abel: for his faith in Christ, wherby he was just, and by which he offered a greater sacrifice then Kain, Heb. 11. 4. And so the sacrifice was respected for the man, not the man for the sacrifice, Prov. 11. 2. & 15. 8.

Ver. 5. grieved: for, displeased: very wroth. The Hebrew word signifieth to burn or be inflamed, either with anger, or griefe: the Greek here translateth, he was grieved; and in sundry other places, as Ion. 4. 1. 9. where both the Greek version, and all the circumstances shew it to mean griefe. So in 1. Sam. 15. 11. Samuel was grieved, and David, 1. Chron. 13. 11. and Nehemiah, Neh. 5. 6. and many the like. countenance: for, his face fell; that is, he shewed himselfe ashamed, grieved, and discontented. This is elsewhere expressed by the falling of the light of the countenance, Job. 29. 24. contrary to which, is the lifting up of the face, for a signe of comfort and joy, Job. 11. 15. See also Gen. 19. 21.

Ver. 7. doe well: for, doe good. Hereby God teacheth, that well-doing consisted not in the outward offerings which Kain brought: but in faith, which he wanted, Heb. 11. 4. Job. 6. 29. And the Apostle hence concludeth, that Kains works were evill, 1. Job. 3. 12. forgiveness: for, accipation. The Hebrew word, which properly signifieth elevation or lifting up, when it is spok. n of sin, (as the words following shew here it is,) meaneeth forgiveness at Gods hand, who lifteth up and so easeth us of the burden of it, as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgiveness of sin, Lev. 6. 2. 6. 7. So the Chaldee here explaineth it, If thou do thy works well, shall thou not have forgiveness: Otherwaiese it may be expounded, as there

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not a lifting up, to weat, of thy countenance which now is fallen, that is, an acceptance of thy face and petition; and consequently of thy offering as in Gen. 19. 21. *lifting up* (or, *accepting*) the face, signifieth favourable acceptance with God; and in Job 11. 15. it signifieth comfortable bold carriage. Or, *is there not a bearing* (or carrying away) of blessing and reward, as Psal. 145. A question thus asked, is an earnest affirmation that so it shall be: as, are they not written? 2. King. 20. 20. is expounded, *for they are written*, 2. Chron. 32. 32. and *is not the life more than meat?* Mat. 6. 25. that is, *the life is more*, Luke 12. 23. Also the holy Ghost turneth into a question, *bath not my hand made all these?* Act. 7. 49. that which the Prophet affirmed plainly, *all these my hand hath made*, Ezech. 66. 1. So Gen. 13. 9. and many the like. *fin*] or, *the mischief, error*. By *fin* & *iniquity* the punishment for it is often meant, as in Gen. 19. 15. Lev. 27. 23. 2. King. 7. 9. Zech. 14. 19. And *fin* is the error or missing as of the mark aimed at, Judg. 20. 16. Gods law is our mark, and way to walk in: therefore *fin* is defined to be *swerving from*, or *transgression of the Law*, (*anomic* or *enomic*), 1. Job. 3. 4. In Hebrew it is called *Chattah*, whereupon the Greeks framed the name *Atee*, that is *Hurt* or *Damages*; and their Poets feigned that it was a woman cast out of heaven, pernicious *Atee*, that (*as ai*) *hurteeth all men*, Homer Psal. 159. *lyeth*] or, *coucheth*, is *couching*: a word usually spoken of beasts, applied here to Sin, as a hurtfull beast ready to devour. For to *lye at the dore*, is to be near at hand, Mark. 13. 39. and in Deut. 29. 20 the curses are said to *couch* (or *lye*) upon the sinner, whom the Lord will not be merciful unto. The Childee referreth it to the last judgment, saying, *thy sin is kept to the day of judgement*, in which vengeance shall be taken on thee, if thou convert not. And other Rabbines thus, *Sin couching at the dore*, meaneth at the gates of justice; for from thence judgement cometh for ever, upon them that are in transgression, for from thence the Angel of death

hath his power. R. Manachem on Gen. 4.

hu d-fire] that is, *Abel*; who being thy younger brother is subject unto thee. For Kain being the first-borne, had great privileges by nature over his brethren, as is shewed on Gen. 23. 31. & 27. 19. Or, *the desire of it*, (that is, of Sin) is *unto thee*, but thou shalt rule over it; that is, (as Paul speaketh) let not sin reign in thy mortal body, that thou shouldst obey it in the lusts thereof. Rom. 6. 12. The *Thargum* *Jerusalem* thus reterreth it, to the subduing of sin: although the Hebrew differeth in gender from Sin, as the word *lyeth* doth like-wise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabb*, and *jehi*, 1. Chron. 18. 2. 1.6. & 21. 1. for which elsewhere is *jabo*, and *jehi*, 2. Sam. 8. 2. 6. and 24. 9. *lahem*, and *bahem*, 1. King. 22. 17. and 1. Chron. 10. 7. which also is written *lahen*, and *bahen*, 2. Chron. 18. 16. 1. Sam. 31. 7. See also Exod. 1. 21.

Ver. 8. *spake*] or, *said* unto *Abel* his brother, but what he said, is not set down. The Hebrew text hath here a pawle extraordinary, implying further matter. The Greek version addeth, *let us go out into the field*: and *Thargum Jerusalem* addeth the same: & much more; how Kain (when they were in the field) should say, there was no judgment, nor judge, nor other world to come; nor good reward for justice, nor vengeance for wickedness, &c: all which *Abel* gaynefayed, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he converted friendly with his brother, till he found opportunity to kill him: as others in their hatred, are observed to speak of of the matter of their grief. *neither good nor bad*, 2. Sam. 13. 21. *killed him*] *And wherefore killed he him? Because his own works were evil, and his brothers good*, 1. Job. 3. 12. Hereupon the Scripture giveth them these titles, *Abel the just*, Mat. 23. 35. and *Kain, of that wicked one*, 1. Ion. 3. 12. that is, of the Devil: for he was a murderer from the beginning, Job. 8. 44.

Ver. 9. Where

Ver. 9. *Where*, in *Abel*] Here God sheweth himselfe to be the seeker-out of bloods, Psal. 9. 13. So Zacharie when hee was murdered, said, *The Lord look upon it and require it*, 2. Chron. 24. 22. Hereupon these two martyrs are mentioned by our Saviour, (whose bloods with all the rest,) should come upon the Jewes, Mat. 23. 35. 36.

Ver. 10. *blood*] This word in the plural number, usually signifieth murder, and the guilt following it: and such as gave themselves to this sin, are called *men of bloods*, Psal. 5. 7. Sometime *blood* meaneth mans naturall generation, Job. 1. 13. To this latter, the Chaldee Paraphrases have reference, translating it, *The voice of the bloods of the generations*, (the multitudes of just men,) which should have proceeded from thy brother.

cry] or, *are crying*. This word hath reference in number, to the bloods fore-mentioned; as if many were spilt and cryed. From hence the Apostle noteth the effect of Abels faith, how by it being dead he yet speaketh, Heb. 11. 4. This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as *speaking better things than Abel*, Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortality of mans soule, the forgiveness of sins to the faithful, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from an other like Scripture, Mat. 22. 31. 32.

Ver. 11. *Cursed*] As Gods blessing impleth among other good things, the lights of his face, and favour towards men, Psal. 67. 2. so his curse bringeth with other evils, the hiding of his face, & withdrawing of his favour; as Kain after complaining, v. 14. By this sentence Kain is cast out from Gods presence and Church, and is the first cursed man in the world.

Ver. 12. *not henceforth*] Hebr. *not add to yeeld*: that is, *not yeeld any more her strength*, meaning the naturall fruit, which otherwise, through Gods blessing it could,

for it. 22. For as the cursed figtree, lost the vigour, and withered: Mark. 13. 31. so the fruitfull land is made barren, when it is cursed for the sin of the inhabitants, Lev. 26. 20. Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened; see Gen. 5. 29. A contrary blessing is promised to them that feare the Lord, Lev. 26. 4. Ezech. 34. 26. 27. *figure*] or, *wanderer*: a curse which David wished to his enemies, Psal. 59. 12. and 109. 10. contrary to the late and sealed estate of Gods people; Psal. 112. 6. 7. Mat. 4. 4. The word is sometime used for the fearful moving of the hart, as in Esay 7. 2. to the Greek here translated, *Sighing and trembling* shall thou be on the earth.

Ver. 13. *my iniquity*] or, *my punishment for iniquity*: see the annotations on ver. 7. and Gen. 19. 15. *then may be forgiven*] or, *then thou mayst forgive*. Or, referring it to the punishment, *greater then I can bear*. In this sense, Kain murdereth against Gods justice: in the former, he despaieth of his mercie. So the Greek translates, *my fault is greater then may be forgiven me*: and the Chaldee paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, *he beleeveth not to return out of darkness*; and he is wayed for of the sword: Job. 15. 22. And in him may be seen seven abominations, (so many as are in the hart of him that hateth his brother, Prov. 26. 25.) for, 1. he sacrificed without faith, 2. was displeased that God respected him not; 3. hearkned not to Gods admonition; 4. spake disobediently to his brother; 5. killed him in the field; 6. denied that he knew where he was; 7. asked not, nor hoped for mercy of God, but despareth; and so falleth into the condemnation of the Devil.

Ver. 14. *shall be hid*] or, *be absent*: 25. Gen. 31. 49. This meaneth a feartull banishment, from the face or presence of God in his Church; as after followeth in ver. 16. *Conary to which*, is the appearing.

pearing before Gods face, in the place of his publicke worthip. Exod. 23. 17. Psal. 42. 3. Iob professeth his faith in this respect, opposite to Kains despaire, Job. 13. 20. &c.

whoever:] or, every one that dwelleth (or meeteth) me. This sheweth his terrour in conscience, fearing full recompense, and seeing where none doth pursue; as Lev. 26. 17. 36. Job. 11. 20. 21. Prov. 28. 1. Amongst the ancient Romans, when a man was cursed for any wicked fact, who so would, might freely kill him: Dionys. Halicarnass. l. 2. And of old, among the Gallies (or French-men) such as obeyed not their priests the Druides, were forbidden the sacrifices, (their divine worthip:) and those so forbidden, were reputed amongst the most wicked, all men shunned them, and would not converse or talk with them, fearing to be defiled even by leight communication with them, no benefit of law was allowed the, nor any honour done unto them: Caesar Comment. de belli Gall. l. 5. A like severe censure was also among the Greekes, as K. Oedipus his words shew, in Sophocles, in Oedip. Tyr.

Ver. 15. sevenfold:] that is, he shall have much greater punishment: for seven, meaneth much or many: Prov. 26. 25. Job. 5. 19. Psal. 12. 7. The Chaldee here understandeth it of punishment to the seventh generation. Hereby God repressed further bloodshed, which men else might rush in to; for soon after, the earth was filled with violence, Gen. 6. 11. He let Kain live miserably, for a warning to others, as David (having reference hereto) saith, Slay them not, lest my people forget: make them wander abroad (as fugitives) by thy power: Psal. 59. 12. Thus also he provided for the increase of the world at the beginning: wherefore Kains posterity is after reckned, to the seventh generation.

upon Kain:] or, unto Kain; to secure him from his fear. Upon him, to keep others from killing him: as in another case, in Ezek. 9. 4. 5. 6. they that had Gods mark set upon them, were not slayd. left any:]

or, that not any.

say:] or, smite, that is, kill him. The full speech is: to smite him in soule, as Gen. 37. 21. and where one Prophet saith, he smote, 2. King. 14. 9. another expounds it he killed: 2. Chron. 25. 3.

Ver. 16. from the presence:] or, from before the face of Jehovah: that is, from the place of Gods word & publicke worthip, which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to come into Gods presence (or before him) 1. Chron. 16. 29. is playnly in Psal. 96. 8. to be the coming into his courts. Gods face, or presence is mans greatest joy in this life, and in that which is to come, Exod. 33. 14. 15. 16. Psal. 17. 15. Of which Kain was now deprived; for, the evil shall not sojourn with God, nor fooler stand before his eyes, Psal. 5. 5. 6. Otherwise, as Gods face signifieth his all-seeing providence and government, none can flee from it: Psal. 139. 7. 12. Jer. 23. 24. Of Ionas, it is likewise said, he rose up to flee from the presence of the Lord: Jon. 1. 3.

dwelt:] or saith, that is, seated himselfe. Sitting, is used for dwelling, as alter in v. 10. and often in the Scriptures. Nod:] in Greek Naid; so named, because Kain was there Nod, that is, a vagabond, as Gods threatned before, in v. 12.

V. 17. knew his wife:] that is, lay with her, as v. 1. This was one of Adams daughters, spoken of in Gen. 4. 4. to whom it seemeth he was married before. And here follow seven generations of Kain reckned: for God terreteth the wicked prosper in this world, Psal. 17. 14. he increaseth nations, and (afterward) destroyeth them, Job. 12. 23.

Enoch:] in Hebrew Chanoch: by interpretation Consecrated, instructed, or Dedicated. It was the name also of that godly man mentioned in Gen. 5. 18. 21.

was building:] this manner of speech, (which the Greek translation also keepeth) may imply a beginning of the work, though perhaps not finished, as after in the building of Babel, Gen. 11. And Kains building of a citie, seemeth to be for his better

better security from his fears, and to denote his worldly affliction, otherwise then Abraham had, who looked for a citie that hath foundations, whose builder and maker is God: Heb. 11. 10. the name of his son: so proclaiming his name on the citie, as David theweth vaine worldly men doe in lands, Psal. 49. 12. As Kains name signifieth Possession, so had he possessions of children, citie, riches, arts, &c. in this world: all which Abel wanted, vvho inheritance was in heaven.

Ver. 18. Irad:] or, Ghinad, in Greek; Gaddad: for the Hebrew letters R & D are one much like another, & often put one for another by the Greek translators; and in the Hebrew text it selfe: as Riphath, Gen. 10. 3. is Diphath, 1. Chron. 1. 6. Chemdai, Gen. 36. 16. is Chamran, 1. Chron. 1. 41. Hadar, Gen. 36. 30. is Hadad, 1. Chron. 1. 50. Hadazer, 1. Chron. 18. 3. is Hadadazer, 2. Sam. 8. 3. and sundry the like: vvhich shew that the Hebrew letters had the same forme and figure of old, which they have at this day.

Mehijael:] or, Mechi-jael, in Greek Maleleel, according to the name of Kains sonne, in Gen. 5. 11.

Methusael:] in Greek, Mathonajata; as also they writte Enochs sonne, Gen. 5. 11. Lamech:] or, Lemech: so Gen. 5. 25. Kains posteritie, accord in name vvith Seths.

Ver. 19 two wives:] so violating the lavv of marriage, vvhich by Gods ordinance was to be but vvith one vvife, Gen. 2. 18. 24.

Adam:] by interpretation an Ornament: as Zillah (or Stella) signified her Shadow.

Ver. 20. Iabal:] in Greek Iabal. sother:] that is, master, as the Chaldee expoundeth it. Every crafts-master that either first inventeth, or perfecteth and teacheth any art, is called a Father. So in the verse following.

dwelt in tents:] that is, used Shepherdie: for shepherds used tents, to remove from place to place vvhere best pasture was to be found: Eze. 38. 12. Song. 1. 8. Jer. 6. 3. and 49. 29. he

Hebrew phrase, him that dwelleth, is meant of many, as the Greek also translateth it, them that dwell. So dweller, 2. Sam. 5. 6. is expounded dwellers, 1. Chron. 1. 4. enemies 1. King. 8. 37. 44. is enemies, 2. Chron. 6. 18. 2. cattel:] Hebr. possession: understanding the vvord cattel, as is explained in Gen. 26. 14. he had possession of flocks, and possession of herds. So the Greek here translateth, feeders of cattel. The supply of such vvords is often made in the text it selfe: as, a thousand, 2. Sam. 8. 4. that is, a thousand charrets, 1. Chron. 18. 4. Vzzah put forth to the arke, 2. Sam. 6. 6. that is, hee put forth his hand to the arke, 1. Chron. 13. 9. See also Gen. 5. 3.

Ver. 21. handle:] that is, play upon: as the Chaldee paraphraseth, he was master of all that play on the Psalteri, and knew musick vvhich the Greek translateth, this was he that shewed the psalteri and the harp, or organ:] it hath the name in Hebrew, of loveliness and delight; and it was an instrument of joy, Job. 21. 12. so vvvas the harp, called therefore the pleasant harp, Psal. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightfull to the flesh: yet vvvere they irreligious, as is vvritter; they said unto God depart from us: and what should the Almighty doe for them? For hee filled their houses vvith good things: Job. 22. 17. 18.

Ver. 22. instructor:] Hebr. a whetter (or, sharper): vvhich the Chaldee expoundeth also a master. He sharply and vvittly taught smythes craft, and instruments of vvare. The Hethens after feyned Vail-cain (vvhich name seemeth to be borrowed from this Tubal-cain,) to be the god of smythes. Naamab:] she hath her name of Elegance. Thus vvith profits and pleasures, they of the old vvorld passed their time, eating and drinking, marrying and giving in marriage, until the day that the flood came, and took them all away: Math. 24. 38. 39. The Hebrew Doctors (in Midras Rabbah, and Zohar) say of this Naamab, that all the world wandered (in love) after her; yea even

even the sons of God, (as in Gen. 6.2.) and that of her, there were born evil spirits into the world.

23 Ver. 23. I have killed &c.] or, I would kill a man in my wound yea a young man in my hurt. The Hebrew is of the time past, as speaking of murder committed; (and to the Greek translateth, I have killed a man;) but it may also be interpreted, as a boastfull threat for time to come; that if any did wound or hurt him, he should surely die for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life between them, that they lived in discontent and emulation one with another, (as there is an example in 1. Sam. 1.6.7.) and both of them with their husband: so in his wrath he uttered these words unto them, to repress their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee paraphrast understood this in a contrary sense; as if it were a question, for have I killed &c. that is, I have not; and expoundeth it thus, For I have not killed a man, that I should bear sin for him; nor destroyed a young man, that my seed should be consumed for him. to my hurt] or, for my stripe: the original word signifieth a wayl, or mark of a stripe or wound in the flesh.

24 Ver. 24. seventy and seven fold:] that is, if he that killeth Cain, shall be punished seven fold; then he that killeth my shall be 77. fold. It seemeth to be an inloquent contempt of Gods judgement, and abusing of his patience towards Cain, yet. 15. Because sentence against an evil worke is not executed speedily, therefore the hearts of the sons of men, is full in them to doe evil; Eccl. 8.11.

25 Ver. 25. 5th] Heb. Sheeth: that is, Se or Appointed, to weete, in Abels room. He was not born, till 130. yeres after the creation, Gen. 5.3. It might be, Adam had other sons and daughters before, Gen. 5.4. but none, in whom such expectation of good was: for Seths posterity only remained at the flood, when all the world perished, Gen. 7.

is, another son; that as Abrahams seed was called in Isaac, (Ismacel being excluded,) Gen. 21. 12. so Eves seed should be in Seth; and nor in any other of her children. Seed, is usually put for children: as they left no seed, Mar. 12. 22. is expounded, they left no children, Luk. 20. 31. Seed of Abel] Eve sheweth a reason of her sons name, also her faith grounded on Gods appointment and setting of his mercy concerning this seed, who should be faithfull as Abel; and a father of the world, who are all called the sons of Seth, Numb. 24. 17. and the father of our Lord Iesus after the flesh, Luk. 3. So in Exech. 37. dead bones revive againe; and in Rev. 11. the witnesses killed, have the spirit of life from God, entering into them.

26 Ver. 26. also himselfe] or, to him also: when he was 105. yeres old, Gen. 5.6. and the world, 235. Enos] so he is written in Greek, Luk. 3. 38. in Hebrew Enosh; that is by interpretation Sorowfull, grievously sicke, miserable. So named, (as seemeth,) for the sorowfull state of those dayes, wherein great corruption grew in the Church, Gen. 6.2.3. Therefore this name is in Scripture usually given to all men, as being Enos, or sons of Enos, full of sorow and miserie, Psal. 8.5. & 144.3. And to abate mens pride, David sayth, let the nations know, that they be Enos; (or woefull men;) Psal. 9.21. began men profanely, to call] or profanenes began, in calling, (or for calling) on the name of Iehovah. The Hebrew word may be translated, men began, or men profaned; but is commonly understood here, of the learned Hebrewes, to mean profanenes; and some translating it began, yet take it thus, men began, to call (their idols) by the name of the Lord: as images and representations of God, were called Gods, Exod. 32.4. The sorowes of this age were great, as the very name of Enos tellieth, and the historie following in Gen. 6. confirmeth: for impietie crept into the Church, by unlawfull marriages with Kains seed and religion & manners were much corrupted, Gen. 6

2. 11. The Hebrew doctors describe it thus. In the day of Enos, the sons of Adam erred with great error, and the counsel of the wise men of that age came brutish; and Enos himselfe was (one) of them that erred; and their error was this. They sayd, forasmuch as God hath created these starrs and sphæres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him: it meet that men should laud & glorifie and give them honour. For this is the will of God, that we magnifie and honor, whomsoever he magnifieth and honoureth: even as a King would have them honoured that stand before him, and thus is the honour of the King himselfe. When this thing was come up into their hart, they began to build Temples unto starrs, and to offer sacrifice unto them, and to laud and glorifie them with words, and to worship before them, that they might in their evill opinion, obtaine favour of the Creator. And this was the root of Idolatry, &c. And in proceesse of time, there stood up false Prophets among the sons of Adam, which sayd that God had commanded & sayd unto them worship such a star, or all the starrs, and doe sacrifice unto them thus and thus; and build a Temple for it, and make an image of it, that all the people, women, and children may worship it; and he shewed them the image which he had seyned out of his own hart, and sayd, it was the image of such a star, which was made knowne unto him by prophesie: and they began after this manner, to make images in Temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So in tract of time, the glorious and fairefull name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought save images of wood & stone, and Temples of stone, which they had been trained up from their childhood, to worship and to serve, and to sweare by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save

the starrs and sphæres, for whose sake, and in whose likenes they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methusala, Nor, Sem and Eber. And in this way did the world walk and converse, till the pull of the world, to weete Abraham our father was born. Maimony in Misn. tom. 1. treat. of Idolatry ch. 1. S. 1. 2. 3. That the heavens and starrs were of old worshipped; both Moses and the Prophets after him shew. Deu. 4. 19. Amos 5. 26. 2. King. 21. 3. 5. And as the heathen Philosophers counted the heaven a living body, (Aristotele 1. 2. c. 2.) so did the wisest of the Hebrew Rabbins. All the starrs and all the sphæres, have soules, & knowledge and understanding, & are living things, and stand and acknowledge him who sayd, and the world was, every one according to his greatness & according to his dignity, lauding and glorifying him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them; and the knowledge that the starrs & sphæres have, is less then the knowledge of the Angels, & greater then the knowledge of the sons of men, faith Maimony in Iesudas history, ch. 3. S. 9. Upon this persuasion, men might the easier be drawn to the worship of them: If we understand Moses here otherwise; Then began men to call upon the name of the Lord, then it may be meant of more publick worship now erected then before: or of publick preaching in the name of the Lord, to call the wicked to repentance; or of calling themselves by the name of the Lord, as in Gen. 6.2. the faithfull are called the sons of God. Onkelos the Chaldee paraphrast, translateth then began men to pray: but the Chaldee in the Masorettes bible saith: Then in his dayes the sons of men left off from praying, (for, became profane, so that they prayed not) in the name of the Lord.

CHAPT. V.

1. The gentologie of the ten first Patriarchs of the

the word. 3. of Adam, 6. Seth, 9. Enos, 12. Kainan, 15. Maleleel, 18. Jared, 21. Enoch, (who walked with God, and was taken away without death.) 25. Methusala, 28. Lamech, 31. and Noe.

This is the book, of the generations of Adam: in the day God created Adam, in the likeness of God made he him. Male and female, created he them; and blessed them, and called their name Adam, in the day they were created. And Adam lived, a hundred and thirty yeres; and begat (a son) in his likeness in his image; and called his name, Seth. And the dayes of Adam were, after he had begotten Seth, eight hundred yeres, and he begat sonns, and daughters. And all the dayes of Adam, which he lived, were nine hundred yeres, and thirty yeres: and he dyed.

And Seth lived, a hundred yeres, and five yeres: and begat Enos. And Seth lived after he begat Enos, eight hundred yeres, and seven yeres: and begat sons, and daughters. And all the dayes of Seth, were nine hundred yeres, and twelve yeres: and he dyed.

And Enos lived ninety yeres: and begat, Kainan. And Enos lived, after he begat Kainan, eight hundred yeres, & fifteen yeres: and begat sons, and daughters. And all the dayes of Enos, were nine hundred yeres, and five yeres: and he dyed.

And Kainan lived, seventy yeres; and begat Maleleel. And Kainan lived, after he begat Maleleel, eight hundred yeres, and fourty yeres: and begat sonns, and daughters. And all the dayes of Kainan, were nine hundred yeres, & twenty yeres: and he dyed.

And Maleleel lived, sixtie yeres, and five yeres: and begat, Jared. And Maleleel lived, after he begat Jared, eight hundred yeres, and thirty yeres: and begat sonns, & daughters. And all the dayes of Maleleel, were eight hundred yeres, and ninetie and five yeres: and he dyed.

And Jared lived, a hundred yeres, and sixty and two yeres: and begat, Enoch. And Jared lived, after he begat Enoch, eight hundred yeres: and begat sonns, and daughters. And all the dayes of Jared, were nine hundred yeres, and sixtie and two yeres: and he died.

And Enoch lived, sixtie and five yeres: and begat, Methusala. And Enoch walked with God, after he begat Methusala, three hundred yeres: and begat sonns, and daughters. And all the dayes of Enoch, were three hundred yeres, and sixtie and five yeres. And Enoch walked with God: and he was not; for God took him.

Aud Mathusala lived, a hundred yeres, and eightie and seven yeres: and begat, Lamech. And Mathusala lived, after he begat Lamech, seven hundred yeres, and eightie and two yeres: and begat sonns, and daughters. And all the dayes of Mathusala, were nine hundred yeres and sixty and nine yeres: and he died.

And Lamech lived, a hundred yeres, and eightie and two yeres; and begate, a son. And called his name Noe, saying: This shall comfort us from our work, and from the sorrow of our hands, because of the earth, the which Iehovah hath cursed. And

Lamech

Lamech lived, after hee begat Noe, five hundred yeres, and ninety and five yeres: and begat sonns, & daughters. And all the dayes of Lamech were seven hundred yeres, and sevenentie and seven yeres: and he dyed.

And Noe was, five hundred yeres old: and Noe begat, Sem, Cham and Iapheth.

Annotations.

The book:] that is, the narration, or rehearsal. generations of Adam:] the Greek translateth. generation of men, it meaneth both the children which Adam begat, and the events that did befall them; as the word generation, is used for all accidents in times & ages, whatsoever the day may bring forth, (as Solomon speaketh Prov. 27. 1.) So in Gen. 2. 4. and 6. 9. and 25. 19. And here are ten generations reckoned from Adam to Noe; the cheife end whereof, is to shew the genealogie of Christ the promised seed according to the flesh, and so of his Church: Luke 3. 23. -- 38. 1. Chron. 1. 1. &c. likenes of God: see Gen. 1. 25.

V. 2. their name:] so Adam was the common name of man and woman, (which were one flesh, Gen. 2. 23. 24.) and of all their posterity. Gen. 9. 6. For we are all of one blood: Act 17. 26

Ver. 3. and begat:] to weete, a son, as the sequel thereto. The Scripture often omitteth such words, & sometime sheweth they must be understood: as David put in Syria; 1. Chron. 18. 6. that is, he put garri- sons in Syria, 2. Sam. 8. 6. See before the note on Gen. 4. 20. in his likenes:] namely that which he now had in his similitude: for the first likenes and image of God in him was by sin corrupted, Gen. 3. wherupon all men now are conceived in sin. Ps. 51. 7. and are by nature children of wrath, Eph. 2. 3. Seth:] that is, Set or Appointed in sted of Abel: see Gen.

4. 25. onely his posterity were reserved, when all the world was drowned. And from him the genealogie is reckned both in the old and new Testament, 1. Chron. 1. 1. &c. Luke 3. 38.

Ver. 6. yeres] Hebr. yeres: Sometime the originall useth indifferently one for another, as eight yeres, 2. Chron. 34. 1. for which in 2. King. 22. 1. is written eight yere. It is also the property of the Hebrew, to let the least number foremost, as here, Seth lived five yeres, and an hundred yeres; and so after: which because it differeth from our manner, and in the order there is no speciall weight, is changed according to our speaking; because the Hebrew it self, in repeating matters, doth often change the order of words: as 2. Chron. 23. 7. when hee cometh in, and when hee goeth out; which in 2. King. 11. 8. is, when hee goeth out, and when hee cometh in. So, great and smal, 2. Chron. 34. 30. or, small and great, 2. King. 23. 2. And in translating, the holy Ghost often also changeth the order of words: as Joel 2. 28. your old men shall dream dreames, your young men shall see visions; which in Act. 2. 17. is placed thus, your young men shall see visions, and your old men shall dream dreames. So in 1. King. 19. 10. they have broke downe thy altars, and killed thy Prophets: which Paul rehearseth thus, they have killed thy Prophets, and broke downe thy altars, Rom. 11. 3. and sundry the like. Enos] or, as the Hebrew pronounceth it Enosh: but because our language, and custome rather followeth the Greek which is more easy, the names are expressed as the new Testament doth in Luke 3. lest the Reader should mistake, and thinke them diverse persons.

Ver. 9. Kainan] so Luke 3. 37. in Hebrew Kanan.

Ver. 12. Maleleel] Hebr. Mahalalel.

Ver. 15. Jared] Hebr. Jared.

Ver. 16. Enoch] in Hebrew Chanoch, that is, Dedicated, or Consecrated: he is said to be the seventh from Adam, and a prophet of Gods judgment upon wicked men for their impious deeds, and hard speeches against

against God: Jude ver. 14. 15. So he is distinguished from Enoch the Kainite, the third from Adam, Gen. 4. 17. and seven being the number of the Sabbath, the seventh generation implied the myserie of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten, from Adam to Noe: as before in Gen. 4. there are seven generations of Kain, So Abram the Ebrew was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1. twife seven generations are reckned from Abram to David, and so many from David to the captivity of Babylon, and againe so many from that captivity, to Christ, Mat. 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. yeres old, begat Seth.
2. Seth, 105. yeres old, begat Enos. In the yere of the world, 235.
3. Enos, 90. yere old, begat Kainan: in the yere of the World, 325.
4. Kainan, 70. yere old, begat Maleleel: in the yere of the World, 395.
5. Maleleel, 65. yere old, begat Jared: in the yere of the World, 460.
6. Jared, 162. yere old, begat Enoch: in the yere of the World, 622.
7. Enoch, 65. yere old, begat Mathusala: in the yere of the World, 687.
8. Mathusala, 187. yere old, begat Lamech: in the yere of the World, 874.
9. Lamech, 182. yere old, begat Noe: in the yere of the World, 1056.
10. Noe, 900. yeres old, begat Iapheth: in the yere of the World, 1956.

The lives of these Patriarchs are also be noted.

1. Adam, lived 930. yeres.
2. Seth lived 912. y.
3. Enos lived 905. y.
4. Kainan, lived 910. y.
5. Maleleel lived 905. y.
6. Jared lived 962. y.
7. Enoch lived on earth, 365. y. The shortest liver.
8. Mathusala lived 969. y. The longest liver.

9. Lamech lived 777. yeres.

10. Noe lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56. yere of whole life he dyed, first of all these Patriarchs. That Enoch the 7. from Adam, (after he had lived away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the flood, that came in the 600. yere of Noes life. That Mathusala lived till the very yere wherein the flood came, as his name signified that he should: with sundry other things, worthy to be observed, in the briefe historie of these ten Fathers.

22

Ver. 21. Mathusala] so in Luke 3. 37. Hebrew Methuselah, which is by interpretation, He dyeth and the emission (or dart) meaning the flood, cometh. Enoch being a Prophet, foretold in his sons name, of the Flood to come in the yere that Mathusala dyed: as came to passe, Compare Jude ver. 14. 15.

22

Ver. 22. walked with God:] that is, led his life & administrated before God, holily, justly and faithfully: and so pleasing to God, as Gen. 6. 9. Wherefore the Apollie (following the Greek version) saith, hee pleased God, (which without faith it is impossible to doe) Heb. 11. 5. 6. The Chaldee translateth, hee walked in the feare of the Lord: and the Ierusalem Targum saith, he served (or laboured) in the truth before the Lord. And by comparing the like speech unto Eli, 1. Sam. 2. 30. 35. it seemeth to imply a pleasing or acceptable ministratiion of office before the Lord. Wherefore Enoch is noted to be a Prophet, Jude 14. And Noe who also walked with God, Gen. 6. 9. was a preacher of justice, 2. Pet. 2. 5. Of Eli, it is spoken touching the Priesthood, 1. Sam. 2. 30. 35. and of David in the Kingdom, Psal. 56. 14. and 116. 9. See also Gen. 17. 1. Thus Enoch was a speciall figure of Christ.

Ver. 24

Ver. 24. he was not] to meet not found, as the Apollie (according to the Greek) saith Heb. 11. 5. and the Chaldee addeth, he appeared not, and yet the Lord killed him not. The like speech is also used of them that are taken away by death, Jer. 31. 14. which the Evangelist all ging addeth the word are (or were) that wanted in the Hebrew, as in this place it is wanting also.

God took him:] that is, translated him (saith the Apollie) that he should not see death, Heb. 11. 5. where the Arabic version addeth, hee was translated into Paradise: meaning the heavenly Paradise, mentioned, Luke 23. 43. 2. Cor. 12. 2. 4. So Elias was taken up into heaven, 2. King. 2. and the Hebrew doctors say that Enoch was taken up in a white lewint as Elias was; and that hee was disrayed of the foundation corporall, and clothed with the foundation spiritual. Also that God shewed him all the high treasures, and shewed him the tree of life, in the midst of the garden &c. R. Menachem on Gen. 5. & the Zohar on the same. By this translating of Enoch, God assured all the faithfull, of their resurrection and eternall life: therefore they after applied the like work of God to themselves after death, as in Psal. 49. 16. And the Apollie teacheth we shall all be changed; & that have spiritual bodies, & a building of God, an house not made with hand, eternal in the heavens, with which house, we desire to be clothed-upon, &c. 1. Cor. 15. 51. 43. and 2. Cor. 5. 1. 2. Ben Syrach saith, Enoch translated, was an example of repentance to all generations, Eccles. 4. 16.

25

29

Ver. 25. Lamech] Hebrew Lemec.

Ver. 29. Noe:] so written in Luke 3. 36. 1. Pet. 3. 20. The Hebrew soundeth Noah, which significth rest, which proceedeth from comfort, as the words shewing shew; his name having affinity with Nachum. comfort us from our work:] that is, comfort us with rest from our worke: as the Greek translateth, he shall give us rest from our worke. This prophesie his father uttered of him, as he that should be a figure of Christ in his building the Ark & offering of sacrifice, wherby God smelled a

favour of rest, and said, he would not curse the ground any more for mans sake, Gen. 8. 21. Or we may read it, comfort us concerning our work, &c. from the earth:] understand againe, which cometh from the earth: for the earth being cursed, bare not fruits without great labour and sorrow, Gen. 3. 17. 18. hath cursed it: but this phrase our tongue ueth not: for it, I therefore say before, the (or that) which. And the Hebrew text sometime omits it as superfluous, 2. Chron. 28. 3. with 2. King. 16. 3.

32

Ver. 32. 100. yeres old] Hebr. son of 100 yeres, that is going in his 100. yere. An usuall speech in the Hebrew Scripture of mens age, or of beasts: Gen. 17. 1. Exod. 12. 5. But sometime it is not meant of natural age properly, as appeareth 2. Chron. 22. 3. compared with 2. King. 8. 26. where Ahaziah, is son of 22. yeres, for his owne lie: but son of 42. yeres, for the state of his Kingdom. And by being old (or son of) 100. yere, is not meant that yere full ended; but while he was living in that yere. As appeareth by Gen. 7. 6. vwhere Noe is 600. yere old: which in v. 11. is explained to be in the yere of the 600. yere of his life. Accordingly, must we understand the ages of men, and beasts spoken of in Scripture: as when a Lewite ended upon his Ministry being a son of 30. yeres, Num. 4. 3. it is meant going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entred upon his ministry, when he began to be of 30. yeres, as is expressed Luke 3. 23. And for the sacrifices in the Law which were to be of any yereing beast: (after the Hebrew phrase, son of 4 yere, Exod. 12. 5.) the Lewes have left recorded, that it must be fully within the first yere of the life, and if it be but an houre older then 2 yere, it is not allowable for an oblation to God. Maimony, 8. book in Magnasch Kibanoth, ch. 1. § 13. Noe begat] that is began to beget, for all his three sons were not born in 1 yere, but Shem was born two yeres after, when his father was 502. yeres old.

as may be gathered by Gen. 11. 10 where two yeres after the flood he was but an 100. yeres old: and then was Noe his father 601: by Gen. 7. 6. See the like of Thara; Gen. 11. 26. *Sem, Cham and Japheth:* of which *Japheth* was the eldest, *Sem* the next, and *Cham* the youngest; as is evident both by the former note of *Samsage*, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignity preferred of God before his brethren, Gen. 9. 26. 27 therefore he is first named. The like is in the history of *Abram* and his brethren, Gen. 11. 26. So *Isaac* is named before *Esa* his elder, Gen. 28. 5. and *Ephraim* before *Manasse*, Gen. 48. 20.

CHAP. VI.

1. The sons of God, marry with the daughters of men: 4. so Giants are bred: 5. wickedness increaseth; 6. God repenteth that he made man, 7. and will destroy them, 8. Noe findeth grace, 13. and is forwarned of the Flood, 14. The Arke (with matter and form thereof) is commanded to be made, 18. for the saving of Noes house, 19. and some of all living things; 21. with provision of food, 22. Noe doth all that God commanded.

1 **A**ND it was, when men began, to multiply on the face of the earth; and daughters were born unto them. That the sons of God, saw the daughters of men, that they were faire: and they took unto them wives, of all which they chose. And Jehovah sayd; My spirit shall not strive with man, forever; for that he also is flesh: and his dayes shall be, a hundred and twenty yeres. There were Giants in the earth, in those dayes; and also after that, when the sons of God went in, unto the daughters

of men; and they bare children to them: they were mighty men; which were of old, men of name.

5 And Jehovah saw, that the wickedness of man, was much in the earth; & every imagination, of the thoughts of his hart, was onely evil every day. 6 And it repented Jehovah, that he had made man, on the earth: and it grieved him, at his hart. And Jehovah sayd; I will blot out, man whom I have created, from the face of the earth; from man unto beast, unto the creeping-thing, and unto the foule of the heavens: for it repented me, that I have made them. But Noe, found grace, in the eyes of Jehovah.

§ § §

THESE ARE THE GENERATIONS OF NOE; Noe, was a just man, perfect in his generations: Noe walked, with God. And Noe begat, three sons: Sem, Cham and Japheth. And the earth was corrupt, before God: and the earth was filled, with violent-wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way, upon the earth.

13 And God sayd unto Noe; An end of all flesh, is come before me; for the earth is filled with violent-wrong, from the face of them: and behold I, destroy them with the earth. Make for thee, an Ark of Gopher trees; nestes, shalt thou make in the ark: and shalt pitch it, within and without, with pitch. And this (the fashion), which thou shalt make it of: three hundred cubits, the length of the ark;

fittie

16 fittie cubits, the breadth of it; and thirtie cubits, the height of it. A clear-light, shalt thou make to the ark; and in a cubit shalt thou finish it from above; and the dore of the Ark, shalt thou set in the side thereof: with lover, second and third stories, shalt thou make it. And I, behold I doe bring the Flood of waters, upon the earth; to destroy all flesh, which hath in it the spirit of life; from under the heavens: every-thing that is in the earth, shall give-up the ghost. But I will establish my covenant, with thee: & thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons wives, with thee. And of every living thing, of all flesh, two of every sort shalt thou bring into the ark, to keep-alive with thee: they shall be male and female. Of the fowl, after his kinde; and of the beast, after his kinde, of every creeping thing of the earth, after his kinde: two of every-sort, shall come unto thee, to keep-(them) alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather it, to thee: and it shall be for thee, and for thine, for meat. And Noe, did: according to all that God commanded him, so did he.

Annotations.

1 **M**EN:] Hebr. *Adam*: put generally for men, as the Greek translatheth, & the last words of this verse doe confirm: so the Chaldee faith, the sons of man. The posterity of Kain is hereby meant, who increased faster then Seths did: and fought so to doe, by taking more wives, Gen. 4. 19.

Ver. 2. the sons of God:] the men of the Church of God; for unto such Moses saith, ye are the sons of Jehovah your God, Deut. 14. 1. for 1. Iob 3. 1. The name God in Hebr. w. *Elohim* is in the form plural, and some-time Princes are so named, Exod. 21. 6. Psal. 82. to the Chaldee here translatheth, the sons of Princes: understanding (as I think,) Seth & the other patriarchs.

daughters of men:] meaning of Kains posterity, that were out of Gods Church, Gen. 4. 14. and because they were not born again of God, by the immortal seed of his word, (1. Iob. 3. 9. 10. 1. Pet. 1. 23.) they continued children of the old Adam and natural man still. So Paul saith, 1. Cor. 3. 3. walk ye not as men: that is, as unregenerate men. say] or goodly, Hebr. good, to weete of countenance, as is expressed Gen. 24. 16. the Chaldee translatheth it sayr. took unto them] that is, took to themselves, and regarded not the counsell of their godly parents, (who should by right take wives for their children,) nor the will of God, whose law after forbad such profane marriages, Deut. 7. 3. 4. The like is noted of Esau, Gen. 26. 34. 35 & 18. 8. 9. Thus corruption grew in families.

which they chose:] that is, which they loved and liked, following their own affections. So my chosen, Esay 42. 1. is interpreted my beloved, Mat. 12. 18. and choosing is often used for liking or delighting, Psal. 125. 12. and 119. 173. Esay 1. 29. and so the Chaldee translatheth it here. Into this sin, Solomon also tell, 1. Kor. 11. 1. 2.

Ver. 3. my spirit:] This is that holy spirit of Christ by which he preached in the Patriarchs, and especially in Noe, to the disobedient spirits of the old world, 1. Pet. 3. 18. 19. 20. 2. Pet. 2. 5. not strive] or, not judge, that is, not contend in judgment, for so this word is elsewhere also used, Eccl. 6. 10. and may here import, both contending by preaching, disputing, convincing in the mouths of the Patriarchs, (as Neh. 9. 30.) and by inward motions and checks of conscience which his spirit gave them for their sins; against which

which they that struggle, fall into the sin against the holy Ghost, despising the spirit of grace, Heb. 10. 29. So the Spirit of God is layd to be tempted, resisted, grieved, Acts 5. 9. and 7. 51. Eysay 63. 10. Ephes. 4. 30. with man; or, in man, implying both the contending of the Propheets outward, and of Gods spirit inwardly, as before is observed. Here the Church declined, is called man (or Adam) to note their corruption. The Greek translateth it, *my spirit shall not continue in these men.* The Chaldee paraphrase is, *Thou evil generation shall not continue before me for ever: understanding (as it seemeth) by the spirit, mans naturall soule and life, which God would take away by the Flood.* *be also* that is *these also*, which are my peculiar protestant people. *u flesh* that is, *u fleshly*, not having the spirit but walking after their own lusts; as Iud. v. 19. 16. The flesh and the spirit, are also thus opposed Rom. 7. 5. 6. & 8. 9. Gal. 5. 16. 17. So the Chaldee here saith, *For that they are flesh, and their works evil.* And this is the state of all men in their first birth: for that which *u* born of the flesh, *u* flesh, Job. 3. 6. 110 years:] meaning, that so long time by Noes preaching, and building the Ark, they should have space given them to repent, or else then to perish. This long-sufferance of God, the Apostle mentioneth, in 1. Pet. 3. 19. 20. 2. Pet. 2. 5. and sheweth the tummy end of his preaching to be, that they might be judged according to men in the flesh, but live according to God in the Spirit, 1. Pet. 1. 6. that is, they repenting & turning unto Christ, the body might be dead because of sin, but the spirit be life, because of righteousness: Rom. 8. 10. So the Chaldee here saith, *A time shall be given them of 120. years, if they will convert:* So many, were the year: of Moles life, Deut. 34. 7.

Ver. 4. Giants in Hebrew *Nephilim*; which hath the signification of falling, as being Apostates, fallen from God: and being fierce and cruel to men, falling on them, (as Job. 1. 15.) and whom they made by feare and force, so tall before them: Such

were men of great stature, that other men were as grasshoppers in respect of them, Num. 13. 33. The Chaldee calleth them *Gibbaraj*, that is, mighty men, (and so Nimrod was *Gibbor*, that is, Mighty on the ear, Gen. 10. 8.) the Greek nameth them *Gigantes*, wherof our English is derived, and the Greek Poets feyned them to be born of the earth, noting them to be earthly minded, not caring for heaven: and born also of such parents. *after that*, [that is, as before, so after God had threatened their destruction; that they were not bettered, or brought to repentance. *went in* [namely into the chamber, as is expressed Iud. 15. 1. and consequently, *compyned* with them: in like sense as knowing is used before, Gen. 4. 1. So David went in to Bathsheba, Psal. 51. 2. Abram to Agar, Gen. 16. 2. Iakob to his wife, Gen. 29. 21. a modest phrase. *they bare* to wete, the women last mentioned: or, *they* (the men) *begat* children to themselves. The Hebrew implyeth both. *mighty men*] the Greek translateth this also *Gigantes*; and it seemeth to be an explanation of their former name. *men of name*: [that is, of renown; famous and renowned. Contrary hereto is, *men without name*, Job 30. 8.

Ver. 5. wickednes] or malice, evill. *every imagination*, [or, the whole fiction; The word is general for all & every thing that the heart first imagineth, forsooth purposeth, 1 Chron. 28. 9. & 29. 18. Luke. 1. 51.] *every day* for, *all the day*: that is, continually. The Greek translateth thus, *and every one murther in his heart carefully for evil, all dayes.*

Ver. 6. it repented Jehovah:] This is spoken not properly, for God repenteth not, 1. Sam. 15. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men doe when they repent. So 1. Sam. 15. 11. *the earth*] herby teaching, that there was none on earth whom God repented. So that but for the second man (hitherto the Lord seemeth to have) (1. Cor. 15. 47.) whom Noe belov'd in; the world had now been consumed. So the Hebrew doctors, as the Zobar

bar upon this place sayth *man on the earth, to except the man above* (or the superior Adam) who was not on the earth, it grieved him:] The Scripture giveth to God, joy, grief, anger, &c. not as any passions, or contrary affections, for he is most simple and unchangeable, 1. Sam. 1. 17. but by a kinde of proportion, because he doeth of his immutable nature and will, such things, as men doe with those passions and changes of affections. So heart, hands, eyes, & other parts are attributed to him, for effecting such things, as men cannot doe but by such members. God is layd to be grieved, for the corruption of his creatures: contrarywise when hee reforeseth them by his grace hee rejoiceth in them, Eysa. 65. 19. Psal. 104. 31. Of these phrases spoken concerning God, the Hebrew doctors write thus: *For as much as it is cleare that (God) is no corporall or bodily thing, it is also cleare, that not any corporall accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor going up, nor coming down, nor right hand nor left hand, nor face, nor back parts; nor sitting, nor standing: neither beginning nor ending, nor number of yerres; neither is he changeable, for nothing can cause him to change. Neither is there in him death, or life, as the life of a corporall living thing; nor folly, nor wisdom according to humane wisdom; nor sleep, nor waking; nor anger, nor laughter, nor joy, nor grief, nor silence, nor speech, as the sons of Adam speak &c. but all these and the like things spoken of him in the Law and Prophets, are parabolical and figurative. As when it is said he that sitteth in the heavens doth laugh, (Psal. 2.) and the like: of all such our wise men have sayd, The Law speaketh according to the language of the sons of Adam. And so he sayth, Doe they provoke me to anger? (Lev. 7. 19.) *agayn* he sayth *I am the Lord, I change not.* (Mal. 3. 6.) and if hee be sometime angry and sometime joyfull, then is hee changeable. But all these things are not found save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but hee the blessed (God) is blessed and exalted above all these. Maimony in Je-*

Jude barabab, chap. 1. S. 11. 12.

Ver. 7. blot-out] that is, destroy and abolish. [from man] that is, both men and beasts. For as the beasts were made for man, Gen. 1. 28. so they became subject to vanity and destruction, through mans iniquity. Gen. 3. 17. Rom. 8. 20.

Ver. 8. found grace] that is, obteyned favour; or mercies (as the Chaldee translateth it.) So this phrase is interpreted in Greek, sometime *finding grace*, Heb. 4. 16. sometime *finding mercy*, 2. Tim. 1. 18. and grace is opposed unto works, & unto debt, Rom. 11. 6. & 4. 4. And it is a speciall title of God, that he is named *Gracious*, Exa. 34. 6. and a speciall prerogative of his people that they finde grace in his eyes, as after of 1. Pet. 1. 9. of Moles, Exod. 33. 12. of David, Acts 7. 45. of Marie, Luke 1. 30. And the letters of Noes name, are the letters of Grace in Hebrew, the order being changed.

These 3. letters in the Hebrew bibles, doe signifie the Parasha or great Section of Moles law, which was a Lecture on the Sabbath day, read in the Jewes Synagogues, as is observed Acts 13. 15. 21. to which was added a Lecture out of the Prophets, Acts 13. 15. And the first paragraph or Section (which is from the creation hitherto,) they call *Breshith*, that is, in the beginning; this legend, which reacheth to the 12. chapter, they call *Noe*; and so the rest: There are in all 54. sections in the law, which they read in the 52. sabbathes, joyning two of the shortest twice together, that the whole might be finished in a yerres space. Hereof the Hebrew doctors write thus. *It is a common custome throughout all Israel, that they finish wholly the (reading of the) law, in one yerre; beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis, in the second (Sabbath), at those are the generations of Noe; in the third at The Lord sayd unto Abram, (Gen. 12. 1.) so they read and goe on in the order, till they have ended the Law at the feast of Tabernacles. Maimony in Misn. treat. of Prayer,*

Prayer chap. 13. S. 1.

Ver. 9. Generations:] that is, offspring, and things that did befall him and them: so Gen. 15. 19. & 37. 2. & 2. 1. & 5. 1.

just] or, righteous: Noe is the first in the world that hath this title of just: and as generally the just liveth by faith, Rom. 1. 17. so of Noe the Apostle witnesseth, he was made heyr of the justice which is by faith, Heb. 11. 7.

perfect] or intire, sincere, of a simple, plaine, and upright carriage: as justice usually respecteth faith, so perfectnes respecteth life and conversation, in the hart of man, Esay 38. 3. and in his wayes, Psal. 119. 1. This is not meant of perfection in measure or degrees, as being without all sin, Eccles. 7. 22. Lam. 3. 2. 1. Job. 1. 8. but when men by the grace of God, keep themselves from their iniquity, Ps. 18. 33. 24. and sin hath not dominion in them, Psal. 19. 14. The perfect man is oppos'd to the perverse and restless wicked: Job. 9. 20. 21.

in his generations:] that is, among the men of the ages wherein he lived. So generation, Mat. 1. 16. & 12. 42. is expounded, the men of that generation, Luk. 7. 31. & 11. 31.

walked with God] that is, by faith pleased and acceptably served God: see the like before of Enoch, Gen. 5. 22. The word may imply also administration in the office wherunto God had call'd him, which was to be a preacher of justice, 2. Pet. 2. 5. So the Hebrew Doctors say, he preached to the old world, and sayd, Turn yee from your wayes, and from your evil works, that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam. Pirke. R. Eliezer, ch. 22.

Ver. 11. the earth was corrupt:] that is, the inhabitants of the earth, (see Gen. 11. 1.) and so the earth it selfe for and through them: as is shewed after in vers. 12. 13. therefore both were destroyed together. Corrupting is in special applied to idolatry, and depraving of Gods true service, Exod. 32. 7. Deut. 32. 5. 1. 2. 19. 25. the people are sayd to doe corruptly, 2. Chron. 27. 2. when they sacrific'd and burnt incense in the high places: 2. King. 15. 35. So Idolatrie

was their chief corruption here, as may also be gathered by Gen. 4. 2. 6. (see the annotations there.

before God:] that is, openly and boldly in Gods sight, as Gen. 10. 9. and in respect of his worship and law: see Gen. 17. 1. violent wrong] injurious and cruel dealing, which seemeth to be chiefly meant of violating the duties to wards men; as the former word noted corruption of religion, Gen. 49. 5. Joel 3. 19. Obad. 1. 10. The Chaldees turneth it rapines, (or robberies.) Or, by violent wrong, violent and cruell men may be understood: as pride, is used for proud men, Jer. 50. 31. 32. for sinfull men, Prov. 13. 6. poverty, for poore men, 2. Kin. 24. 14. and many the like. Thus corruption increased in the ecclesiastical, and political estate, as it began in the domesticall.

Ver. 12. all flesh] that is, all men, who are call'd flesh, both for their frailty, Psal. 71. 39 and corrupt unregenerate estate, Gen. 6. 3. So flesh is expounded to be men, and people. Psal. 56. 5. 12. Esay 40. 5. 6.

their way] that is, both their religion or faith; (for so a way of en signifieth, Mat. 18. 25. 16. & 22. 4. 2. Pet. 2. 2.) and their manners, works or course of life; as elsewhere is mentioned the way of Cain, for maliciousnesse, Luc. vers. 11. the way of Balaam, for covetousnesse, 2. Pet. 2. 15. and sundry the lik. And of this way of the old world, wherein wicked men did walk, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eat; they drank; they married wives, they were given in marriage, until the day that Noe entered into the Arke, and the Flood came, and destroyed them all: Job. 22. 15. 17. 18. Luke 17. 27.

Ver. 13. An end is come:] that is, the time of destruction w at hand. so Amos 8. 2. 1. 13. Eze. 7. 2. 3. 6. from the face] that is, because, or through them. destroy] or, am corrupting, that is, ready to corrupt, or destroy. Before, the word was used for corrupting by sinn: here for corrupting with punishment, due for their sin: that is, destroying.

destroying. So Gen. 18. 25. and 19. 13. and often in the Scriptures. with the earth] the Greek sayth, and the earth: which being given for a possession to the sons of Adam, was also destroyed with them, as in other particular judgments, mens goods perished with them, Gen. 19. Num. 16. 33. 10. 7. 15. 24.

Ver. 14. an Ark] or Chest, Coffin: called in Hebrew Tebah; and differeth from the Ark or Coffin which Moses made for Gods Sanctuary, which was called Aron, Exod. 25. 10. and served to keep the Tables of Gods law, Deut. 10. 2. 5. but this Ark Tebah, was to keep men, and live things from the water, as a ship, used onely in this historie, and in Exod. 2. 3. The holy Ghost in Greek, expresseth them both by one word Kibatos, an Ark, Heb. 11. 7. and 9. 4. Heathen writers also make mention of this Arke, but by another name, Lamech, that likewise is an Ark; Plutarch deindestr. animal. This Arke was a figure of Christs Church, wherinto they that enter by faith, are saved from the flood of Gods wrath; of which grace, Baptisme (the answerable type) is a signe and seal. See 1. Pet. 3. 20. 21.

Gopher trees] The Chaldees paraphrasis make them a kind of Cedar: the Scripture mentioneth not this word, any other where. But Gopher is after used for sulphur or brimstone, Gen. 19. 24. whereupon some think: these to be Turpentine trees, which beare sulphuric berries, and the wood is known to be fit for such an use. nests] that is, little rooms or mansions (as the Chaldees translate) for men, beasts, birds, &c. to be in severally. So a nest, is for a mansion, Num. 21. 21. Obad. 4. pitch] or plasters: the Hebrew Gopher which elsewhere is often used for covering and propitiating of sin, making atonement, and the like; is onely here used for pitch or plaster; there being two other proper words for such stuffe, Exod. 2. 3. It figured the atonement made for the Church by Christ, wherewith we, being by faith covered and plattered; the waters of Gods wrath,

enter not upon us.

Ver. 15. cubits] or ell: a cubit is the measure from the elbow to the fingers end, containing six hand breadths; or a foot and a half: so 300. cubits, make 450. foot.

height] or stature. By these measures here set down, the Ark was by proportion like in shape to a Coffin for a mans body, six times so long as it was broad, and ten times so long as it was high: which was commodious for swimming, and stedfast against winds: fit also to figure our Christs death, and buriall, and ours with him, by mortification of the old man: as the Apostle applyeth this type to baptism, 1. Pet. 3. 20. 21. whereby wee are become dead and buried with Christ, Rom. 6. 3. 4. 6.

Ver. 16. A clear light:] whether by one, or by many windows, is uncertain: after there is mention of a window that was in the Ark, Gen. 8. 5. The Hebrew Zohar (which the Chaldees translate, Nohar, Light,) is not found in the Scripture but here: of it Zabarajim is used for the noon day light. Some Hebrew Doctors say it was a precious stone, hanged in the Arke, which gave light to all creatures which were therein. Pirke. R. Eliezer chap. 23. This clear light signified the enlightning of the Church, by the Holy Ghost, as the dove signified faith in Christ: Eph. 1. 17. 18. Job. 10. 9.

in a cubit] or, into a cubit. it from above:] by it, seemeth the Ark to be meant, (rather then the light or window) which Ark had the roofe arched or bowed but a cubit, that it might be almost flat, yet so as the water might easily slide off.

third stories] or third nests, that is rooms: as v. 14. So many distinct stories, there are also within mans bodie. And Paul maketh three parts of man; body, soule and spirit, 1. Thess. 5. 23. Likewise in Moses Tabernacle, and in Solomons Temple, were three rooms; the Courtyard, the Holy place, and the Most holy: Exod. 26. and 27. 1. King. 6. The Church also (figured by the Ark) hath three states; before the Law,

under the Law, and under Christ, Rom. 5. 13, 14. Job. 1. 17.
Ver. 17. I do bring [or, am bringing]: the Lord hereupon is sayd to sit at the flood, Psa. 29. 10. as being the Judge from whom this wrath proceeded, and moderator in mercy to Noe. the flood.] or, deluge. The Hebrew *msbul*, is a peculiar name to this flood, which drowned the world, and made all things fade and dye on earth, wherof it hath the name. In Greek, the holy Ghost calleth it *Katastmos*, of the abundant shedding and inundation of the waters, Mat. 24. 38.

Ver. 18. I will establish [that is, make sure and stable, and faithfully keep my covenant. For so the word importeth] and other Scriptures open it, as, *establish thou*, 1 Sam. 7. 12, is expounded *let it be faithful* [or sure] 1 Chron. 17. 23. and to *stablish the words of a covenant*, 1 King. 23. 3, is to *doe* [or perform] them; 2 Chron. 34. 31, and to *continue in doing them*, Gal. 3. 10. with *Deut. 27. 26* my covenant for testament; a disposition of good things faithfully declared; which God here usually calleth his, as arising from his grace towards Noe, (v. 8.) and all men; but implying also conditions on mans part, and therefore is elsewhere named our covenant, Zach. 9. 11. The Apostles call it *Diasheke*, that is a Testament or Disposition: and it is mixed of properties both of covenant and of testament, as the Apostle sheweth in Heb. 9. 16, 17. &c. and of both may be named a testamental covenant, or a covenanting-testament: whereby the disposing of Gods favours and good things to us his children, is declared, and thou shalt enter &c.] This explaineth the Covenant made, on Gods part, that he would save Noe & his household from death by the Ark, and on Noes part, that he should in faith & obedience make, and enter into the Ark, so committing himselfe to Gods preservation. Heb. 11. 7. And under this, the covenant or testament of eternal salvation by Christ, was also implied, the Apostle testifying, that the (antitype) or like figure hereunto, even

Baptism, doth also save us: 1 Pet. 3. 21. which Baptisme is a seale of our salvation, Mark. 16. 16.

Hereupon the Apostle observeth, how in the Ark, a few, that is, eight soules, were saved by water, 1 Pet. 3. 20.

Ver. 19. two.] or, by twos, that is, by pairs: which is after explained to be seven of every clean, and two of every unclean beast, Gen. 7. 2. Thus God sheweth himselfe to be the savor of man and beast. Psal. 36. 7. to keep alive] that is, that thou mayst keep alive: (as the Greek explaineth it, that thou mayst nourish.) Observe how verbs indefinite, doe often times include (though not expresse) a certaine person, especially such as was spoken of before: as, Eccles. 4. 17. (or 5. 1.) they know not to doe evil. that is, they know not that they doe evil. Zach. 12. 10. they shall mourn, and to be in bitterness: that is, and they shall be in bitterness. This the Hebrew text itself sometime manifesteth; as *Ezay 37. 18* they have laid waste, and to cast their Gods &c. that is, and they have cast their Gods, as is written, 1 King. 19. 18. So in 1 Chron. 17. 34. build me an house to dwell in: for which in 1 Sam. 7. 5. is written, build me an house for me to dwell in. Likewise in the Greek, as *Suzetein*, to question; that is, they questioned. Mark. 1. 17. for which an other Evangelist saith, *Sinelaoun*, they spake together, Luke 4. 36. not lawfull to eat, Luke 6. 4. that is, for him to eat, Mat. 12. 4. not to enter, Luke 22. 40. or, that ye enter not, Mat. 26. 41. Also the Holy Ghost so translateth; as, to be my salvation, Esa. 49. 6. which Paul citing saith, that thou mayst be my salvation; Acts 13. 47. So in Gen. 19. 20. & 23. 8. Exod. 9. 16: and often throughout the Scriptures.

Ver. 20. shall come to thee:] to meet, of their own accord, by my initia. Signifying hereby that Noe should not need to hunt for them: So it was before with Adam, in Gen. 3. 19. to keep alive] that is, that thou mayst keep them alive: as before in ver. 19. Or, to be kept alive: as the Greek here translateth, to be nourished with thee. For a verb indefinite &c. is often

often to be understood passively, as a time to bear, Eccles. 3. 2. that is, to be born. What to doe Est. 6. 8. that is, what shall be done? So, for to declare my name, Exod. 9. 16. is by the Apostles authority translated, that my name may be declared, Rom. 9. 17. See Gen. 2. 20. & 4. 13.

Ver. 21. And Noe did it.] This commendeth Noes singular faith and obedience, in undertaking and performing to great a work, full of infinite doubts, tears, troubles, changes &c. wherefore hee hath of the Holy Ghost this good report; By faith Noe being spoken to of God, of things not seen as yet, moved with reverence (or using carefulness) prepared an Ark, to the saving of his house: by the which hee condemned the world, and became heyr of the justice which is by faith. Heb. 11. 7. And made it: namely the Ark, and all things appointed him of God. Wherefore the Greek so translateth, Noe did (or made) all things: and often times a thing let down thus generally: is to be understood of all and every particular, the holy Ghost so expounding; as (in a like case) Exod. 25. 40. look and make them after their pattern: that is, looke thou make all things after the pattern, Heb. 8. 5. So Deut. 27. 26. Cursed be he that confirmeth not the words of this lavv: that is, Cursed be every one that continueth not in all things written in the booke of the lavv, Gal. 3. 10. and sundry the like. according to also not onely the things themselves, but the manner of doing them, was according to the commandement of God. Like praise was for the work of the Tabernacle, Exod. 35. 43. & 40. 16.

CHAP. VII.

1. God commandeth Noe and his house, to enter into the Ark, with beasts and foules.
2. Noe and they got in. 3. It rayneth forty dayes and forty nights: 4. the waters beat upon the Ark; 5. the Ark was closed: 6. the Ark was upon the dry land: 7. the Ark was upon the dry land: 8. the Ark was upon the dry land: 9. the Ark was upon the dry land: 10. the Ark was upon the dry land: 11. the Ark was upon the dry land: 12. the Ark was upon the dry land: 13. the Ark was upon the dry land: 14. The waters prevail 150. dayes.

And Jehovah sayd, unto Noe, Enter thou and all thy house, into the Ark: for thee have I seen, just before me, in this generation. Of every clean beast, thou shalt take to thee, seven and seven, the male & his female: and of the beast, which is not clean, two o, the male and his female. Also of the fowl of the heavens, seven and seven, the male and the female: to keep alive seed, upon the face of all the earth. For seven dayes hence, I will cause it to rayn upon the earth, fourty dayes, & fourty nights: & will blot out every living substance that I have made, from upon the face of the earth. And Noe, did: according to all, that Jehovah commanded him. And Noe was, six hundred yeres old: and the Flood was waters upon the earth. And Noe went in, and his sonns, and his wife, and his sonns wives, with him, into the Ark: because of the waters of the Flood. Of the clean beast, and of the beast which was not clean: and of the fowl, & of every thing that creepeth upon the earth. Two and two, went in unto Noe, into the Ark, the male & the female: even as God had commanded Noe. And it was at the seventh of the dayes: that the waters of the Flood, were upon the earth. In the yere, the six hundred yere, of the life of Noe, in the second moneth, in the seventeenth day of the moneth: in the same day, all the fountains of the great deep, were broken up, and the windows of the heavens, were opened. And the rayn was, upon the earth, fourty dayes, & fourty nights. In this self same day, entered Noe, and

14 Sem & Cham & Japheth, the sons of
Noe: & the wife of Noe, & the three
wives of his sons; with them, into
the Ark. They, and every beast after
his kind, and all the carrel, after their
kind; and every creeping-thing that
creepeth upon the earth, after his
kind: and every fowl after his kind;
15 every bird of every wing. And they
went in unto Noe, into the ark: two
and two of all flesh, which had in it,
16 the spirit of life. And they that went
in, went in male & female of all flesh,
even as God had commanded him:
17 and Jehovah shut him in. And the
Flood was, fourtie daies upon the
earth: and the waters increased, and
bare up the ark, and it was lift up,
18 from the earth. And the waters pre-
vailed, and were encreased greatly,
upon the earth: and the ark went,
19 upon the face of the waters. And
the waters prevailed most exceeding-
ly, upon the earth: and all the high
mountains, that are under all the hea-
20 vens, were covered. Fifteen cubits
upwards did the waters prevail: and
21 the mountaines were covered. And
all flesh, that moved upon the earth,
gave up the ghost; of fowle and of
carrel, and of beast; and of every
creeping-thing, that creepeth upon
22 the earth: and every man. All which
had the breath of the spirit of life, in
his nostrils; of all, which was in the
23 dry-land, they died. And every living-
substance was blotted out, which was
upon the face of the earth: from man
unto carrel, unto the creeping-thing,
and unto the fowle of the heavens;
and they were blotted out, from the
earth: and Noe onely remained, and

24 they that were with him, in the Ark.
And the waters prevailed, upon the
earth: a hundred and fiftie daies.

Annotations.

Emer show] that is, Betake thy self un-
to my ruination and providence, who
will save thee and thine from the
wrath that cometh upon the world: 2.
Pet. 2. 5. A like speech is made unto the
godly, in Esay 26. 20. *just before me]*
that is, *sincerely just*, by faith, and so *heyr*
of the justice which *u* by faith, Heb. 11. 7. for
no flesh is just before God, by the workes
of the Law; Rom. 3. 20. Noe is also na-
med a preacher of justice, 2. Pet. 2. 5. The
just before God, are opposed to hypocrites,
which *justifie themselves before men*; Luk. 16.
15. Rom. 2. 29. *in this generation]* that
is among the men of this age: which are cal-
led the world of ungodly ones, 2. Pet. 2. 5. See
Gen. 6. 9.

2 Ver. 2. every clean beast] Of these there
were after by Moles law, two sorts; some
clean for men to eat in common use, such
as were all that parted the hoof in two, and
chewed the cudd: Lev. 11. 3. & c. all other,
were unclean. And some that were clean
for sacrifice to God, which were either
beever, or sheep, or goats: Lev. 1. 2. 10. So
of fowles, many were counted cleane for
mans meat, Lev. 11. 13. 21. &c. but for
sacrifice to the Lord, onely *twile doves* &
pigeons, Lev. 1. 14. And all these sacrifices
Abram offered, Gen. 12. 9. and of every
clean beast and cleane fowle, Noe offered a
burnt offering after he came out of the
Ark, Gen. 8. 20. wherefore by clean beasts
here, such onely seem to be meant, as
were sanctified of God for sacrifice:
which ordinances (as appeareth) were
revealed of God to the Fathers from the
beginning, as diverse others, after writ-
ten by Moles; as cleansing of mens per-
sons, and garments, Gen. 35. 2. paying of
tithes to the Preills, Gen. 14. 20. offering
of first fruits, Gen. 4. 3. 4. and the like.

As

As for civil use, all beasts seem to be clean
unto the sonns of Noe, for meat, by that
law in Gen. 9. 3. See the notes there. By
nature, all Gods creatures are good, Gen. 1.
31. and there is nothing unclean of a self. Rom.
14. 14. but onely by the institution of
God, to teach men holynes and obedi-
ence: Acts 10. 15. Lev. 11. 44. 45.

and seven] Hebr. seven seven, that is, by
sevens, or seven of each sort: so after, two two,
ver. 9. that is, two of each. This number
of seven, was after much used in sacrifi-
cing; as Job. 42. 8. 1. Chron. 15. 26. Numb.
23. 1. 14. 29. *male and his female,]*
the Hebrue is, man and his wife: which
the Greek and Chaldee translateth, male
and female, and so the Hebrue it selfe is
in the next verse, for the fowles. It is the
manner of the Hebrue tongue, to call all
living creatures by the name of man and
wife, and their yong ones sonns, Lev. 1. 5.
and things also without life, woman and
sister, Exod. 26. 3. The myserie of things,
may by such names the better be discerned:
for beasts clean and unclean, figured
out men; as the vision shewed to Peter
manifesteth, Acts 10. 11. 20. 28.

two] the Greek explaineth it, two two,
that is, by twos: as before by sevens: and
in the 9. verse following, the word two is
doubled.

3 Ver. 3. seven] to weete of the clean, & two
of the unclean; as was before of beasts. And
so the Greek expresseth it.

4 Ver. 4. seven daies hence] Hebr. 10 yet seven
daies; that is, the seventh day after this:
as vers. 10. So, yet three daies, 2. Chron. 10.
vers. 5. is in vers. 12. shewed to be in the
third day: So in Gen. 40. 13. The Hebrue
10, is sometime used for after, as Exod. 16.
1. Psal. 19. 3. Numb. 33. 38. Jer. 41. 4.
Ezr. 3. 8. *I will cause]* Hebr. I
causing: it is spoken as if it were then in
doing for the more certainty. So, thou
heaping coles, Prov. 25. 22. is translated,
thou shalt heap, Rom. 12. 20. *fourtie
daies:]* This time of vengeance is after
used for the time of humiliation: as Mo-
ses, Elias, and Christ our Lord, fasted

40. daies and 40. nights, Deut. 9. 9. 11.
1. King. 19. 8. Mat. 4. 2. And 40. daies respite
was given to Niniveh, Jon. 3. 4. as thrise
40. (that is 120) yerres to the old world
before it was drowned, Gen. 6. 3.

blot out] or, wipe out: that is, destroy and
abolish. This the Hebrew doctors ex-
pound to be out of the land of the world to
come, the land of the living: R Menachem on
Gen. 7. and the Apollie placeth their spi-
rits in prison, 1. Pet. 3. 19. *living-sub-
stance]* every thing that standeth up, or sub-
sisteth. this word is also used Deut. 11. 6.
and Job 22. 20.

6 Ver. 6. 600 yere old] Hebr. a son of 600,
yerres: that is, going in his 600. yere. See
Gen. 5. 32. and here after in vers. 11.

waters] or, as the Greek hath, the Flood
of water.

7 Ver. 7. his sons wives.] Thus but a few
that is, eight soules were saved by water: as
the Apollie observeth, 1. Pet. 3. 20. And
here againe, Noes rare faith and obedi-
ence is set forth, Heb. 11. 7. *because]*
or, for feare of: Hebr. from the face.

9 Ver. 9. and two] that is, by twos, as
verse 2.

10 Ver. 10. at the seventh] or, as the Greek
saith, after 7. daies: see before ver. 4.

11 Ver. 11. the 600. yere] or, In the yere of
600. yerres; that is, while Noe was living in
the 600. yere of his life: which was from
the creation of the world the 1656. yere,
and this was the beginning of that yere
of his life, for he continued a yere in the
Ark, Gen. 8. 13. and lived 350. yere after
the flood, and dyed 950. yere old, Gen. 9.
28. 29. *the second month]* to weete,
of the yere; agreeable in part, to that which
we now call October: for the end, and re-
volution of the yere, was about the moneth
which we call September, Exod. 23. 16. and
34. 22. and so the new yere then began.
this was a year called the moneth of Eiba-
nim, 1. King. 8. 2. where the Chaldee para-
phraeth, that they called it of old, the first
moneth, but now (saith he) it is the seventh
moneth. For the yere changed the begin-
ning of it ecclesiastically, upon the com-
ing of

G 3

ing of

ing of Israel out of Egypt: see Exod. 12. 2. and Lev. 23. 39. compared with Exod. 23. 16. Some take it here to be meant of the 2. month according to the Jews ecclesiasticall account, that is, April.

of the great deep] that is, of the waters which had by the providence of God been put into treasures (or store-houses) under the earth, Job 28. 4. 10. Psal. 33. 7. Dent. 8. 7. As also of the Ocean sea, which sometime is called the Deep, Job 38. 16. 30. & 41. 31. Psal. 106. 9. the windows] or, sluices, flood-gates of heaven: that is, of the aër, as is noted on Gen. 1. 7. So Esay 24. 18. This denoteth the extraordinary violent falling of the waters from above; as the former did their spinging up from beneath. Hereupon waters, deeps, floods, and the like, are used for great afflictions, whereby the life is endangered: Psal. 69. 2. 3. 15. 16.

12 Ver. 12. the rayn] or shower, that is, vehement rayn. After this manner the Israelites were baptised in the cloud and sea; when the clouds streamed down vva-ters; 1. Cor. 10. 1. 2. Psal. 77. 18. Exod. 14. 24. 25. And now was Noe saved in the Ark in the midst of the vvaters, and vvys spiritu-ally baptised into Christs death by faith: 1. Pet. 3. 20. 21. Heb. 11. 7.

13 Ver. 13. Is this selfe same] Hebr. In the strength (or body) of this day. So Gen. 17. 23: Lev. 23. 14. Job 10. 27.

14 Ver. 14. every beast] that is, some of eve-ry sort, two of the unclean; as before, v. 2. every wing] that is, of every sort; or some are winged vvith feathers, others vvith skin as bats. Therefore the Greek transla-teth here as before, according to his kinde.

15 Ver. 15. went in] of their own accord, miraculously, God so moving them: that they seemed before-hand to know the vvath of God that should come on the world.

16 Ver. 16. shut him in] or, shut (the dore) upon him; or after him: the Greek saith, shut the Ark on the out side of him. And this was to keep him safe, and (as the Chal-dee translateth) protect him, from the vio-

lence of the rayn: also that no other should come in: for so the like speech seemeth to import, in 2. King. 4. 4. 5. The record of this grace to Noe, is found in sundry heathen Writers; they say Deuca-lion (when waters drowned all the isle) was with his wife preserved in a Ship or Ark, Ovid. Metamorph. l. 1. Lucian. de Dea Syria. Noe was of the Greeks called Deu-calion, (as Iustin Martyr Apol. 1. c. lxxvii) and the name implyeth to much, it being made, of the wet and of the sea.

V. 17. 40. dayes] that is, large dayes, com-prehending night also, as v. 4. and to the Greek expresseth it, 40. dayes & 40. nights. See the notes on Gen. 1. 5. from] or, from upon: but the Greek saith, from the earth: and the Hebrue meghal, from upon, is sometime only from: as Exod. 10. 28. Tuerieth that which in 2. Chr. 33. 8 is writ-ten from upon the land, in 2. King. 21. 8, is but from the land. So from by me, Gen. 13. 9.

18 Ver. 18. went upon the face] that is, as the Greek translateth, was carryed upon the waters: So ships, are said to goe (or walk) Psal. 104. 26. Thus Noe in the Ark esca-ped the vvaters of Gods vvath, wherein the vvorld perished: as Israel after this, passed safe through the vvaters of the sea, wherein the Egyptians were drowned: Exod. 14. Heb. 11. 29. Noe was baptised into Christs death, and buried (in the Ark) vvith him into his death, but raised up again vvith him also, God giving him victorie through faith in Christ: R. m. 4. 3. 4. 1. Pet. 3. 20. 23.

19 Ver. 19. most exceedingly] or most vhe-mently: the Hebrue phrase (as also the Greek) doubleth the vvord, vehemently vhe-mently, So Gen. 17. 2. & 30. 45. and often.

20 Ver. 20. Ffitch subits] that is, 22. foot and a halfe. God weigheth the vvaters by mea-sure, Job 28. 25. prevayle] that is, as the Greek explaineth, were lifted up, high-er then all mountaines: To this Job hath reference, saying, hee sendeth out (the vvaters;) and they overtwin the earth: Job 12. 15. this judgement was admirable seeing there are mountaines, as Atlas, Olym pus, Caucasus

Caucasus, Athos, and other such, that are so high, as their tops are above the clouds, and winds; as historiographers doe re-port. And the mountains of Ararat, so high, that the Ark rested upon them long be-fore the face of the earth was discove-red: Gen. 8. 4. 5. &c.

21 Ver. 21. every man] the fould came and destroyed them all: Luke 17. 27. they were wrinkled before their time; a flood was powred upon their foundations: Job 22. 16.

22 Ver. 23. Noe only] or, but Noe. To this the Scripture after hath reference, Ezek. 14. 14. though Noe, Daniel and Job were among them; they should deliver but their own soules. So a few were saved: 1. Pet. 3. 20. & 2. 5. And heathen stories give testimony unto this truth, that at the deluge of all men Deucalion only was left alive, (that is, Noe;) by going vvith his wife and children into a certain great Arke which he had: &c. Lucian. l. dea Syria.

CHAPT. VIII.

1. The vvaters of the flood asswage. 4. The Ark resteth on Ararat. 7. Noe sendeth forth the Raven, and the Dove. 15. God biddeth Noe goe forth of the Ark. 18. And he goeth. 20. He buildeth an Altar, and offereth sacri-fice. 21. Which God accepteth, and promiseth to cuse the earth so no more.

1 **A**ND God remembred Noe, and every beast, and all the cattell, that was vvith him in the Arke: and God made a vvinde to passe over the earth: and the vvaters asswaged. 2 And the fountains of the Deep, and the vvindows of the heavens, were stopped: and the rayn from heavens, was restrayned. And the vvaters re-turned from off the earth, going and returning: and the vvaters abated, at the end of the hundred and sixtie dayes. And the Ark rested, in the

seventh moneth, in the seventeenth day of the moneth: upon the moun-tains of Ararat. And the vvaters, were going and abating, untill the tenth moneth: in the tenth (moneth) is the first of the moneth, the tops of the mountaines were seen. And it was, at the end of fourty daies: that Noe opened the vvindow of the Ark, which he had made. And hee sent-forth, a Raven: and it went forth going, forth, and returning: untill the vvaters were dried, from off the earth. And hee sent forth a Dove from him: to see if the vvaters were abated, from off the face of the ground. And the Dove found not rest, for the soile of her foot; and she returned unto him, into the ark; for the vvaters were, on the face of all the earth: and hee put-forth his hand, and took her; and caused her to come unto him, into the arke. And hee wayted yet, other seven dayes: & did againe send forth the Dove, out of the ark. And the Dove came in to him, at even tide; and loe an olive leaf pluckt off, was in her mouth: and Noe knew, that the vvaters were abated, from off the earth. And he wayted yet, other se-ven dayes: and sent forth the Dove; and she did not againe return unto him, any more. And it was, in the six hundred and one yere, in the sixt (moneth,) in the first of the moneth; the vvaters were dried up, from off the earth: and Noe removed the co-ving of the Ark; and hee saw, and behold the face of the ground was dry. And in the second moneth, in the seven and twentieth day of the moneth; the earth, was dried.

And

15 And God spake, unto Noe, say-
 16 ing. Goe forth out of the Arke:
 17 thou, and thy wife, and thy sonns &
 thy sonns wives, with thee. Every
 18 beast, which is with thee, of all flesh;
 of fowl, and of cattell, and of every
 creeping-thing that creepeth upon
 the earth, bring thou forth with
 thee; that they may breed aboun-
 dantly, in the earth; and be fruitfull
 and multiply, upon the earth. And
 19 Noe, went forth: and his sonns, and
 his wife, & his sonns wives, with him.
 Every beast, every creeping-thing,
 and every fowl; all that creepeth upon
 the earth: after their families, went-
 20 forth, out of the Ark. And Noe
 builded an Altar, unto Iehovah: and
 took of every clean beast, and of eve-
 21 ry clean fowl, and offered up burnt-
 offerings, on the altar. And Iehovah
 smelled, a smell of rest: and Iehovah
 said, in his hart; I will not again curse
 any more the ground for mans sake,
 for the imagination of mans hart, is
 22 evil from his youth: and I will not
 againe any more smite every living-
 thing, as I have done. Henceforth
 all dayes of the earth; seed-time, and
 harvest, and cold, and heat, and som-
 mer, and winter, and day, and night,
 shall not cease.

Annotations.

GOE remembered] that is, shewed him-
 selfe to have care of Noe, & helped
 him out of his troubles. Things are
 often spoken of God, after the manner
 of men: as Gen. 6. 6. So after Gen. 30. 22.
 every beast] or, every living thing, the Greek
 translates, all wilde-beasts, and addeth all
 fowles and all creeping things. a wind:]

The Hebrew name *Ryach*, signifieth gene-
 rally any spirit, or wind; and all windes
 are brought forth of God out of his trea-
 suries, *Psal.* 135. 7. and we know not whence
 they come, or whether they goe, *Iob.* 3. 8.
 but God maketh the weigh for them, *Iob.*
 28. 25. and raised this winde extraor-
 dinarily, in mercy. *swaged*] or,
 were stilled, quieted. This word is applyed
 also to the asswaging of anger, *Eft.* 2. 1. and
 of murmuring, *Numb.* 17. 5. Wherefore this
 wind (which seemeth to be extraordi-
 nary) had a miraculous effect in asswaging
 the waters, whereas usually winde maketh
 them rage, *Psal.* 107. 25. *Ion.* 1. 4. Therefore
 one Chaldee paraphrase calleth it a winde
 (or Spirit) of mercies.

2 Ver. 2. of the deep] the water gulfes
 within the earth, which before were
 broken up: see Gen. 7. 11. *stopped*]
 thus God shewed himselfe to be hee that
 can stay the bottles of heaven, *Iob.* 38. 37.

3 Ver. 3. going and returning] that is, con-
 tinually returning, to weete into their chan-
 nels and treasures within the earth,
Psal. 33. 7. *Eccles.* 1. 7. So after in ver. 6.
 going and abating; that is, continually abating,
 more and more. So going, is elsewhere used
 for continuing, and increasing: *Exod.* 19. 19.
 The like is in Gen. 22. 9. at the end]
 or, after: as the Greek translate it here,
 and in v. 6.

4 Ver. 4. of Ararat] that is, of Armenia:
 a country neer Assyria and Mesopotamia,
 mentioned also in 2. *King.* 19. 37. *Ezay.* 37.
 38. *Ier.* 51. 27. The Greek here calleth
 them as the Hebrew *Ararat*, but in *Ezay.*
 37. 38, it translateth it *Armenia*. Also the
 Chaldee here calleth them mountains of *Ar-
 du*, which many Writers witness to be
 hills in Armenia. And the name *Ararat*
 seemeth to be turned into Armenia, of
Aram (that is Syria) and *Minni*, (wherof
 see *Ier.* 51. 27.) or of *Ararat* and *Minni*
 compounded.

5 Ver. 5. tops] Hebr. the heads,

6 Ver. 6. that Noe opened] Hebr. and Noe o-
 pened: we may leave the word and, as doth
 the Greek, and our English speech also
 beareth

beareth: which the Hebrew selfe else-
 where sheweth may be done, as 2. *King.*
 14. 10. and why shouldst thou meddle: but in
 2. *Chron.* 25. 19. and is left out: so in 2.
Chron. 18. 12. and is set down, which in 2.
King. 22. 13. is left out. So it may be in
 many other places, as Gen. 22. 4.

7 Ver. 7. a Raven] an unclean fowle,
Deut. 14. 14. sent forth 40. daies after the
 tops of the mounis appeared, to see if the
 waters were abated, as the Greek addeth, &
 as the next verse sheweth of the dove. For
 the Raven would have fed on the dead
 karkesses, if any had appeared, *Prov.* 30. 17.

returning] that is, flying to and fro, return-
 ing to the Ark, but not into the same,
 which the dove after did, v. 9. wherupon
 the Greek interpreters (as it seemeth)
 translated it returned not. Noe had no ti-
 dings of the waters abating, brought by
 this messenger; therefore he sendeth ano-
 ther, the Dove: which returning vvith an
 olive leafe or branch, ver. 11. signified
 the glad tidings of peace, by the ministe-
 ry of the Gospell, & of the Spirit, (which
 the Dove represented *Mat.* 3. 16.) but the
 ministerie of the Law and letter (which
 the Raven seemeth here to figure out,) gi-
 veth the hart of man no evidence, that
 the waters of Gods wrath for sin, are any
 whit abated.

8 Ver. 8. a Dove from him] the Greek
 saith, after him, meaning the Raven. This
 Dove seemeth to be sent out 7. dayes af-
 ter the Raven, as may be gathered by the
 10. ver. vvhere is mentioned Noes way-
 ting other 7. dayes. Of the sending forth
 of this Dove, and of her return unto Noe,
 (whom heathens name *Deucalion*;) there is
 expresse mention in humane Writers,
Plutarch. dialog. de industriis animal. aban-
 ded] Hebr. leighned: that is, decreased, so
 in ver. 11.

10 Ver. 10. he wayted] or, patiently abode:
 so in ver. 12. did again send] or,
 added to send: so in ver. 12. did not add
 to return: and ver. 21. 7 will not add to curse;
 that is, not curse any more.

11 Ver. 11. leafe] or, branch, as it is elsewhere

Englished; *Neb.* 8. 15. a signe that the wa-
 ters vv ere low: and spiritually a token of
 grace and peace in Iesus Christ, brought
 in the mouth, that is, the word and doc-
 trine of the Ministers of the Gospell,
 compared unto doves, *Mat.* 10. 15. *Ezay.*
 60. 8. *Rom.* 10. 15. which came unto the
 Church in the evening of times, in these
 last dayes *Heb.* 1. 1.

13 Ver. 13. the 601. yere] to weete, of Noes
 life; as the Greek expieth. in the
 first] to weete; the first moneth, as the Greek
 addeth; and the Hebrew before in v. 4. &
 after in v. 14. plainly speaketh: but affect-
 ing brevity, such words are often omit-
 ted. So after: the first of the moneth, that is,
 the first day, as the first of the feast, *Mat.* 26. 17.
 is expounded by the holy Ghost, the first
 day of the feast; *Mat.* 14. 12.

14 Ver. 14. the 27. day of the month] By this
 it appeareth that Noe was in the Ark a
 full yere (or yere of dayes) conteyning
 365. dayes, according to the course of the
 Sun. For he entered the Ark, the 17. day of
 the 2. moneth, in the 600. yere of his life,
Gen. 7. 11. 13. and there heere continued till
 the 27. day of the second moneth in the
 601. yere of his life, as the 13. and 14. ver-
 ses of this 8. chapter shew. Now the 12.
 moneths of the Hebrews had 30. dayes,
 (for 6. months had each of them 30. daies;
 and the other six moneths had each 29.
 dayes, which make 354.) to which add 11.
 dayes, till the 27. of the 2. moneth full en-
 ded) and there are dayes 365.

19 Ver. 19. after their families] that is, the male
 with his female, not confutedly rushing out
 all together, but in order, and after their
 kinde, as the Greek translateth. Families are
 here attributed to the brute creatures, as
 before, man and wife, *Gen.* 7. 2.

20 Ver. 20. built an Altar] of earth, as is
 probable by the Law after given in *Exo.*
 20. 24. an Altar of earth thou shalt make unto
 me. And such the Nations after used, men-
 tioning Altars of grass, and of turf. *Verg.* l.
Aeneid. 12. *Horat.* l. 1. od. 19. An altar is
 called in Hebrew *Mizbeach*, that is. a sacri-
 ficatorie, or place of slaying the sacrifice, for
 the

the sacrifices were killed, upon it, or by it, Gen. 22. 9-10. Lev. 1. 11. It was a holy place, and sanctified the offering, Mat. 23. 19. Exod. 29. 37. and so was a figure of Christ, by whom we offer the sacrifice of praise always to God, Heb. 13. 10-15. And it is a tradition of the Jews, that the place where Noe built this altar, was the place where A- or ham after ward built an Altar to offer Isaac, Gen. 22. 5. and where Cain & Abel offered before. See the notes on Gen. 4. 3.

every clean beast of the bullocks, sheep, and goats; see the notes on Gen. 7. 2. So in Pirke R. Eliezer, chap. 23. it is said, Noe brought of the kinde of clean beasts, a bull, a sheep, and a goat, and of the kinde of cleane fowles, Turtle doves and young Pigeons, & built an altar, and offered, &c. burnt-offerings named in Hebrew quloth, that is, ascensions, for that they went up in fire to the Lord, all except the skin upon the Altar as Moses the weath saying, It is the burnt-offering, because of the burning upon the altar all the night, unto the morning, Lev. 6. 9. Therefore the Holy Ghost in Greek calleth them holocaustata, that is, whole-burnt-offerings, & sheweth how they figured Christs body offered up unto God for us, Heb. 10. 6. 10. and our reasonable service of God by him, whiles we present our bodies a living sacrifice, holy and acceptable unto God, Rom. 12. 1. External burnt-offerings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10. 25. & 18. 12.

Ver. 21. the smell for, the odour, savour, It hath the name originally of respiration, and it signified Gods gracious acceptation of the sacrifice offered; as 1. Sam. 26. 19, let him smell an offering, Lev. 26. 31, I will not smell the smell of your sweet odours: So in Amos 5. 21. Wherefore the Chaldee translateth, the Lord accepted with savour his oblation. The Scripture speaketh of God, after the manner of men, who are delighted with sweet odours, Esay 32. 4. Song 1. 2. of rest that is, of sweetness, or of sweet savour, which refresheth, comforteth & quieteth the sense, The Hebrew word is of the

same root that Noes name was of, which signified rest and comfort, Gen. 5. 29. The Greek here and usually turneth it eudias, of sweet-savour: which the Apostle followeth, saying Christ hath given himselfe for us, an offering and a sacrifice to God, for a smell of sweet-savour, Ephes. 5. 2. where this sacrifice of Noe, and all other in the Law, are shewed to have their accomplishment in Christs death: for otherwise, as it was impossible that the blood of bulls and goats should take away sins, Heb. 10. 4. so was it impossible that the smoke of such flesh burned, should be a sweet odour to God.

in his hart] or, unto his hart, that is, hastily, minding and purposing this thing which followeth. Some understand it, unto Noes hart, as spoken to his comfort: but the Hebrew (el) unto, is often used for in, as Gen. 6. 6. 1. Sam. 27. 1. and the Greek explaineth it in the former sense. The Chaldee translateth in (or by) his word: which may be understood as an oath; as not only the Hebrew doctors say, that God stretched out his right hand, and swore &c. (Pirke R. Eliezer, chap. 23.) but the Prophet also witnesseth, I have sworn that the waters of Noe, shall no more goe over the earth, Esay 54. 9. not again curse] or, not adde to curse. This taking away of the curse, (notwithstanding mans corrupt hart remaining) is a notable testimony of Gods rich mercy in Christ, by whom wee are freed from the curse, Gal. 3. 13. Rev. 22. 3. Zach. 14. 11. For the covenant now made concerning the waters with Noe; was a figure of that spiritual and eternal covenant of peace with us in Christ, as is shewed in Esay 54. 8. 9. 10. for mens sake] the Greek saith, for mens works, for the imagination] or, though the fiction; see Gen. 6. 5. where from mens merits, the contrary is concluded to that which here God in mercy promiseth. youth] or childhood: so that it meaneth not only mans age, but infancie or childs age, as the word whence youth here is derived, is spoken of Moses when he was a babe, Exo. 2. 6. and we all are transgressors from the

the womb, Esay 48. 8. Psal. 51. 7. & 58. 4. In Breishub rabbah (an Hebrue commentary upon this place) a Rabbine is sayd to be asked, when is the evil imagination put into man? And he answered, from the houre that he is formed: as I have done] I weete, universally with water: howbeit, fire shall consume the remnant, Job 22. 20. for the heavens and the earth now, are by Gods word kept in store, reserved into fire, against the day of judgement; and perdition of ungodly men: 2. Pet. 3. 7.

Ver. 22. Henceforth, all dayes of the earth] that is, Hereafter, so long as the earth endureth. It is a promise to conserve the orderly course and state of the world through all ages, unto the end: under which all the promise of stability of grace in Christ, is spiritually covenanted unto the faithfull; as Lev. 33. 20. 21.

CHAP. IX.

I. God blesteth Noe and his sons. 4. Fleth with the blood, & murder, are forbidden. 9. Gods covenant to disowne the earth no more, 13. signified by the Rainbow. 18. Noe replensheth the world, 20. planteth a vineyard, 21. is drunken, & mocked of his son: 25. Cursedth Canaan; 26. B. cetheth Sim, 27. prayeth for Laphet, 28. and dyeth 950. yeres old.

And God blessed, Noe and his sons: and said unto them; Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you, shall be, upon every beast of the earth: & upon every fowl of the heavens: on all that moveth upon the ground, and on all the fishes of the sea; into your hand are they given. Every moving thing that is living, to you shall it be, for meat: as the green tierbe, have I given to you all things. But flesh, with the soul therof the blood therof, yee shall not eat. And surely, your blood of your

fowles, will I require; at the hand of every beast, will I require it: and at the hand of man; at the hand of every mans brother, will I require the soule of man. He that sheddeth mans blood, by man shall his blood be shed: for in the image of God, made hee man. And you, be yee fruitfull and multiply; bring forth abundantly in the earth, and multiply therein.

And God said unto Noe, and unto his sonns with him, saying, And I, behold I establish my covenant; with you: and with your seed, after you. And with every living soule, that is with you; of the soule, of the cattell, & of every beast of the earth, with you: from all, that goe out of the arke, to every beast of the earth.

And I will establish my covenant, with you; and all flesh, shall not be cut off, any more, by the waters of a flood: and there shall not be any more; a Flood, to destroy the earth. And God sayd; This is the signe of the covenant, which I doe give, betweene me and you; & every living soule, that is with you: to eternal generations.

My bow, I have given in the cloud: and it shall be for a signe of the covenant betweene me, and the earth. And it shall be, when I make cloudy the cloud, over the earth: that the bow shall be seen, in the cloud. And I will remember my covenant, which is betweene me and you, and every living soule, of all flesh: & there shall not be any more the waters of a flood, to destroy all flesh. And the bow shall be in the cloud: and I will see it, to remember the everlasting covenant, between God and every living soule.

of all flesh, that is upon the earth.
17 And God said, unto Noe: This is the
signe of the covenant, which I have
established; between me and all flesh,
that is upon the earth.

18 And the sons of Noe, that went
out of the Ark, were Sem, and Cham
and Iapheth: and Cham, he is the fa-
ther of Canaan. These three, were
19 the sons of Noe; and of these all the
earth was over-spread. And Noe be-
gan, to be an husbandman: & he plan-
20 ted a vineyard. And he drank of the
wine, and was drunken: and he unco-
21 vered himselfe, within his tent. And
Cham the father of Canaan, saw the
22 nakednes of his father: and told his
two brethren, without. And Sem and
23 Iapheth took a garment; & they laid
it upon both their shoulders, & went
backward, and covered the nakednes
of their father: and their faces, were
backward; and they saw not, their fa-
24 thers nakednes. And Noe awoke,
from his wine: & he knew, that which
his younger son had done unto him.
25 And he said, Cursed be Canaan: a ser-
vant of servants, shall he be to his
26 brethren. And he said, Blessed be Ie-
hovah, the God of Sem: and Canaan
shall be a servant to them. God per-
27 swade Iapheth; that he may dwell,
in the rents of Sem: and Canaan, shall be,
28 a servant to them. And Noe lived,
after the Flood: three hundred yeres,
29 and fiftie yeres. And all the daies of
Noe were, nine hundred yeres, and
fiftie yeres: and he dyed.

Annotations.

Be fruitful] the blessing first given to
Adam, Gen. 1.28. is here renewed, in

the same words: and the Greek hereto
addeth, and exercise dominion (or subdue it)
which the Hebrew expresseth in Gen. 1.
Here it is implied in the verse following.

Ver. 2. shall be upon every beast: or be it
upon them: This is that sovereignty which
Adam had over the creatures before his
fall; though not after the same manner;
for then the creatures were subject of
their own accord, now of teare, and by
constraint. And although many beasts
rebell against men and destroy them, (es-
pecially for some great sins, Lev. 26. 22.
1. King 13. 24. 2. King 2. 14. yet as the Apo-
stle saith, every nature of wilde beasts, and of
birds and of creeping things, and things in the
sea, is tamed and hath bene tamed of the nature
of man: Jam. 3. 7.

Ver. 3. moving] or, creeping thing that is
living, that is, as the Greek in the former
verse translateth, moving things which live:
whereby things that die alone, or are not
lawfully killed, seems unto some to bee
excepted; as after in the Law, such are
plainly forbidden to be eaten, Lev. 22. 8.
Exod. 22. 31. So the law touching unclean
beasts, foules, fishes &c. mentioned in
Lev. 11. seemeth not to be given as yet.
And this was the ancient Rabbines judg-
ment, as in Breshith rabba they say. What
is that which Psal. 145. 7. teacheth us saying, The
Lord looeth the bound: All beasts which have
been forbidden as unclean in this world, God
will cleanse and license them in the world to
come of the Messiah. Even as to the sons of Noe,
as the first they were clean, as it is written (Gen.
9. 3.) every moving thing that is living, to you
shall be for meat: as the green herb &c. As
the herb is permitted unto all, so all beasts shall
be permitted unto all, as the green herb
given before for meat to man and beast,
Gen. 1. 29. 30.

Ver. 4 with the soule] or, in the soule, that
is, the life: for so the soule often signifieth,
Job 2. 6. Job. 10. 15. 17. the blood]
this declareth what the former meant;
in the soule, that is, the blood: a reason where-
of is shewed in the law, Lev. 17. v. 11.
for the soule (or life) of the flesh is in the blood:

and

and in ver. 14. the soule of all flesh; is the
blood thereof. So this law against eating
flesh with the life or blood; seemeth to be a-
gainst crueltye, not to eat any part while
the creature is alive, or the flesh not or-
derly mortified, & cleaved of the blood:
1. Sam. 14. 32. 33. 34. and this the reason fol-
lowing doth confirme. Also the He-
brew Doctors, make this the seventh
commandment given to the sons of
Noe, which all Nations were bound to
keep: as there had been six from Adams
time. Which they reckon thus. The first
against Idolatry, worship of stars, ima-
ges &c. The second against blaspheming
the name of God. The third against shed-
ding of blood. The fourth against unjust
carnall copulations, whereof they make
six sorts, 1. with a mans own mother,
2. or with his fathers wife; 3. or with his
neighbours wife, 4. or with his sister by
the mothers side, 5. or with mankind, 6. or
with beasts. (Five of which they gather
to be forbidden by Gen. 2. 24. the other
by Abrahams speech, Gen. 20. 12.) The
fifth precept was against rapine or robb-
erie. The sixth to have judgment or punish-
ment for malefactors. And unto Noe
was added the seventh, this here mentio-
ned; which they understand to forbid
the eating of any member, or of the flesh
of a beast, taken from it alive. Whoso-
ever in the world, transgressed any of
these seven commandments wilfully, the
Iewes held he was to be killed with the
sword: as sheweth Maimony in Misneh
treat. of Kings, chap. 9. But the heathens
that would yeeld to obey these seven
precepts; though they received not circum-
cision, nor observed the other ordi-
nances given afterward to Israel: they
were suited to dwell as strangers among
the Israelites, and to sojourn in their land,
as is shewed after upon Exod. 12. 45. and
Lev. 22. 20.

Ver. 5. And surely your blood] This the
Greek translateth. For even your blood: so
making it a cause and reason of the for-
mer prohibition. of your soules] that

is, your life blood, whereby your persons
are kept alive. Or, of your soules, that is of
your selves: meaning that who lo killeth
himselfe, God will require his blood at
his own hands, & judge him as a murder-
er. So the Iewes expound these words:
Maimony in Misn. tom. 4. treat. of Murder
chap. 2. S. 3. require] or, seek out, and
consequently punish, as Gen. 42. 22. Here-
upon God is called the requirer (or seeker
out) of bloods, Psal. 9. 13. and so the pun-
nisher. For where Moses saith in Deut.
18. 19, I will require it of him: Peter expound-
eth it, he shall be destroyed from among the
people. Act. 3. 23. every beast] So God

ordained in the law, that the beast which
killed a man, should be put to death, Exo.
21. 28. But the Iewes apply this against
such men as procure their neighbours
death by any wilde beast, Maimony in the
sixth said place. of every mans brother]
his the Chaldee translateth, of the man
that shall shed his brothers blood. By brother,
is meant any other man, (as the next verse
sheweth;) for God made all man kinde of
one blood, Act. 17. 26. The Iew Doctors un-
derstand this of such as lend or hire an
other man to kill their neighbour. Maimony
ibidem.

Ver. 6. He that sheddeth &c.] meaning
wilfully: for he that killed his neighbour
unawares; his life was provided for by
the law in Num. 35. 11. by man shall
his blood be shed] that is, by the Magistrate;
whose power is here established, for killing
all wilfull murderers: as the Chaldee ex-
presseth it saying, with witnesses by sentence of
the Judges, shall his blood be shed. This was
one of the seven commandments given
to the sons of Noe forementioned. And
this accordeth with the law, Num. 35. 29.
10. but private men may not use the
sword, Mat. 26. 52. Rom. 13. 4. image of
God] and so the injury is not onely to
man, but to God himselfe. The image of God
in men is defaced by sin, but not wholly:
and mans nature having a soule spiritual,
understanding, immortal &c. still remay-
neth, wherein part of Gods image is yet

to be seen in man. So the Apostle useth a like reason against the cursing of men, *Iam. 3.9.* And the law after commandeth, that no satisfaction should be taken for the life of a murderer, which was guilty of death, *Nam. 35. 31.* yea (as the Jew Doctors write,) though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet he was to be put to death, because the soules (or life) of the party murdered, is not the possession of the avenger of blood, but the possession of the most holy God. *Mamony, treat. of Murder, chap. 1. S. 4.*

11 Ver. 11. to destroy] Hebr. to corrupt: the Greek sayth, to corrupt all the earth. This sheweth that the covenant was against the universall drowning of the world, not but that some particular countries may flourish. Also by saying a flood, hee rekeriveth other meanes to consume the vvhole world, as by fire. *2. Pet. 3. 7. 10.* See the notes on *Gen. 8. 21.*

12 Ver. 12. the signe] or shalbe the token. The use of a signe, is to confirme mens faith in Gods promises: *Esay 7. 11.* and *38. 7. 22.* doe give] or, am giving that is, doe put or set: as the Holy Ghost translateth giving, *Esay 41. 1.* by putting, *Mat. 12. 18.* So in the Hebrue, that is expressed by the word *set*, *1. King. 10. 9.* which elsewhere is written given: *2. Chron. 9. 8.* See *Gen. 1. 17.* And the Chaldee, for between me and you, I with between my word and you: as oftentimes for the Lord, hee putteth his Word: by vvhich name Christ is called, *Iob. 1. 11.* in vvhom all Gods promises are yea and Amen: *1. Cor. 1. 20.*

12 Ver. 13. my bow] that vvhich we call the rayn-bow, because it is in the clay in the day of rayn, *Ezech. 1. 28.* vvhich God calleth his, for the vvonderfullnesse therof & for the sacramental signe by his special ordinance. The Heathen Poets therefore called it *Theomantis*, as being the vvork of the vvonderfull God. It is called a bow, for the likenesse: and hath many colours, partly vvaterish and partly fierie, to put us in mind both of the vvary floud, vvhich by the old vvorld perished, and of the fyre,

vvhich vvith the vvorld that novv is shall be burnt, *Iob. 22. 15. 16. 20.* *2. Pet. 3. 5. 6. 7. 10.* And as the bow is an instrument of war, and so used in Scripture for a signe of vvays, *Gen. 48. 22.* *Psal. 7. 13.* *Lam. 3. 12.* *Zach. 9. 10.* *Rev. 6. 2.* so the raine bow naturally signifieth vvaters in the clouds, but is made of God a signe that the vvaters shall no more drowne us; and though hee seemeth to bend his bow like an enemy, (*Lam. 2. 4.*) yet in vvraith he remembreth mercy.

I have given] or doe give: for vvhich the Greek saith *I doe put*. As the covenant made vvith Noe concerning the vvaters, is applied to the spirituall covenant made vvith us in Christ, *Esay 54. 9. 10.* so the rayn-bow, (the signe of that covenant) is also applied for the signe of grace from God to his Church, *Rev. 4. 3.* and *10. 1.* *Ezek. 1. 28.* the earth] that is, all people in the world: see *Gen. 11. 1.*

14 Ver. 14. vvhen I make cloudy the cloud] that is, vvhen I bring many thicke and vvary clouds: vvhich naturally signifie store of rayn, *1. King. 18. 44. 45.* Therefore: clouds are often used in Scripture to denote afflictions and dangers unto men; as *Ezek. 30. 3. 18. & 32. 7. & 34. 12.* *Soph. 1. 15.* *Ier. 2. 2. 2.* the bow shall be seen] the use vvhereof is, on Gods part to remember his covenant, (as the next verse sheweth) and on mens part, that they rest in faith upon his promise, that hee vvill no more drowne the vvorld. Hereupon it is a custome among the Levvies, that vvhen any seeth the bow in the cloud, hee blesseth God, that remembreth his covenant, and vvith faithfull therein, and stable in his promise. *Maimony treat. of Blessings, ch. 10. S. 16.* So Ben Syrach saith, look upon the Rayn-bow, and praise him, that made it, *Eccles. 43. 11.*

18 Ver. 18. Cham] or Ham, Ch; is to be pronounced, not as vve commonly do in the vvord chamber, but as in the name Christ; as if it vvere vvritten Cam. And so in other proper names, vvritten after this manner: as Chaldea, or Caldea, Chanaan, or Canaan, and the like. father of Canaan] called in Hebrue Cnagban. And though Cham

Cham was father of many moe sons, *Gen. 10. 6.* yet Canaan onely is named because he was cursed, as here followeth in v. 25.

20 Ver. 20. began to be] This speech doth not necessarily import as if he had never been an husband-man before; but that now after the floud, hee was one: as of Christ it is written, hee began to say, *Luke 12. 1.* that is, he said, *Mat. 16. 6.* hee began to cast out, *Mar. 11. 15.* that is, he did cast out, *Mat. 11. 12.* and of others, they began to disdain, *Mark 10. 41.* that is, they disdained, *Mat. 20. 24.* and lundry the like.

a husband man] or lands man; in Hebrue, a man of the ground, that is, giving himself to husbandry or tillage: as the Chaldee saith, working in the earth: so a man of warre, is a soldier, *Ios. 5. 4.* a man of blood, is a murderer, *2. Sam. 6. 7.* a man of cattell, is a shephard or grafter, *Gen. 46. 32.* a man of vvords, *Exod. 4. 10.* that is, eloquent.

21 Ver. 21. he uncovered himselfe] that his shame and nakednesse was to bee seene: which he weth, that wine is a mocker, *Prov. 20. 1.* and to be drunk therewith is a vvicious excess, *Eph. 5. 18.* This fel out (in likelihood) some yeres after his coming out of the Ark, as appeareth by the increafe of his childrens children: after Canaan was born. Noes sin may be compared with Adams, who transgressed by eating, as Noe doth by drinking the fruit of a tree: upon that, Adam saw himselfe naked, and was ashamed; upon this, Noe is naked, and his shame discovered. Now, by drinking the fruit of the vine, we have a signe and seal of the covering of our shame, the forgiveness of our sins in Christ: *Mat. 26. 27. 28. 29.* Vpon this similitude of Noes sin vvith Adams in part, the Rabbines say, that Noe found a vine, that was cast out of the garden of Eden: *R. Menachem on Gen. 9.*

22 Ver. 22. he told it] and this (as the sequell sheweth) vvith a mockage of his aged father.

23 Ver. 23. Sem] in that Sem the younger is named before his elder brother Iapheth, and after blessed before and above him; *v. 26. 27.* it is most likely, that hee vvias

principall in this good counsell & vvork. Ver. 24. his younger son] vvhich the Hebrue calleth *lesser*, meaning in yeres.

25 Ver. 25. Cursed be Canaan] or Cursed shall he be. It is thought of some, that Canaan told Cham his father, of Noes nakednes; and therefore had this curse upon him and his posteritie, rather then the other sonns of Cham, mentioned in *Gen. 10. 6.* or then Ch himself. And although by Canaan, may be understood or implied Canaans father, (as the Greek translation hath Cham, and as elsewhere in Scripture Goliath is named, for Goliaths brother, *2. Sam. 21. 19.* compared vvith *1. Chron. 20. 5.*) yet the vvient and historie after sheweth, that the Canaanites also were indeed under this curse, when the Israelites conquered their land. And that Noe pronounced this judgment by Gods Spirit. But Cham is not exempted hereby from the curse, though his son be named: as Sem is not exempted from the blessing in the next verse, where *Iehovah his God* is named. So Iakob is said to beleeve *Ioseph*, *Gen. 48. v. 15.* when Iosephs children had their blessing, *vers. 16. &c.* And the curse of the wicked, reacheth unto the fruit of their body, *Deut. 28. 18.*

a servant of servants] that is, a most base and vile servant: the Chaldee saith, a vvorking servant: Canaans name did also portend his condition, being of Canagh to humble, bow, or press down. And as servitude is here brought upon men for a curse, so the Scriptures under the name of servants signifying servitude, doe that such out from the kingdom of God: *Iob. 8. 34. 35.* *Gal. 4. 30. 31.* Among the Heathens also, such an estate was counted miserable: God taketh away halfe the understanding of those men that are brought into servitude: *vvith Plato in his 6. booke of Lawes, from Homer.*

26 Ver. 26. the God of Sem] under this, Sem also himselfe receiveth a blessing, for blessed is the people vvhsse God Iehovah is; *Psal. 144. 15.* & eternall life is implied herein, for God hath prepared for them a city, of vvhom hee is not ashamed to be called their God, *Heb. 11. 16.*

11. 16. and Sem is the first man in Scripture, that hath expressly this honour. By the God of Sem, also may be meant Christ, who came of Sem according to the flesh; but is also God over all blessed for ever Amen, Rom. 9. 5. Sem by interpretation is a Name, which is also used for renouance. Gen. 6. 4. and Christ hath a name above every name; whereat all knees bow: Phil. 2. 9. 10. servant to them] or to him: that is, to Sem and Iapheth, and specially to Sem: the Hebrew signifieth both *thou* and *him*. So in the verse following: the Chaldee translateth, to them; the Greek, his servant.

Ver. 17. *perfwade*] or, shall, *perfwade*; or (as the Greek and Chaldee translate it) *enlarge*. The original word properly signifieth to *perfwade*, *entice*, or *allure* by layre and kind words, and is applied to Gods drawing of men unto him by the Gospel, Hof. 2. 14. and in the Hebrew there is allusion to his name, *Iapheth* Iapheth: *Perfwade* the *Perfwadable*. It meaneth by taire alluring words to *perfwade*, unto faith & obedience: and so is a prophetic or prayer, that the Gentiles which come of Iapheth, should be brought to the faith of the Gospel. This word of *perfwading* is often used for drawing men to Christ, Act. 17. 4. & 18. 4. & 19. 8. & 18. 23. 24. and it is the special worke of God, Job. 6. 44. Act. 11. 18. *Enlarging* also, is not onely of room: to dwell in, (which may be implied in this blessing of Iapheth, who had moe sons then either Cham or Sem,) but oftentimes of the heart by wisdom, love, and comfort; as in 1. King. 4. 29. 2. Cor. 6. 11. *Esa*, 60. 5. But it is an other Hebrew word in those places, *hee* may dwell] or, and he shall dwell in the tents of Sem: that is, be united with the Churches of the Iewes (the posterity of Sem) which was fulfilled when the Gentiles became joynt heyres, and of the same body, and joynt partakers of Gods promise in Christ, the stop of the partition wall being broken down &c. Ephe. 3. 6. & 2. 14. 19. Although it may further imply the grafting of Iapheths children into the stock of the

Church, when Sems posterity the Iewes should be cut off, as Paul sheweth in Rom. 11. 11. 12. 16. 17. &c. So the Reubenites are said to dwell in the Hagariims tents, after the Hagariims were subdued, and fallen, 1. Chron. 5. 10. The Church of Christ, is here often called *Tents* (or *Tabernacles*) which are a fitting and moveable dwelling, because such is our estate on earth; here we have no continuing citie, but we seeke one to come, which hath foundations, &c. Heb. 13. 14. & 11. 9. 10. So, the tents of Iudah, Zech. 12. 7. signifie the Church; and the tents of Iakob, Mal. 2. 12. and the tents of the Saints, Rev. 10. 9. The Hebrew Doctors have gathered for this prophetic, that they should speak in Iapheths tongue, (which in the ages following was the Greek) within the tents of Sem: *Talmud. Hierosol. in Megilah*. This was fulfilled by the Apolles speaking and writing the Gospel in Greek.

Ver. 19. *he dyed*] in the yere from the worlds creation 2006. and did see Tharah the father of Abram, the tenth generation after him, before his death.

CHAP. X.

1. The generations of Noes three sons after the Flood. 2. The sons of Iapheth: 6. The sons of Cham: 8. amongst whom is Nimrod, the mighty hunter, and King; 15. and the twelve families of Canaan, 19. the borders of their land. 21. The sons of Sem, fathers of the Hebrewes.

And these are the generations of the sons of Noe; Sem, Cham and Iapheth: and unto them were born sons after the Flood. The sons of Iapheth, Gomer, & Magog, and Madai, and Iavan, and Thubal: and Meshec, and Thiras. And the sons of Gomer, Afcanaz & Riphath, and Thogarma. And the sons of Iavan, Elisa and Tharsis, Kittim, and Dodanim.

5 Dodanim: Of these were the Isles of the nations divided, in their lands; every man, after his tongue: after their families, in their nations.

6 And the sons of Cham; Cush and Mizraim; and Phut & Canaan. And the sons of Cush; Seba and Havilah, and Sabrah and Regmah, Sheba and Dedan. And Cush, begate Nimrod: he began, to be a mighty one, in the earth. He was mighty in hunting, before Iehovah: therefore it is said; As Nimrod, mighty in hunting, before Iehovah. And the beginning of his Kingdom, was Babylon; and Erech, and Acad and Chaleh: in the land, of Shinar. Out of that land went forth Assur: and he builded Niniveh, and Rechoboth the citie, and Calach. And Resen, between Niniveh and Calach: the same is a great citie. And Mizraim, begate the Ludims, and the Anamims, and the Lehabims, and the Naphthuchims. And the Pathrusims, & the Casluchims, (fro whence came out the Philistims,) and the Caphthorims.

15 And Canaan, he begate Sidon his first-born, and Cheth. And the Jebusite, and the Amorite, and the Girgashite. And the Evite, and the Arvite, and the Sinite. And the Arvadite, and the Samarite, and the Chamarthite: & afterward were the families of the Canaanite (pred-abroad. And the border of the Canaanite was, from Sidon; as thou comest to Gerar, unto Gaza: as thou comest to Sodom and Gomorrha, and Admah, and Seboim, unto Lashah. These are the sons of Cham; after their families,

after their tongues: in their lands, in their nations.

And there was born also, to Sem himselfe: the father, of all the sons of Heber; the brother, of Iapheth the elder. The Sons of Sem, Elam and Assur: and Arphaxad, and Lud, and Aram. And the sons, of Aram: Vz and Chul, and Gerher and Mash. And Arphaxad, begate Salah: and Salah, begate Heber. And unto Heber were born, two sons: the name of the one Phaleg, for in his daies, was the earth divided; and the name of his brother, Joktan. And Joktan begate Almodad, and Saleph: and Chasarmaveth, and Jarach. And Hadoram and Vzai, and Diklah. And Obal, and Abinaiel and Sheba. And Ophir and Chavilah, and Jobab: all these, were sons of Joktan. And their dwelling was, from Mesha: as thou goest to Sephar, a mount of the east. These are the sons of Sem; after their families, after their tongues: in their lands, after their nations. These are the families of the sons of Noe, after their generations; in their nations: and from these were the nations divided, in the earth, after the Flood.

Annotations.

1 The generations] that is, the children begotten of Noes 3 sons: by whom 3. parts of the world were inhabited; Asia by Sems posteritie; Africa, by Chams, and part of Europe with Asia the lesse, by Iapheths.

2 Ver. 2. *Iapheth*] the eldest of the three brethren, v. 21. He is renowned in the ancient Greek writings, called *Iapetos*; of him many things are fabled by the Poets;

and his posteritie called *Iapetonides*, by *Hesiod* and others. *Gomer*, in Greek *Gomer*: of him came a people still called by their fathers name in *Ezekiel's* dayer; seated Northward from the land of Canaan: who did help to afflict the Jewes, after their return out of Babylon, *Ezek.* 38. 6. They are of Greek Geographers called *Kimmerioi* (*Kimmerites*), a people beyond Thracia. *Iosphus* (in his *Antiquities*) saith, the *Galatians*, were of old named *Gomerites*, The *Kimmerites* (or *Cimmerians*) afterwards degenerated into the name of *Cimbrians*.

Magog, of him also came a people and country so named, which were enemies to Gods people, *Ezek.* 38. 2. and 39. 6. *Rev.* 10. 8. those that are now called *Scythians* (or *Sarmatians*), are thought to be of his race. *Iosphus*, *Antiq.* b. 1. c. 7. which *Scythians* dwelt in *Coele Syria*.

Madai [the father of the people called *Medes*, into whose cities the Israelites were led captives, 2. King. 8. 11. They with *Paras* (the *Prossians*) overcame the *Babylonians*: *Esay* 13. 17. and 21. 2. *Ier.* 51. 11. *Dan.* 5. 28. 31. and 6. 8. That people is also mentioned in *Acts* 2. 9.

Javan [in Greek *Ionan*, of him came the people called *Iones*, that is *Greeks*: vvhich are mentioned by the name *Iavon*, in *Ezek.* 27. 13. *Esay* 65. 19. *Dan.* 8. 21. and 10. 21. Unto them the *Israelites* were sold for bondmen, *Iuel* 3. 6. They were called *Greeks*, of one *Grækus* a King. *Thubal* [in Greek *Thobel*: his children were still called by his name, used trading with the *Tyrians*, *Ezek.* 27. 13. and ayded Gog their Prince, againt the people of God: *Ezek.* 38. 2. 3. The *Thobelites*, *Iosphus* saith, in his time were called *Phenici*, *Antiq.* b. 1. c. 7. they inhabited Spain, and the countries adjoining.

Meshech [in Greek *Mosoch*: of him came the *Moscovites*, as some think, and the name seemeth to confirm: who removed their dwelling more Northward. *Meshech* is usually joyned with *Thubal* before-mentioned, neere whom he was seated: *Ezek.* 27. 13. and 38. 2. *Iosphus* deriveth

from him the *Cappadocians*: (*Antiq.* 1. c. 7.) which of old were called *Meschenes*.

Thiras, of him came the *Thracians*, and the Greek name *Thrax*: he is not mentioned againe in Scripture, save in the genealogie, 1. *Chron.* 1. 5. Here are of *Iapheth* reckoned seven sons, which first settled in Asia; and from thence further Northward and west. So in *Asia*, there are seven Christian Churches of the *Geatiles*, *Rev.* 1. 11. Thus *Iapheth* hath been perswaded and enlarged.

3 Ver 3. *Ascanax* [in Hebrue *Aschenax*: his land and children reneyed his name; when they helped the *Medes* to overthrow *Babylon*, *Ier.* 51. 27. Of him the sea between Europe and Asia, was called *As nos Pontos*, and after, *Euxenos*: and his posterity dwelt in Asia, *Pontus* and *Bythnia*, (mentioned in 1. *Pet.* 1. 1.) where is the river *Ascanius*. The Jewes now commonly call *Germanie*, *Aschenax*: & others with them derive from it *die Ascanes*, and *Tuscones* that is the Dutch men. But the *Ierusalem Chaldee Paraphrase*, turneth it here *Asia*. There (in Asia the lesse) is the country *Asiania*, & *Sicania*, named of this man.

Riphat [he in 1. *Chron.* 1. 6. is called *Diphath*: for the Hebrue letters are like, and so one put sometime for another, as is shewed on *Gen.* 4. 18. Of *Riphat*, the *Riphean* mountayns in *Scythia*, seem to have their name. But the holy Scriptures mention him not: as being further off, from the Jewes land. *Iosphus* saith, the *Paphlagonians* come of him.

Thogarma [in Greek *Thorgama*: (as the Hebrue it selfe sometime translatheth letters; *Amungim*, 1. *King.* 10. 11. and *Alumum*, 2. *Chron.* 9. 10. *Harchai*, 2. *King.* 22. 14. and *Chasrah*, 2. *Chron.* 34. 22.) Of this *Thogarmahs* house and off-spring, there is mention in *Ezek.* 27. 14. and 38. 6. he was seated Northward neer *Gomer*; and the Chaldee paraphrast on *Ezekiel*, makes his country *Germania*, or *Germanie*.

4 Ver. 4. *Elisa* [or (as the Hebrue writeth) *Elisab*: his sons dwelt in Iles and sold blue and purple to the *Tyrians*, *Ezek.* 27. 17.

27. 7. Of him came the *Greeks* called *Pholes*, & the country was named *Hellas*: that is *Greece*; as both the name, and *Thargum Ierusalem* witnesseth. *Tharsis*, [Hebr. *Tharsish*: his children dwelt by the sea, used much shipping & merchandise, *Ezek.* 27. 12. 25. The countrie was after named *Cilicia*, & there was also a famous city called *Tarsus*, where the Apostle Paul was born, *Acts.* 21. 39. Whither the Prophet *Jonas* fled, *Ion.* 1. 3. The Hebrues call the mayn Sea *Tharsus*, *Psa.* 48. 8. because they usually traffiqued but by that *Tharcean* sea. *Kium* [the Greek sayth, the *Ketians*: whom the *Ierusalemic paraphrast* leatheth in *Italie*: and *Maketa* that is *Macedonia*, sheweth by the name, that it also came of *Ketim*. Of this people & countrie mention is made also in *Num.* 24. 24. (where the Chaldee translatheth *Romanes*, the Latine *Italie*), *Esay.* 23. 1. 12. *Ier.* 2. 10. and *Dan.* 11. 30. where the Latine translatheth it *Romanes*. *Iosphus* deriveth the *Cyprians* from *Kium*, amongst whom is the citie *Kition*. *Dodanim*, [written also *Rodanim*, 1. *Chron.* 1. 9. and here in Greek *Rhodioli*. The *Rhodeans* and *Doreans* about *Greece*, seem to come of these. The Scriptures mention not this *Dodanim*, any more then *Thiras*, in v. 2. the *Dodonæans* in *Epirus* seem to come of him. Thus *Iapheth* hath 7. nephewes, as before he had 7. sons.

5 Ver. 5. the *ites* [that is, the countries where the nations of *Iapheths* lineage dwelt, in Europe and the Iles therof: wherefore although an Ile is strictly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translatheth that nations, (or *Genitiles*) *Mat.* 12. 21. which in Hebrue is *Yles*; *Esay.* 42. 4. every-man [The Hebrue *Ish man*; is often put for every-one; and is so translated in Greek by the holy Ghost, *Heb.* 8. 11. from *Ier.* 31. 34. See also *Gen.* 15. 10. their families [or kindreds; in Greek, their tribes: which word is after in this chapter and otherwhere, as also in *Rev.* 1. 7. used for

a familie, stock or kindred of any nation. And in the Hebrue, Egypt is said to have tribes, *Esay* 19. 13. of vvhich word, see the notes on *Gen.* 49. 10. 16.

6 Ver 6. *Cush* [he was father of the *Arabians* and *Aethiopiens*, or *Mores*, as the next versetheweth: and where *Aethiopia* is mentioned in Scripture, the Hebrue name is *Cush*, *Esay* 37. 9. and often otherwhere; & they are called *Aethiopiens* (according to the Greek name) of their burnt faces and black skin: see *Ier.* 13. 23.

Mizraim [of him came the *Egyptians*: and the land of *Egypt*, (so called of the Greek in *Mat.* 2. 15. and alwayes in the new Testament,) in the Hebrue by *Moses* and the Prophets, alwaies called the land of *Mizraim*. And it is layd to have the name *Egypt*, of one *Aiguptes* a King there. But the *Arabians* and *Turks* to this day, call that land *Mizry*; and *Cedrenus* in Greek nameth it *Mesra*. See also *Gen.* 12. 10. & 41. 56.

Phut [or, *Put*; by whose name their children and land was still called in *Ezkiels* time; *Ezek.* 27. 10. & 38. 5. in other Writers it is named *Libya*, there is the river called *Phisbuth*.

Canaan [in Hebrue *Cenagban*: he it was vvhom Noe cursed, *Gen.* 9. 25. his country (the land of Canaan) was after given for a possession to the *Israelites*; famous through all the Scriptures. *Palestina*, *Iudea*, (or *Iewie*), *Samaria*, *Galilee*: were all parts of this land of Canaan.

7 V. 7. *Seba* [or *Saba* (as the Greek writeth it) of vvhom came the *Sabeans* who being mixt afterwards vvhith other peoples, were therupon called *Arabians*; that is a mixed people: for *Arab* (that is, *Arabia*) 2. *Coron.* 9. 14. is written also, *Ier.* 1. 1. *King.* 10. 15. which properly signifieth a mixed multitude, as in *Exod.* 12. 38. *Havila* [in Greek *Enila*: the posterity of this man, with his 4. brethren following, dwelt neer the former *Sabeans*, and vvhith others many, caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Seba* [called also in Greek *Saba*: his posteritie dwelt

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dwell southward; in Ethiopia, a rich land. The Queen of Sheba came from far to hear the wisdom of Solomon, 1. King. 10. 1. in the Gospel she is called Queen of the South: Mat. 12. 42. Dedan] he is mentioned with his seed, among the Merchants, in Ezek. 27. 15. and 38. 13.

8 Ver. 8. Nimrod] called in Greek, Nebrod; so in the Hebrew text. M. and B. are put one for another, as Merodach Esd. 3. 9. 1. or Berodach. 2. King. 20. 12. Nimrod, signifieth a Rebell, he was the chiefe builder of Babel. a mighty one] the Greek calleth him a Giant.

9 Ver. 9. in hunting:] This the Scripture applyeth to hunting of men, by persecution, oppression, tyrannies; Jer. 16. 16. Lam. 3. 52. & 4. 18. Prov. 1. 17. 18. And so the Jerusalem paraphrast here expounds it of a full hunting of the sons of men. And Moses in the next verse sheweth, how he hunted for a kingdom: which by right pertained not to him, seeing he came of Cham, the youngest of the three brethren, Gen. 9. 24. before Ichovah,] that is, mightily, openly, and without teare of God; as Gen. 6. 11. And so as the Lord took notice of his evil. it is said] that is, commonly sayd, and become a proverb against all tyrants and persecutors.

10 Ver. 10. Babylon,] in Hebrew Babel, which the Holy Ghost in Greek calleth Babylon, Rev. 18. 2. A citie named of the event, because God there confounded their tongues, and scattered them, Gen. 11. 9.

Shinar,] in Greek Senaar: which is by interpretation, (She naar,) That which scattered (the inhabitants) out of it, as the like phrase is used in Job 38. 13. and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, so this was named the land of Nimrod: Mat. 5. 6. But usually it is called Shinar: Gen. 11. 2. 9. & 14. 1. Esay 11. 14. Dan. 1. 1. and is noted for the dwelling place of wickedness, Zach. 5. 11. The same land is also called Chaldaea: Gen. 11. 28. Jer. 51. 24. 35. Ezek. 23. 16.

11 Ver. 11. went forth Assur] so the Greek translatheth it as if Alhur (who was the son of Sem, v. 12.) to avoide Nimrods cruelty, went and builded Nineveh and the other cities: and so Iosephus maketh Assur the builder of Nineveh, Antiq. 1. 1. 6. 7. But it may also well be translated, he went forth to Assur, that is, to Assyria, a country lying neer to Shinar or Chaldaea, having the name of Assur. Thus Nimrod hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood to; as often eliew here: which the Scripture it self sheweth, as the house, 2. Sam. 6. 10. for unto the house, 1. Chron. 13. 13. the land, 2. Sam. 10. 2. for, unto the land, 2. Chron. 19. 2. and many the like. Nineveh, a great citie, famous by the preaching of the Prophet Jonas, Jon. 1. the citie,] this is added, because Rehoboth signifieth also streets: but here it is the name of a citie, which the Greek and Chaldaee versions doe confirm: as also Gen. 36. 37.

13 Ver. 13 the Ludims] that is, Lud and his posterity: so after Anan and his posterity. For besides the Hebrew forme which is plural, the Greek by article plainly sheweth them to be peoples, not persons. The mens name seemeth to be Lud, spoken of in Ezek. 27. 10. & 30. 5. Esay 66. 19. (where also Lud the sonn of Sem may be comprehended, Gen. 10. 22.) and his race the Ludims (or Lydians) in Jer. 46. 9. Lehabims] called Lybians; a people in Africa.

14 Ver. 14. Philistims] or, Phylishtians, a people after much spoken of in Scripture: Iudg. 13. & 14. &c. These first dwelt with the Caphtorims, (next mentioned) Jer. 47. 4. and were called by their name, Deut. 2. 23. and from Caphtor, the Lord brought them into Canaan, Amos 9. 7. where they remained uncatt out of Israel, to their great trouble.

15 Ver. 15. Sidon] of him came the Sidonians, & a citie in his land was called by his name great Sidon: Ios. 11. 8. & 19. 28. a citie renowned also in humane writers for ancientnes & fame of the builders thereof. Qu. Curtius. l. 4. This was after allotted to

Assur

Assur son of Israel; though they sayled in not calling out the inhabitants, Iudg. 1. 31. Cheth] of whom came the Chethites, or Hutites: Gen. 15. 20.

16 Ver. 16. the Jebusite] that is (as the Chaldaee paraphrast expresth,) the Jebusites, Amorites &c. the singular number being put for the plurall, as also in Gen. 15. 20. 21. Exod. 3. 8. and 23. 23. and many other places: and the Hebrew text confirmeth this, as in 2. Sam. 5. 6. the Jebusite the inhabitants: for which, in 1. Chron. 11. 4. is written, the Jebusite the inhabitants: which plainly sheweth this name to be put for the whole nation. See also before, Gen. 32. and 4. 20. Iebus the sonne of Canaan, in his country was a citie called by his name Iebus, and Salem, and last of all Jerusalem: Iudg. 19. 10. Gen. 14. 18. 1. Chron. 11. 4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites. the Amorites] who were a mighty people, whose height was like the height of Cedars, and they were strong as oaks, Amos 2. 9.

Gergasite] called also Gergesens, Mat. 8. 28. and Gadagans: Luke 8. 26. who desired Christ to depart out of their coasts, Mat. 8. 34.

17 Ver. 17. the Evite,] Hebr. Chivvite, in Greek Evites; that is, Evites, a people mentioned after, in Gen. 34. 2. & 36. 2. Exod. 3. 8. of them came the Gibeonites, whose lives were spared by Iosiah, Ios. 11. 19. The rest which follow, dwelt also in cities neer the former: as the Arkite, in Arka by the bottom of mount Lebanon, the Semarite, in Semaraim, which after fell to the Benjamites, Ios. 18. 21. and so the rest.

19 Ver. 19. Sidon] a citie in the Northwest part of Canaan: the borders of the land which God gave the Israelites, are here briefly described: but purposely & largely in Num. 34. Gaza] a citie of the Philistines, Iudg. 16. situate in the Southwest of Canaan. Sodom] in Hebrew Sedom: of this and the rest, see the historie, Gen. 18. and 19. They lay in the South-east part of the land of Canaan.

Ver. 21. there was born] to weete, an offspring, or children: set down afterward. Such words are often to be understood: as is shewed on Gen. 4. 20.

sons of Heber] or, of Eber, that is, of Gods Church, which (when others fell away,) continued in Hebers posterity, of whom came Abram the Hebrew, Gen. 14. 13. and his children were called Hebrewes, Gen. 39. 14. 17. Exod. 1. 15. 16. And though Sem were father of many moe sonns then of Hebers: yet are they counted Semis in speciall, for reteining his faith, and promises: as Rem, 9. 8. So on the contrary, Cham is called the father of Canaan, Gen. 9. 18. Who had other sonns also, but on Canaan his youngest; was Chams curse visibly executed, Gen. 9. 15. as Semis blessing was on Hebers seed, Gen. 14. 13. 19.

brother of Iapheth] hee was also brother of Cham, but the Scripture calleth them brethren more especially, that are allyed also in qualities, as Sem and Iapheth for good, Gen. 9. 23. 27. Simeon and Levi, for evil, Gen. 49. 5. the elder] or, the great, to weete, as is observed in Gen. 5. 32. and the Greek version here plainly sheweth that Iapheth was the elder. So greater is used for elder, lesser for younger, in Gen. 27. 1. 15. and often in the Scriptures.

22 Ver. 22. Elam] of whom came the Elamites, which seated in a Province called Elam in the upper part of Persia, Dan. 8. 2. Esay 21. 2. They proved enemies to the sonns of Heber, and were for it punished; but in the end obtained mercy, Esay 22. 6. Jer. 49. 36. 39. Acts 2. 9.

Assur] or Asshur: of him came the Assyrians, and their land was named Assyria; much spoken of in the Scriptures: they were the scourge of Israel, Hebers children, 2. King. 15. 19. 29. Esay 10. 5. & 36. 1. &c. Arphaxad] or Arphaxad: he hath no speciall genealogie, or country in Scripture, but that he is the father of our Lord Christ, after the flesh: Luke 3. 36.

Lud] of whom came the Lydians, a people in Asia; differing from Lud sonn of Mizraim

son of Cham, of whom came the Lydians in Africa, neere Cuth, or Ethiopia. See before, v. 13. *Aram*] of whom came the *Aramites*, that is (after the Greek, *Syrians*, enemies also to Gods people, *Judg.* 3. 10. 2. *Sam.* 8. 5. 6. 1. 2. *King.* 20. &c. For *Aram* seating in the land of *Shur* in *Assyria*, his country is therefore called in the Hebrue by his name *Aram*, in the Greek *Syria*: as of *Asshur*, commeth *Assyria*, the new Testament alwayes followeth the Greek name, *Luke* 4. 27. *Mat.* 4. 14. *Aram* land had many parts, as *Padan Aram*, *Gen.* 28. 2. *Aram Naharaim*, (or *Mesopotamia*.) *Gen.* 24. 10. *Aram of Damascus*, 2. *Sam.* 8. 6. *Aram Zobab*, *Psal.* 60. 2. *Aram Maacah*, 1. *Chr.* 19. 6. & *Aram beir Rehob*, 2. *Sam.* 10. 6. Ver. 14. *Salah* Hebr. *Shelach*. Ver. 25. *Phaleg*] or *Phaleg*, as *Luke* 3. 35. in Hebrue *Peleq*, that signifieth division. Ver. 26. *Ioktan*] or *Ioktan*: of him and his posteritie (though here are reckoned many sonns) the Scripture makes little mention: but by their names, compared with colitries names in humane writers, they seem to have seated in the East Indies, & there to have increased to mighty nations: but fallen from the faith of their father *Heber*, that they are not worthy to be rekued for his seed. *Chasimaveith*] in Greek *Sa moth*: this mans posteritie seeme to have dwelt in *Sarmatia*, a great country beyond Germany, and named (as is like) of this man. Ver. 27. *Hadoram*] in Greek *Hodorra*: of the first part of this name *Hado*, some thinke *Hoda*, that is *India*, was so called, *Eph.* 1. 1. Ver. 29. *Ophir*] in Greek *Oupheir*: from this mans land in *India*, Solomons ships fetched store of fine gold, precious stones &c. 2. *Chron.* 9. 10. 13. 21. 1. *King.* 9. 27. 28. and the gold it selfe was called (by figure of speech.) *Ophir*, *Iob* 22. 24. and in other languages *Ophir* son and *Ophyrum*, of *Ophyrum*, pure gold. Ver. 30. their dwelling] Hebr. their feat. *Misra*] in Greek *Massee*. *Sephar*] in Greek *Sephara*.

Ver. 31. the families] in Greek, the tribes, or kindreds. By this genealogie here, compared with the names of nations in human Writers; it appeareth how God hath made of one blood, all nations of men, for to dwell on all the face of the earth. and hath determined the times before appointed, and the bounds of their habitation; *Act.* 17. 26.

CHAP. XI.

1. One language was in all the world. 3. The building of Babel, 5. for which God sent the confusion of languages. 10. The generations & lives of the second ten Patriarches, as 11. of Sem. 12. *Arphaxad*, 14. *Salah*, 16. *Heber*, 18. *Phaleg*. 20. *Ragau*, 22. *Saruch*, 24. *Nachor*, 26. *Thara*, and *Abram*; 30. whose wife *Sarai* is barren. 31. *Thara* and *Abram*, remove frō Vr of the Chaldees, to wētūs Canaan: but vary at *Charran*, where *Thara* dyeth.

And all the earth was, of one lip; and of one speech. And it was, when they journeyed from the east, that they found a playn, in the land of Shinar, & they seated there. And they said, every-man to his neighbour; Goe too, let us make bricks, and burn them with a burning: and they had brick, for stone; and slime, had they for mortar. And they sayd; Goe too, let us build us a citie; & a tower, and let the top thereof reach to the heavens; and let us make us a name: least we be scatted abroad, upō the face of all the earth. And Iehovah came down, to see the citie, and the tower: which the sonns of men, builded. And Iehovah sayd; Behold the people is one, and they have all one lip; and this, they beginn to doe: and now, there will not be cut-off from them; any thing, that they have imagined to doe. Goe too, let us goe down; and let us confound

found there, their lip: that they may not hear, every-man, his neighbours lip. And Iehovah scatted them abroad, from thence, upon the face of all the earth: and they left-off, to build the Citie. Therefore is the name of it called, Babel; because there, Iehovah confounded, the lip of all the earth: and from thence, Iehovah scatted them abroad; upon the face, of all the earth.

These, are the generations of Sem; Sem, was a hundred yeres old; and he begat, *Arphaxad*: two yeres, after the flood. And Sem lived, after he begat *Arphaxad*, five hundred yeres: and begat sonns, and daughters.

And *Arphaxad* lived, five and thirtie yeres: and he begat *Salah*. And *Arphaxad* lived after he begat *Salah*, four hundred yeres, and three yeres: and begat sonns, and daughters.

And *Salah* lived, thirty yeres: and he begat *Heber*. And *Salah* lived, after he begat *Heber*, foure hundred yeres, & three yeres: and begat sonns, and daughters.

And *Heber* lived, foure and thirty yeres: and he begat *Phaleg*. And *Heber* lived, after he begat *Phaleg*, foure hundred yeres, & thirtie yeres: and begat sonns, and daughters.

And *Phaleg* lived, thirty yeres: and he begat *Ragau*. And *Phaleg* lived, after he begat *Ragau*, two hundred yeres, and nine yeres: and begat sonns, and daughters.

And *Ragau* lived, two and thirtie yeres: and he begat *Saruch*. And *Ragau* lived, after he begat *Saruch*, two hundred yeres, and seven yeres: and begat sonns, and daughters.

And *Saruch* lived, thirty yeres: and he begat *Nachor*. And *Saruch* lived, after he begat *Nachor*, two hundred yeres: & begat sonns, and daughters.

And *Nachor* lived, nine and twenty yeres: and he begat *Tharah*. And *Nachor* lived, after he begat *Tharah*, an hundred yeres, & nineteen yeres: and begat sonns, and daughters.

And *Tharah* lived, seventie yeres: and he begat *Abram*, *Nachor*, & *Haran*. And these, are the generations of *Tharah*; *Tharah* begat *Abram*, *Nachor*, and *Haran*: and *Haran*, begat *Lor*. And *Haran* died, before the face of *Tharah* his father: in the land of his nativity, in Vr of the Chaldees.

And *Abram*, and *Nachor* took them wives: the name of *Abrams* wife, was *Sarai*; and the name of *Nachors* wife, *Milcah*; the daughter of *Haran* the father of *Milcah*, & the father of *Iscah*. And *Sarai* was barren; shee had no child. And *Tharah* took, *Abram* his son; and *Lor* the son of *Haran*, his sonns son; and *Sarai* his daughter-in-law, the wife of *Abram* his son: and they went forth with them, from Vr of the Chaldees; to goe, to the land of *Canaan*; and they came unto *Charran*, and dwelt there.

And the dayes of *Tharah* were, two hundred yeres, and five yeres: and *Tharah* dyed, in *Charran*.

Annotations.

The earth] that is, the inhabitants of the earth, all nations: Such vvords, caly to be understood, are often vwanting: the Scripture it selfe sometime maketh them playn; as will God dwell on the earth? 1. *King.* 8. 27. that is, with men on the earth; 2. *Chr.* 6. 18 & all lands &c. their land; *Ef.* 37. 18 is expounded

expounded, nations and their land: 2. King. 19. 17. all the earth sought to see Solomon. 1. King. 10. 24. that is, all the Kings of the earth; as is expressed 2. Chron. 9. 23. See Gen. 6. 11. and 27. 46. of one lip] that is, (as Thargum Jerusalem expoundeth it,) of one tongue, or language. The like is lip v. 6. & 7. So lips are languages, 1. Cor. 14. 21. one speech] or the same words. This speech was Hebrew, (which after the confusion remained in Hebrews family,) as the names of men, doe plainly confirme. So the Jerusalem Thargum here saith, they spoke in the holy tongue, wherewith the world was created at the beginning. And this Hebrew tongue Adam and all the Patriarchs spake; and Moses and the Prophets wrote: the oracles of God in it: and it was used of all the world, the space of seventeen hundred and 57. yeres, till Phaleg son of Heber was born, and Babel tower in building; which was a 100. yeres after the flood, Gen. 10. 25. and 11. 9. After that, it was in use among the Hebrewes, or Iewes, (called therefore the Iewes language, Esa 36. 11.) untill they were carryed captive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world speaketh naturally the language of Adam and of the old world; but it is gotten with study and learning. This great labour hath God laid on the sonns of man.

Ver. 2. Shinar] or Sennar, which was also named Chaldees, and as the Chaldee paraphrast tranſlateth it) Babylon; the land of Nimrod: see before, Gen. 10. 10. Thargum Jerusalem calleth it Pontus.

Ver. 3. Goe to] or Come on; Hebr. give: a word of exhortation. So v. 4. and 7.

make] or firme as bricks. with a burning] or to a burning; that is, thoroughly, or as the Greek saith with fire. Thus wanting stones, they deviled matter to make their curled building. (time) a kind of naturall lime, that was found there in pits & rivers, which served for building, as well or better then artificiall mortar.

In Hebrew: the words differ but little: they had chemer (naturall lime) for chomer (artificiall lime, or mortar.) So Gen. 14. 10. Compare herewith the heavenly Jerusalem, whose walls are garnished with all precious stones, Rev. 21. 19. 1. Pet. 2. 5.

Ver. 4. the top] Hebr. the head, and here the word reach, or the like, is to be understood; for the Scripture oft speaketh with brevity: as the Arke under curtains, 1. Chron. 17. 1. that is, remayneth under curtains, 2. Sam. 7. 1. the men of war, by night, 2. King. 25. 4. that is, fled by night, Jer. 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by the head reaching to heaven, is meant a very high tower; as Deut. 1. 28. Mat. 11. 23 and Babylon afterwards used like proud speeches, Esa. 14. 13. 14. a name] meaning a great name, to be renowned and famous: as where one Prophet saith, I have made thee a name, 1. Chron. 17. 8. another explaineth it, a great name, 2. Sam. 7. 9. See also 2. Sam. 8. 13. This word name, is sometime put for God himself, Lev. 24. 11. 15. whose name is a strong Tower, into which the righteous runneth, and is set aloft, Prov. 18. 10. and to walke in his name, is to keep his faith and true religion, Mic. 4. 5. contrary to which, some doe thinke this Tower of Babel was builded; as R. Menachem on this place citeth some that sayd, Name here meaneth nothing but Idolatry. And Thargum Jerusalem expoundeth this building, to be partly for religion, partly for munition in time of warre; saying, Let us build us a citie and Tower, &c. and let us make for us within it, a house of worship (or, Temple.) lest we &c.] a fear arising from their own guilty consciences, as is often in the wicked, Job 15. 20. 21. Lev. 26. 36. Prov. 28. 11.

Ver. 5. came down] that is, shewed by his works; that he took knowledge of this evil: to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. Psa. 144. 5. See the notes on Gen. 6. 6. The Chaldee explaineth it thus, And the Lord appeared, to take vengeance upon the works of the citie and tower,

Ver. 6.

6. Ver. 6. there will not be cut off from them,] that is, they will not be restrained: so noting their wilfull persisting in the evil begun. Or questionweise thus, should they not be cut off? (or restrained?) meaning it was very meet they should.

7. Ver. 7. Let us goe down] The holy Trinitie here determineth, (as when in Gen. 1. 26. he said, Let us make man,) against the former determination of vayne men, v. 4. So he determineth the counsell of the nations, Ps. 33. 10. not hear that is, not understand: so in 1. Cor. 14. 2. hee speaketh not unto men, for no man heareth: that is, understandeth: and in Esa. 36. 11. Speak Syriack for we heare, that is, understand it: so a hearing hart, for an understanding; 1. King. 3. 9. Ioseph heard, that is, understood, Gen. 42. 23. and sundry the like. Albeit, God might at first smite them all with deafnes, that they could not at all heare; and then change their tongues: A like judgement David wilth against his enemies, Psa. 51. 10.

8. Ver. 8. scattered] and so dissolved their communion, and brought on them the evil which they sought to prevent, v. 4. for that which the wicked feareth, shall come upon him, Prov. 10. 24. The Hebrew Doctors from hence doe conclude, The generation of the division (of tongues) have no part in the world to come, (that is, in the Kingdome of heaven) as it is written, And the Lord scattered them from thence &c. The Lord scattered them in the world; and from thence the Lord scattered them in the world to come. Talmud Bab. in Sanhedrin, ch. 10. left off to build:] the contrary miracle God wrought by the gift of tongues, to build up Jerusalem, Act. 2. 4. 5. 11. &c.

9. Ver. 9. Babel] or Babylon, in the Greek translated Confusion: because there the Lord (Babel, that is,) Confounded their Language: And Babel is the same that Babel, but for ease of speech the first is left out: & it accordeth with the Chaldee or Babylonian tongue; which soundeth the Hebrew Babel, Babel, as the Chaldee paraphrast here hath it. lip of all the earth] that is, language of all people on the earth;

see verse. 1. And here tongues first were for a signe to unbelievers; (as 1. Cor. 14. 21.) that by this judgement they might be converted unto the Lord; though they made no such use thereof, as neither did those, that mocked at the gift of tongues whereby the heavenly citie was builded, Act. 2. 4. --- 13. The Hebrew Doctors say, that at this dispersion there were seventy nations, with 70. sundry languages. R. Menachem, on Gen. 11.

10. Ver. 10. old] Hebr. son, and so in the rest that follow. See the notes on Gen. 5. 32 and compare this genealogie with that there. Ten Patriarchs are there reckoned from Adam to Noe: and ten here, from Sem. to Abraham: both of the proceeding with the lineage of our Lord Christ, who came of all these fathers according to the flesh, Luk. 3. There each Fathers generation is set downe in three verses, here but in two; and their death is not spoken of. Howbeit the lives of men, are now thorned to the halfe.

11. Ver. 11. 500. yere] By this we may gather, that Sem lived till Isaac sonne of Abraham was 50. yeres old, and saw ten generations after him before he dyed. A singular blessing both to him and them.

12. Ver. 12. begat Salah] or, Shelach: and as the Holy Ghost counted the time of Arphaxads birth, two yeres after the flood, v. 10. so may we gather it for all the rest: as Sala was born 37. yeres after the flood, & after the creation of the world, 1693. The Greek translation inserteth here, a man which never was, by the Hebrew veritie; saying that Arphaxad begat Kainan: & that Kainan lived 130. yeres and begat Salah. Also the time of each fathers procreation, is for the most part changed in the Greek. This seemeth to be done purposefully: that the true Genealogie might not be known to the heathen, for whom the Greek bible was first translated; And because in all Greek Bibles, Kainan was set downe: the Evangelist also, (to bear with the worlds weaknes, or for other causes seeming good to the spirit of God,) reck-

K. neith

neth *Kajan* between *Aphazad* and *Sala*, in *Luk* 3. 36. But neither here, nor in *i. Chron.* 1. nor in any Hebrew text, is his name recorded. See a like thing, in *Gen.* 46. 20.

14 Ver. 14. *begat Heber*] after the flood 67. y. in the y. of the world 1753.

16 Ver. 16. *begat Phaleg*] or, *Peleg* after the Flood 101. y. and of the world 1757.

17 Ver. 17. 430. *year*] So *Heber* lived till *Abram* was dead, *Gen* 25. 7. and was the longest liver of all that were born after the flood, and they that came after him, lived not past halfe his dayes.

18 Ver. 18. *begate Regau*] or *Rehu*: after the Flood, 131. y. and of the world 1787.

20 Ver. 20. *begat Saruch*] or *Serug*: after the Flood 163. y. and of the world 1819.

22 Ver. 22. *thirty year*] at the same age, *Phaleg* and *Salah*, are before noted to have begotten their sons. *begat Nachor*] after the Flood, 193. and of the World 1849.

24 Ver. 24. *begat Tharah*] or, *Terah*: after the Flood 222. y. and of the World, 1878.

26 Ver. 26. *begat Abram, Nachor & Haran*] that is, *begat* to beget, and so *begat* one of these three; to weet *Haran* not all in the same year: The like was before in *Noes* begetting *Sem*, *Cham*, and *Japheth*, *Gen.* 5. 32. where *Sem* for dignity was named first, as *Abram* is here; and *Japheth* the eldest, last, as *Haran* is here. For *Tharah* the father, dyed 205. yeres old, y. 32. then *Abram* departed from *Charran*, 75. yere old, *Gen.* 12. 4. wherefore *Abram* was born, not when *Tharah* was 70. but when he was an 130. yere old; which was after the Flood, 352. y. and of the world, 1808.

28 Ver. 28. *laud of his nativitie*] that is, his native countrey; or, as the Greek sayth when he was born. *Of the Chaldees*] that is, *in* the land of the *Chaldeans*; which land, *Stephen* calleth also *Mesopotamia*, *Act.* 7. 2. 4. for it lay between two rivers, *And* *Chaldea* is by humane writers also called *Mesopotamia*; *Plinie*, *hist.* l. b. c. 27. *It* signifieth *Light* & *Fire*: here the Chal-

dee paraphrast taketh it to be the name of a citie, but the Greek translateeth it *Cathie*; and *Stephen*, in *Act.* 7. 4. sayth, the land of the *Chaldeans*; and the *Chaldees* being idolaters, in lik lyhood consecrated and named the place unto and of the *Fire*, which they had seen to come down from heaven upon the *Fathers* sacrifices, (as is noted on *Gen.* 4. 4.) and whereof they were wont to light lamps for to keep the fire, which thereupon they called *Orim asida*, *lights of grace*. So other heathens after, used to honour fire, as *Qu. Curtius* b. 4. saith of *Darius*, that he called upon the sacred and eternal *Fire*. Or it might be a place of sacrificing in *Chaldea*, as *God* had his *Py* (that is *Fire*) in *Sion*; and *forname* in *Jerusalem*, *Esa.* 31. 9. So the *Jerusalem* paraphrast calleth it here, the *fiere forname of the Chaldees*. *Chaldees*] or *Chaldeans*: called in Hebrew *Chasdim* and *turned* into *l. makeih Chaldim*: the holy Ghost in *Grec* (whom we follow) calleth it so, *Chaldees*. *Act.* 7. 4. And because they much used *Astrology*, therefore in time it was common for *Astrologers*, to be called *Chaldeans*: as in *Dan.* 2. 2. 4. 5.

29 Ver. 29. *Sarai*] shee was daughter of *Abrams* father, though not of his mother; *Gen.* 20. 12. her name was changed to *Sarah*, as *Abram* also was named *Abram*: see *Gen.* 17. 15. 5. daughter of *Haran*] by this also it appeareth, that *Haran* was eldest of the three brethren. And this *Milcha* (or *Milcha* as the Greek writeth her) was grandmother to *Rebecca* *Isaaks* wife, *Gen.* 22. 20. 23. *Ischa*] in Greek *Isecha*; the *Jews* think this was *Sarai*, and that she had two names: and was said to be daughter of *Tharah*, *Gen.* 20. 12. as being his grandchild.

31 Ver. 31. *Tharah* took *Abram*] It appeareth by *Ios.* 24. 2. that these fathers were fallen to *Idolatry*, and served other gods in *Chaldea* or *Mesopotamia*; and there the *God* of *glorie* appeared to *Abram* and said, Come thou forth from thy land and from thy kintred: and come into the land which I will shew thee, *Act.* 7. 2. 3. whereas there-

fore

fore *Tharah* here took *Abram* &c. it seemeth *Abram* acquainted his father with this oracle of *God*, and that *Tharah* repenting, consented also to goe out; and is for it made as principall in the journey. *with them*,] that is, *with Tharah* and *Abram*, whom *Moses* by this word them, implyeth to be author under *God* of this removal towards *Canaan*, agreeable to *Stephens* narration *Act.* 7. 2. as is before noted. Wherefore also in *Gen.* 15. 7. and *Neh.* 9. 7. it is manifested that the calling was specially of *Abram*. And his faith is particularly commended, *Heb.* 11. 8.

dwelt] or *seated there*: that is, dwelt in *Charran*: as *Act.* 7. 2. where *Abram* got substance, and made soules, *Gen.* 12. 5. and taried there till his father *Tharah* dyed, *Act.* 7. 4. whose old age seemeth to be the cause of their staying in that place. And this *Charran* was in the land of *Chaldea* also, and not far from *Ur*: wherefore *God* again called *Abram* thence; *Gen.* 12. 1. And although there vvay was neerer vvay from *Ur* to *Canaan*, then to goe by *Charran*, (as in the mapps of those countries may be seen:) yet because the neerer vvay vvay was most dangerous and troublesome, *God* led them about by an inhabited and safe vvay, providing so for their intimities, as he did the like after, for *Abrams* children, in *Exod.* 13. 17. 18.

CHAPTER 12.

1. *God* calleth *Abram* to goe into an other land, 2. promisth to bless him, and in him, all families of the earth. 4. *Abram* d. parteth vvith *Lot*, from *Charran* to *Canaan*. 6. He journeyeth through the land, 7. which is promised him in a vision; & there he buildeth altars. 10. He is driven by a famine into *Egypt*. 11. Fear maketh him say to his wife, lo be he sister. 14. For her bewty she is taken into *K. Pharaohs* house; 17. but the Lord by plagues compelleth him to restore her.

¶ ¶ ¶

AND *Iehovah* sayd, unto *Abram*; *Goe* thou, from thy land and

from thy kintred; and from thy fathers howle: unto the land, which I will shew thee. And I will make thee, a great nation; and I will bless thee; and will make thy name great: and be thou a blessing. And I will bless, them that bless thee; and him that speaketh thee evil, I will curse: And blessed shall be in thee, all families of the earth. And *Abram* went, as *Iehovah* spake unto him; and *Lot* went with him: and *Abram*, was seventy yeres & five yeres old, when he went out from *Charran*. And *Abram* took *Sarai* his wife, and *Lot* his brothers son, and all their substance that they had gathered, and the soules which they had made in *Charran*: & they went out, to goe to the land of *Canaan*; and they came, to the land of *Canaan*. And *Abram* passed through the land, unto the place of *Sechem*, unto the *Oke* of *Morch*: and the *Canaanite*, was then in the land. And *Iehovah* appeared unto *Abram*, and sayd, unto thy seed, wil I give this land: and he builded there an altar; to *Iehovah*, who appeared unto him. And he removed thence, unto a mountayn Eastward of *Beth-el*, and pitched his tent; having *Beth-el* Sea-ward, and *Ai* Eastward; & he builded there an altar, unto *Iehovah*; and he called, on the name of *Iehovah*. And *Abram* journeyed: sing and journeying, toward the South.

And ther was a famine, in the land: and *Abram* went down to *Egypt*, to sojourn there; for the famine was heavy, in the land. And it was, when he was come neer, to enter into *Egypt*: that he sayd, unto *Sarai* his wife;

K 2 Behold

- Behold now I know; that thou art a woman of faire countenance. And it will be, when the Egyptians shall see thee, that they will say, this is his wife: and they will kill me, and thee they will save alive. Say I pray thee, thou art my sister; that it may be well with me for thy sake, and my soule shall live, because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that she was very faire. And Pharaohs Princes, saw her; and they praised her, unto Pharaoh: and the woman was taken, into Pharaohs howse. And he did good to Abram, for her sake: & he had sheep and oxen, and hee asses and menservants, & womenservants, and three asses, and camels. And Iehovah plagued, Pharaoh and his howse, with great plagues: because of Sarai, Abrams wife. And Pharaoh called Abram, and sayd; what is this, thou hast doon to me? Why didst thou not tel me, that thee is thy wife? Why saydest thou, she is my sister? & I might have taken her, to me to wife: and now, behold thy wife, take her & goe away. And Pharaoh commanded men, concerning him: and they sent-away him, and his wife, and al that he had.

Annotations.

¶ ¶ ¶

These letters signifye, that here begins the third Parashah or Section of the law; which upon Gods first words to Abram, is called *Lee leca*: that is, *Goe thou*. See before in Chap. 6. 9.

Ver. 1. [*sayd*] to weet, after that Abrams father was dead, *Act. 7. 4.* Thus God was he that redeemed Abraham: *Esa. 29. 22.*

Goe thou [or *Goe for thy self*: signifyin that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth all from such estate: *R. v. 18. 4.*

[*from thy land*] or out of thy country; that where in he now dwelt in Charran which was in the same land of Mesopotamia that Vr stood in, *Gen. 24. 10 & 18. 2. 7. 30.* compared with *Act. 7. 2.* *Gen. 11. 28.* The Hebrew doctors expound the name Charran, by Charon aph, that is, *wrathful anger*. (*R. Menachem on Gen. 12.*) as if he were now to depart from the place of wrath. So we which by nature were children of wrath, (*Eph. 2. 3.*) are called and chosen of Christ out of this world and from worldly corruption, *Ioh. 15. 19. 2. Pet. 1. 4. & are by him delivered from the wrath to come; 1. Thes. 1. 10.*

[*thy kynred*], to weet Nachor and the rest, excepting Lot. For although ther is no expresse mention of Nachor, among others that went with Thara from Vr, in *Gen. 11. 31.* yet it appeareth by the history following, that Nachor went so far as Padan Aram, in Mesopotamia, and there settled: so that it was after called, *Nachors city*, *Gen. 25. 20.* & *24. 10. 15.* and the same was Charran, *Gen. 28. 1. 10.* and there was Abrams kynred, and countrie here spoken of, *Gen. 24. 4.*

[*fathers howse*], for the father Tharab being dead, his howshold (as it seemeth) would goe no further, but stayed there with Nachor: and onely Lot and his howse went with Abram, as the 4. verse, and history following dooth confirm. So Tharabs howse and Nachor, left following of God; and turned agayn to idolatry: as appeareth by *Gen. 31. 30. 13. Ios. 24. 1.* From such Christ also calleth all, to follow him, *Luk. 14. 26. 27.* and so the Spirit sayth to the church, *forget thy people and thy fathers howse*, *Psa. 45. 13.*

[*will shew thee*] that is, the land of Canaan, ver. 5. but God here nameth it not, for more proof of Abrams faith & obedience. For as he sayed up this man of iustice from the east; so cald he him to his foot, that is, to follow

folow him and his direction, *Esa. 41. 2. Exod. 11. 8.* But under this earthly inheritance, was typed an heavenly, which Abram looked for, *Heb. 11. 9. 10.* And in Salem a citie of Canaan, Melchizedek reigned, and was Preist of the most high God, and blessed Abram, *Gen. 14. 18. 19.*

Ver. 2. a great [or, to a great nation, that is, to become the father of a great nation: see *Gen. 2. 7. & 17. 4.* Of this promise, ther was no visible hope, because Sarai his wife (being 65. yere old) was barren, *Gen. 11. 30.* for which Abram complained, *Gen. 15. 2. 3.* But under this promised Nation, was implied also a spiritual seed, of faithful people. *Rom. 4. 11. 12. Gal. 3. 7.*

[*blest thee*] in all things: both earthly, *Gen. 24. 1. 31.* and heavenly, *Gal. 3. 14.* *Eph. 1. 3.* Gods blessing is his favour, and thereupon an abundant multiplication of all good things: on the contrary, his curse, is both the depriving of good, & heaping of evil things upo them who he hateth & punisheth. *La. 3. 65. 66.*

[*thy name*] which is better then a good ointment, then great riches *Ecl. 7. 3.* *Prov. 22. 1.* So God made David a great name, *2. Sam. 7. 9.* [*be thou*], that is, thou shalt be, (as the Greek translatheth it: but this manner of speech is more vehement, as wherby God commandeth the blessing, *Psal. 13. 33.* So *Psal. 118. 5. 6.* See thou.

Ver. 3. [*that speaketh thee evil*] or *curseth thee*: but here are two words used, & this first, signifyeth evil speaking with light esteeme, or vile contempt, and dishonour. Curseth also signifyeth evil-speaking by men, as Paul sheweth, *Act. 23. 5.* from *Exod. 21. 28.* The like blessing, Isaac pronounced unto Iakob, *Gen. 27. 29.* and Balaam to Israel, *Num. 24. 9.* [*in thee*] that is, in thy seed (Christ, who shall come of thee according to the flesh), *Gen. 22. 18.* For Christ was sent of God to bless us, in turning every one of us from our iniquities, *Act. 3. 25. 26.* and that we may receive the promise of the spirit through faith: *Gal. 3. 14.* Wherefore this was a preaching of the gospel to Abram, *Gal. 3. 8.* And this covenant confirmed before

of God in Christ, is observed to be 430 yeres before the Law, and could not by the Law be disannulled, because God gave him it by promise: *Gal. 3. 17. 18.*

V. 4. went] By faith, Abraham being called did obey: to goe out unto a place which he should after receive for an inheritance: for he went out, not knowing whether he should come, *Heb. 11. 8.* old, [*Heb. son of five yeres and sevenie yeres*, that is, going in his 75. yere. see *Gen. 3. 32.* And his father Tharab being 205. yeres old when he dyed, it appeareth that he begat Abram at 130. yeres, and so not he but Haran was begotten at Tharabs 70. yere, *Gen. 11. 26.* Abram after an 100. yeres pilgrimage more, dyed, *Gen. 25. 7.* and Isaac his son, then 75. y. old, is left heir of Canaan.

Ver. 5. substance] or gathered goods: for of getting and gathering, it hath the name: & s a general word, for cattel, money, or other like goods. [*the soules*]: *Heb. the soul*: put for soules, that is persons of men & women as *Gen. 14. 21. & 46. 26.* *Rom. 13. 1.* & often in the Scripture. So in the Hebrue text, man, *1. Chron. 10. 1.* is put for men, *1. Sam. 31. 1.* wizard, *2. Chron. 33. 6.* for wizards, *2. King. 21. 6.* See before, *Gen. 3. 4 & 4. 10.* and *10. 16.* The Greek translatheth, every soul. As here soules, so elsw here flesh, & spirit. (*Act. 2. 17. 1. Ioh. 4. 1.*) are put for the whole persons. [*had made*],

that is, had gotten, to weet into their possession, as the Greek manifesteth. But this may be meant, not onely of getting them to their service, (as *1. Sam. 8. 15.*) but also of winning them to the faith of God: as the Chaldee paraphrast sayth, had subdued unto the law; which is very probable by that example of his howshold soldiers, *Gen. 14. 14.* and his commendation for teaching his howse, *Gen. 18. 19.* and their receiving the wound of circumcision, *Gen. 17. 23.* So Thargum Ierusalem also callet these, soules of proselytes, (or converts.

[*land of Canaan*] a countrie in Asia the less, possessed by Canaan (the son of Cham the son of Noe) and his sonns; but for their wickednes the land was to

spue them out, Levit. 18. 24. and it is now promised to be given to Abrahams seed, v. 7. and was thereupon called the land of promise, Heb. 11. 9. A goodly country it was, having water by cisterns, fountains and springs, depth, mountains and valleys, and mines, corn, and wine, an oil, and honey, and other fruits, 1. Luke it is not any thing; it was watered with the rays of heaven, cared for of God, whose eyes were always on it; Deut. 8. 7. 8. 9. 8. 11. 11. 12. so that it was the pleasantest of all lands, and flowed with milk and honey: Ezek. 20. 6. In it God had prepared a place where he would dwell among his people the sons of Abrahā, the land being his, and they strangers or sojourners in it with him, Exod. 15. 17. Lev. 25. 23. called therefore Jehovahs land, Hos. 9. 3. and the holy land, Zech. 2. 12. the land of promise, that is, of Christ, Eph. 8. 8. a figure of an heavenly country, Heb. 11. 9. 10. the borders of it reached to the great river Euphrates, Gen. 15. 18. And Abrahā who dwelt beyond the river, (without Gods territories) Lev. 24. 2. is now brought of the Lord, into this good land. And the Hebrew doctors have acknowledged the land to be a figure of heaven, saying it is written, And thy people shall be all just, they shall inherit the land for ever (Eph. 60. 21.) this land is a paradise, as if he should say, the land of the living, & that is the world to come, Maimony in treat. of Repentance, chap. 3. 5. So R. Menachem on Gen. 12. referreth it to the land which is above, watered with waters that are above, &c. And in Thalmud Bab. in Sanhedrin, chap. Chetick, it is written, All Israelites have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land for ever.

6 Ver. 6. passed through,] to survey his land, when he was but a pilgrim, Heb. 11. 9. Secem,] or Sychem; that is the place where Sychem after was: of which see Gen. 33. 18. This was about the middle of the country, the oke; that is the oke; (as it is written in Deut. 11. 30.) meaning a grove or plant set with okes; the Chaldees therefore calleth it a payn; but the Greek, an Oke, and it is named in Hebrew, Elon, of

strength, Moreh,] this seemeth to be the name of some man, (as after is mentioned the Oke of Mamre, Gen. 13. 18.) or of some hill, as in Iudg. 7. 1. The Greek translateth it, an high oke. Moreh, signifieth also a Doctor: Job. 36. 22. the Canaanite,] that is, Canaanites, as Gen. 10. 16. 18. So the Greek sayth, the Canaanites dwell in the land. An idolatrous and wicked people, as the Chaldeans from whom Abrahā came. Deut. 12. 30. 31. So Gen. 13. 7. But when God promiseth the cleansing of his church, he sayth the Canaanite shall be there no more. Zech. 14. 21.

7 Ver. 7. thy seed,] that is, to all the children of promise (the elect) who onely are counted Abrahams seed, Rom. 9. 7. 8. and in Christ are heires by promise, as well the Gentiles as the Jewes, Galat. 3. 26. 28. 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ezek. 47. 22. not in the earthly land, but the heavenly, which Canaan replenished, Heb. 11. 9. 10. 14. 16. See Gen. 13. 15. an altar,] for sacrifice & thanks to God, (as Gen. 8. 10.) who after his weary travail, had appeared, and comforted him with gracious promises, of heires and an inheritance; neither of which he had as yet, but onely by faith. Thus he believed, & received the promises thankfully; as Heb. 11. 13. and was the son of God, and a light, in the mids of a crooked and perverse generation; Phil. 2. 15. Abrahā is the first man in the world, unto whom God is said to appear or be seen: first in the Chaldees, Act. 7. 2. next here in Canaan.

8 Ver. 8. east ward,] or on the east of Bethel: a citie after called by Iakob Beth-el, that is, Gods house; at this time it was named Luz, Gen. 28. 19. but tent,] shewing by this, that he abode there as in a strange country, Heb. 11. 9. Psal. 105. 12. for a tent is opposed to an house, or settled dwelling. 1 Chron. 17. 1. 6. toward the West,] that is, on the West; for because the main sea was the western border of the land of Canaan, Num. 34. 6. Ios. 23. 4. therefore the sea, is often put for the West: so Genes. 28. 14. East.

Exod. 10. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. For like reason, the defen is used for the south, in Psal. 75. 7.

11 called on] which the Chald. translateth, prayed in the name: it may also signifie, preaching in the name of the Lord; for calling or crying unto God, meaneth prayer, Ios. 2. 32. unto men, it is preaching; Ios. 40. 3. 6. The calling on the name of the Lord, is a signe of true faith and godlines, Rom. 10. 13. 14. 1 Cor. 1. 2.

9 Ver. 9. going and jour,] that is, continually journeying: see Gen. 8. 4. the south,] as towards the Sun: whereby may be figured his progresse in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the building of the citie which Ios. 2. 32. saw in vision, was toward the south; Ezek. 40. 2. The Hebrew Doctors say, that Abrahā moved into the country of mory for that is the south of the world; and therefore all Abrahams journeyes were toward the south: R. Menachem on Gen. 12. The North on the contrary, figured the place whence evil proceeded, Ier. 1. 13. 14. And thus Abrahā passed, from place to place, till God had brought him through all the land of Canaan; Ios. 24. 3. The Greek translateth, camped in the desert. The South (Negeb) is named of Drynes, for that part of Canaan wanted waters, Iudg. 1. 15. Psal. 126. 4. For this, it may be, they translated it defen: lo in Gen. 13. 13.

10 Ver. 10. a famine,] a new affliction for Abrahā also, who was hereby caused to leave his land, and goe as a pilgrim to an other barbarous country; so walking from nation to nation, from one Kingdome to an other people, Psal. 105. 13. Although Canaan was a most fruitful land, Deut. 8. 7. 8. 9. yet God now made it barren, for the wickednes of them that dwelt therein, Ps. 107. 34. Egypt,] called in Hebrew Mizraim, here and always in the Scripture: but in the Greek, the new Testament alwayes hath Egypt. See Gen. 10. 6. And Mizraim is put for the land of Mizraim, by an usual figure of speech; which the holy text sometime manifesteth; as 2 Chron. 5. 16. when they came from Egypt (or Miz-

raim;) for which in 1 King. 8. 9. is written, the land of Egypt: againe there in v. 16. from Egypt: and in 2 Chron. 6. 5. from the land of Egypt.

11 Ver. 11. now,] or I pray thee: a word not of time, but of request: so v. 13. and often in the Scripture. of faire countenance,] or faire of looks; or of sage: Sarai was a figure of the new Testament, and of Ierusalem the mother of us all, Gal. 4. 24. 26. That Spowse of Christ is fair, Song 1. 14. & 4. 1. Ver. 12. that they,] Hebr. and they: so after v. 14. but end is often put for that: as the Hebrew text sheweth, 1 Chron. 17. 10. and the Lord will build: for which in 2 Sam. 7. 11. is written, that he will. See also Gen. 27. 4.

13 V. 13. my soule shall live,] that is, for my self shall live. The word soule, is used for any person. That Sarai was indeed Abrahams sister, is after manifested: Gen. 20. 12. yet this fact of his, seemeth to be not without humane infirmities.

15 V. 15. Pharaoh,] a common name for all the Kings of Egypt, from these dayes of Abrahā, till after the returne out of Babylon, when in the beginning of the Grecian Monarchy, they were called Ptolemies. And Pharaoh was an Egyptian title of Sovereignty, Gen. 41. 10. 44. & the Pharaohs had other proper names, as Pharaoh Nechob, 2 K. 23. 29. Pharaoh Hephra, Ier. 44. 30. and the like: By interpretation Pharaoh signifieth Riches; and an Avenger, the first in retri. And himselfe; the other of his subjects, whom Kings ought to judge, & take vengeance of. evill doers, Rom. 13. 4.

16 Ver. 16. he did good,] or, dealt well with: the Greek translateth, he used well. He hath,] or there was to him: such is the Hebrew phrase usually. But the Hebrew is opened by the Holy Ghost; as, There is not to us, Luk. 9. 13. that is, we have not, Mat. 14. 17.

17 Ver. 17. plagued,] or touched, stroke Pharaoh with great strokes. This great deliverance David celebrateth, in Psal. 105. 14. He suffered no man to doe them wrong, but reprov'd Kings for them.

19 Ver. 19. and, [] or, for I. And, is often
in sted of For: as, and he heard, *Ejaj* 39. 1.
that is, for he heard, 2. *King* 20. 12.

20 Ver. 20. sent away] This word is often
used for sending or conveying away with
honour, as *Exod* 28. 7. and so with accom-
panying and bringing them on their way, as
the Greek and Chaldee translate it here.

CHAPT. XIII.

1. Abram and Lot return out of Egypt into
Canaan, 4. where he calleth on the name of
the Lord, 5. Lot and Abram being both
rich, by disagreement between their herdmen,
they part asunder. 10. Lot goeth to wicked
Sodom. 14. God reneweth the promises to
Abram. 18. He removeth to Hebron, and
there buildeth an Altar,

1 **A**ND Abram went-up out of E-
gypt, he and his wife, and all
that he had; and Lot with him, unto
the South. And Abram, was very
rich: in cattell, in silver, and in gold.
2 And he went on his journeys, from
the south, and unto Beth-el: unto
the place, where his tent had been at
the beginning; between Beth-el, and
3 Ai. Unto the place of the altar,
which he had made there at the first:
4 and there Abram called, on the name
of Jehovah. And Lot also, that
5 went with Abram, he had flocks and
6 herds, and tents. And the land did
not bear them, to dwell together: for
their substance was much, that they
7 could not dwell together. And there
was a strife, between the herdmen
of Abrams cattell, and the herdmen
of Lots cattell: and the Canaanite and
the Pherezite, was then dwelling in
8 the land. And Abram said unto Lot,
let there be I pray thee, no strife, be-

9 tween me and thee; and between my
herdmen, and thy herdmen: for we,
be men brethren. Is not all the land
before thee? Separate thy selfe I pray
thee from me: if (thou wilt take) the
left-hand, then I will take the right;
and if the right-hand, then I will take
the left. And Lot lifted up his eyes,
10 and saw all the plaine of Iordan; that
all of it was well-watered: before Jeho-
vah destroyed Sodom and Gomor-
rah, (it was) as the garden of Jehovah,
as the land of Egypt; as thou comest
11 to Zoar. And Lot chose to him, all
the playn of Iordan; and Lot journi-
ed, Eastward; and they were separa-
12 ted, each man from his brother. A-
bram, he dwelt in the land of Canaan:
and Lot, he dwelt in the cities of the
playn; & pitched-tent unto Sodom,
13 And the men of Sodom, were evil and
14 sinners, to Jehovah, exceedingly. And
Jehovah sayd unto Abram, after Lot
was separated from him; lift up now
thine eyes, and see, from the place
where thou art: to the north & to the
15 south, & to the east, & to the Sea. For
all the land which thou seest, to thee
will I give it: and to thy seed for ever.
16 And I will put thy seed, as the dust of
the earth: so that if a man be able, to
number the dust of the earth; thy seed
17 also, shall be numbered. Arise, walke
through the land; in the length of it,
and in the breadth of it: for to thee,
18 will I give it. And Abram removed-
tent; & came and dwelt, in the Okes
of Mamree, which is in Chebron: and
he builded there an altar, unto Jeho-
vah.

Annotations.

1. the

1 **T**He south] in Greek, the desert: mean-
ing the southern part of Canaan. (see
Gen. 12. 9) for otherwise Canaan was
Northward from Egypt.

2 Ver. 2. very rich:] Heb. vehemently
weighty (or heavy.) Which word is ap-
plied to weight of burden, as in 1. *King*.
12. 4. to weight of glorie, as in Gen. 31.
1. to weight of multitude of people, as,
in 2. *King*. 6. 14. or of cattel, as *Exod*. 12.
38. and so to all manner of riches; as the
Greek here translateth it rich. Thus Gods
blessing promised in Gen. 12. 2. was in
part performed, for his blessing maketh rich,
Prov. 10. 22. Gen. 24. 35. And as Abram
now, so his children afterward, returned
out of Egypt, with great riches, *Exod*. 12.
32. 35. 36. 38. These figured the graces
of God, as faith, knowledge, and the like,
Jam. 2. 5. 1. *Cor*. 1. 5. *Colos*. 2. 2.

4 Ver. 4. called there] the Chaldee sayth,
prayed there. See the notes on Gen. 12. 8.
As Abram returned to his first altar, and
there served God; so his children after
him, were to return to Abrams first faith
& service, from the idols of Egypt, where-
with they had been defyled, *Exod*. 4. 22.
23. *Ezek* 20. 7-8.

5 Ver. 5. tents] that is, servants dwelling
in tents. So *Ier*. 49. 29. 1. *Chron*. 4. 41.

6 Ver. 6. did not bear:] the Greek transla-
teth, received (or conteyned) them not; that is,
could not conteyn the, as the words following
doe explain it. And so the Scripture some-
time resolveth this phrase; as who shall
judge? 2. *Chron*. 1. 10. that is, who can judge?
1. *King*. 3. 9. It shall not stand, *Mat*. 12. 25.
that is, It can not stand, *Mark*. 3. 24. This
kind goeth not out, *Mat*. 17. 21. that is, can-
not goe out: *Mark*. 9. 29. & sundry the like.

7 Ver. 7. the Pherezite,] that is, Pherezites,
as Gen. 12. 6. But of these we heard no
mention before: it seemeth they were
some familie of the Canaanites, Gen. 10.
18. for they dwelt with the Canaanites
in that part of the country, which after
fel to the tribe of Iudah, *Iudg*. 1. 3. 4. 5.

8 Ver. 8. and between my herdmen] that
is, or between my beidmen; as he that suf-

fereth his father and his mother, *Exod*. 22. 17. that
is, his father or his mother, *Matth*. 15. 4.
So, and the son of man, *Psal*. 8. 5. that
is, or the son of man, as it is alleged in
Heb. 2. 6. men brethren,] that is,

brethren in faith, as *Mat*. 23. 8. and natu-
rall kinsmen: for Abram was Lots uncle,
Gen. 12. 5. So Christs kinsmen, were
called his brethren; 1. *Cor* 9. 5. The word
men, may be omitted, as sometime the
text it selfe dooth: shooters men with bow, 1.
Sant. 31. 3. that is, shooters with bow, 1.
Chron. 10. 3. So a man a Prince, *Exod*. 3. 14.
is in Greek but a prince. *Act*. 7. 27. man of
his counsell, *Ejaj* 40. 13. that is, his counsellor,
1. *Cor*. 2. 16. Although the Greek often
keepeth this Hebraisme, as an enemy man,
Mat 13. 28 men synners, *Luk* 24. 7. Men bre-
thren, *Act*. 1. 16. and 2. 29. 37. See also
Gen. 38. 1.

9 Ver. 9. Is not all?] that is, Lot surely it
is. A question earnestly affirmed: as, is it
not written? *Mar*. 11. 17. for, it is written,
Mat. 21. 13. doe ye not err? *Mark*. 12. 24.
for, ye doe err, *Mat*. 22. 29. and sundry the
like. See Gen. 4. 7. before thee] at

thy pleasure, to choose, by my permission.
So the Lord set the land before the Is-
raelites, *Deut*. 1. 21. The like is in Gen.
20. 15. and 34. 10. if thou wilt take]
or, wilt chose. These words are to be
understood from the next speech, or from
the 11. verse. And Lot chose, &c. Often
times words wanting are to be supplied;
as I will chastise you with scorpions, 2. *Chron*. 10. 17. for
I will chastise you with scorpions, 1. *King*. 12.
11. Against 300. 2. *Sam*. 23. 8. for, be lift
up his spear against 300. 1. *Chron*. 11. 11. and
many such like. See Gen. 11. 4. Thus
Abram for peace, parted with his right:
choosing rather to take wrong then to
contend; as 1. *Cor*. 6. 7.

10 Ver. 10. lifted up his eyes] that is, looked
round about, to view the land, as is after
manifest by the like speech to Abram, v.
14. and where one Evangelist sayth lifting
up their eyes, *Mat*. 17. 8. an other writing
of the lame, sayth looking round about: *Mar*.
9. 8. Jordan] Hebr. Iarden, the name of

a goodly river, see *Iof. 3. 11. &c.*

we watered] Heb. a watering; that is, as the Chaldee sayth, a place of water: or of moisture: thereby signifying a fruitful land, as *Psal. 66. 12. & 107. 33. 35.* destroyed; or corrupted; as *Gen. 6. 13 & 19. 24.* Sodom is in Hebr. *Sedom*; & *Gomorrah*, *Ghnamorah*; but we follow the playn writing in the new Testament, *1. Pet. 2. 6.* garden] that is, as the Greek sayth, paradise: see *Gen. 2. 8.* and *Ezek. 36. 35.* meaning most pleasant and fruitfull, as *Eden* and *Egypt.* come] Heb. thou coming to *Zoar*, or to *Zogor*: that is, all the plain of *Iordan*, even to *Zoar*, the little citie called before *Bela*; see *Gen. 19. 20. 21. 22.* and *14. 2.*

11 Ver. 11. the playn] or, the country about *Iordan*, as the Greek translatheth, which words the Holy Ghost useth in *Luk. 3. 3.* the Chaldee translatheth it a playn; & it is opposed to the mountayn, *Gen. 19. 17.* each man &c.] that is, one from another.

12 Ver. 12. pitched-tent,] that is, removed his tents from place to place, till he came even to *Sodom*: and as the Greek sayth, dwelt-in-tents in *Sodom*.

13 Ver. 13. synners to Jeb] that is, before the Lord (as the Greek translatheth,) & against him, as *1. Sam. 2. 25.* meaning very grievous & open synners. And here the *Sodomites*, are the first in the world openly called synners: and although by Adams disobedience we all are made synners, *Rom. 5. 19.* yet usually such as are notorious vicked ones have this title given them; as in *1. Sam. 15. 18. Psal. 104. 36. Mark. 14. 41. 1. Tim. 1. 2.* The Chaldee paraphrast translatheth, they were unrighteous with their riches, and synners with their bodies before the Lord: agreeable to other scriptures, vvhich testify how they defiled their bodies, *Gen. 19. 5.* and that, pride, fulnes of bread, and abundance of idleness was in *Sodom*, they strengthened not the hand of the poor, but were haughty, and committed abomination before the Lord, *Ezek. 16. 49. 50.* The Hebrew Doctors from the two words here used, of *Sodoms* synfull state, doe gather their

condemnation both in this world, and in the world to come: *Thamad*, in *Sanhedrin*, chap. *Chilek*. See the notes on *Gen. 19. 24.*

14 Ver. 14. to the sea,] that is, the west: see *Gen. 12. 8.* Abram vieweth the land, but poss. steth it not: so did *Moses*, *Deut. 34. 1. 4.*

15 Ver. 15. to thee,] God gave Abram no inheritance in the land, no not the bredth of a foot: yet he promised that he would give it to him for a possession, & to his seed after him, when as yet he had no child: *Act. 7. 5.* By faith he returned in the land of promise, as in a strange country; for he looked for a city which hath foundations whose builder and maker is God: *Heb. 11. 9. 10.* and to thy seed,]

this may be an interpretation of the former, to thee, that is to thy seed: for the word and, sometime meaneth, that is, or even; as *1. Chron. 21. 12.* three dayes the Lords sword, and the pestilence, for, that is to say the pestilence: it expoundeth the former, therefore in *2. Sam. 24. 13.* is written onely, three dayes pestilence. So in *2. Sam. 17. 12.* of him and of all (for that is of all) the men that are with him, thy seed,] thy posteritie. But as the earthly countrie figured an heavenly; *Heb. 11. 16.* so to Abrams seed were some after the flesh, and some by promise, *Gal. 4. 22. 23.* neyther because they are the seed of Abram, are they all children *Rom. 9. 7.* The cheifst intended in this promise, is Christ, then with him, all Christiāns, Jewes and Gentiles, *Gal. 3. 16. 26. 28. 29.* See before, *Gen. 12. 7.* for ever; Or, unto eternity. Yet they possessed it but a little while, *Esa. 63. 18.* For upon transgression they were threatened to be scatted among the heathens, their land to be vvaſt, and their cities desolate, *Lev. 26. 33.* and that the land should shew them out, if they defiled it, *Lev. 18. 28.* as came to passe, *2. King. 17.* but the true seed, which are Gods elect, doe inherit it, and his servants dwell there, *Esa. 61. 9. Psal. 69. 36. 37.* and *102. 29.* These promises are spirituall, and to be referred unto the iust and meek, put in possession by Christ, *Psal. 37. 29. Mat. 5. 5. Galat. 3. 29.* But unto the wicked faith God ye lift up your eyes to your idols:

idols, and shed blood, and shall ye possess the land: ye work abomination, and ye desire every one his neighbours wife: and shall ye possess the land? *Ezek. 33. 24. 25. 26.*

16 Ver. 16. will put] that is, will make; as the Greek translatheth it. if a man] This sheweth the comparison not to be absolute for equality of number, but in respect of men, to whom Abrams children are infinite, as the dust. See after in *Gen. 15. 5.*

17 Ver. 17. in the length] This survey was to strengthen Abrams faith; who under this earthly land, did view an heavenly, *Heb. 11. 10. 16.* that he might be able to comprehend the length and bredth, and depth and height, and know the love of Christ, which passeth knowledge; *Eph. 3. 18. 19.*

18 Ver. 18. in the oke] that is, the oke-grove, or playn: see *Gen. 12. 6.* Mammer] in Gr. *Mambree*: a man of the Amorites then living, with whom Abram made league, *Gen. 14. 13.* One of the cheife forcerers of Egypt, was called by the like name. See the notes on *Exod. 7. 11.* Chebron] or Hebron, (the Greek writeth it *Chebron*, as *Eston*, *Gen. 46. 12.* is written *Efron*, *Mat. 1. 3.*) It had this name afterward: for before it was called the citie of *Arba*, *Gen. 23. 2. & 35. 17.* which *Arba* was a great man among the *Anakims*, and a father of them, *Iof. 14. 15. & 15. 13.* It became a place of buriall for many worthy persons, *Gen. 23. 2. 19. & 49. 31.* it was sometime possessed by Giants, whom *Caleb* drove out, *Numb. 13. 23. Iof. 25. 14.* It was given to *Caleb* for an inheritance, *Iof. 14. 14.* was made a citie of refuge, and given for the Levites to dwell in, *Iof. 20. 7. & 21. 11, 12.* In it *David* first reigned over Gods people, *2. Sam. 2. 11. 11.* and to it came *Marie* to visit *Elizabeth*; *Luke 1. 39.* an altar] to sacrifice thankfully unto God, and to sanctifie his viewd heritage. See *Gen. 12. 7.*

CHAP. XIV.

1. The battell of foure forraign Kings, against

five Kings of Canaan. 10. *Sodom* and *Gomorrah* are spoiled; 11. *Lot* is taken prisoner: 14. *Abram* pursueth and smiteth the conquerours, 16. bringeth back the spoiles, the captives, and his brother *Lot*. 17. The King of *Sodom* forth out to meet *Abram*; 18. The King of *Salem* (*Melchisedek*) brings him forth bread and wine, and blesseth him: 20. *Abram* giveth him tithe of all. 22. The rest of the spoiles, (his partners having had their portions,) he restoreth to the King of *Sodom*.

1 And it was, in the dayes, of *Amraphel* king of *Shinar*; *Arjoch*, king of *Ellasar*; *Chedor-laomer*, king of *Elam*; and *Thidal*, king of nations. 2 They made warre, with *Bera*, king of *Sodom*; and with *Birsha*, king of *Gomorrah*; *Shinab*, king of *Admah*; and *Shemember*, king of *Zebojim*; and the king of *Bela*, that is *Zoar*. All these, were joynd together; in the vally of *Siddim*: that is, the sea of salt. Twelv yeres, they served *Chedor-laomer*: & the thirteenth yere, they rebelled. 3 And in the fourteenth yere, came *Chedor-laomer*, and the kings which were with him; and they smote the *Rephaims*, in *Asheroth Karnaim*; & the *Zuzims*, in *Ham*: and the *Emims*, in *Shaveh Kirjathaim*. And the *Chorites*, in their mount-*Seir*: unto *El-pharan*, which is by the wilderness. 4 And they returned, and came to *Em-mihar*, that is *Kadesh*; and they smote, all the field of the *Amalekire*: and also the *Amorite*, that dwelt in *Hazezon-thamar*. And there went out, the king of *Sodom*, and the king of *Gomorrah*, and the king of *Admah*, and the king of *Zebojim*, and the king of *Bela*, that is *Zoar*: and they joynd battell with them, in the vally of *Siddim*: With *Chedor-la-*

omer, King of Elam; and Thidal, king
of nations; and Amraphel, king of
Sinar; and Arjoch, king of Ellafar :
10 foure kings, with five. And the val-
lie of Siddim, *had* many pits of ſlime;
and the King of Sodom and of Go-
morrah, they fled, and fell there: and
the reſidue, fled to the mountaine.
11 And they took all the ſubſtance of
Sodom and Gomorrah, and all their
12 victuals, and went away. And they
took Lot, the ſon of Abrams brother,
and his ſubſtance, and they went
13 away: and he dwelt in Sodom. And
there came one that had eſcaped, and
told Abram the Hebrue : & he dwelt
in the Okes of Mamree the Amorite,
the brother of Eihcol and brother of
Aner, and they were confederates
14 with Abram. And Abram heard,
that his brother was taken-captive :
and he armed his trayned ſervants, the
children of his houſe, three hundred,
and eighteen, and he purſued them,
15 unto Dan. And he divided himſelfe
againſt them, by night, he and his ſer-
vants, and he ſmote them : and pur-
ſued them unto Chobah, which is on
16 the left-hand of Damafcus. And he
brought again all the ſubſtance : and
alſo brought again his brother Lot,
and his ſubſtance; and the women alſo,
17 and the people. And the King of
Sodom went our, to meet him; after
his return, from ſmiting Chedor-la-
omer, and the kings which were with
him: unto the vally of Shaveh, that is
18 the vally of the king. And Melchi-
zedek, king of Salem, brought-forth
bread and wine : and he a Preiſt, of
19 God moſt-hye. And he bleſſed him,
and ſayd: Bleſſed be Abram, of God

moſt-hye; poſſeſſor, of heavens and
earth. And bleſſed, be God moſt-
hye; who hath delivered thy enemies,
into thy hand : and he gave him the
tenth, of all. And the king of Sodom
ſayd, unto Abram: give me the ſoules,
20 and the ſubſtance, take thou. And
Abram ſaid, unto the king of Sodom:
I have liſt up my hand unto Iehovah,
God moſt hie; the poſſeſſor, of hea-
vens and earth. If (I take) from a
21 threed even to a ſhoe latcher, and if
I take, of any thing that is thine: that
thou ſay not, I have made Abram
rich. Save, onely that which the
22 yong-men have eaten, and the porti-
on of the men, which went with me:
Aner, Eihcol and Mamree; let them
take their portion.

Annotations.

IN the dayes] the Greek ſayth, in the
reign. of Shinar] that is, Chaldeas;
or (as the Chaldees turneth it) Babylon:
ſee Gen. 10. 10. Thargum Jeruſalemy in-
terpreteſt it Pontus. Ellafar] this is
thought to be Syria. Chedor-laomer]
written in Greek, Chodollogomor. E-
lam] that is, the Elamites or Perſians, named
of Elam ſon of Sem: Gen. 10. 22. Thidal]
or Thidgual; which the Greek writeth
Thargal, & changed into r, ſee Gen. 10. 3.
of nations] Hebr. Gogim, which may be
kept unchanged; but the Greek & Chaldees
translate it nations, or peoples. It ſeemeth
they were of ſundry families, or populous:
as Galilee of the nations, Ez. 9. 1. Their coun-
try is thought to be after named Paphlagonia.
2 Ver. 2. Zebojim] in Greek Schochim: it is
written by the letters in the line Zebim,
of Zebi, which ſignifieth glorie, pleaſantnes,
and a Roe: by which name the pleaſant
and glorious land of Iſrael is called, in
Ezek. 20. 6, but by the vowels, and in the
margin noted to be read Zebojim, as be-
ing

ing unworthy the pleaſant name. So to
ver. 8. that is Zoar] or Zogar, ſo cal-
led after, upon Lots requelt, Gen. 19. 20.
22. Theſe 5 cities ſtood neer together in
the land of Canaan, in the playn of Ior-
dan, and were all (except Zoar) burned
with fire & brimſtone from heaven, Gen.
19. Deut. 29. 23. Here they are ſore-calle-
ned of God by warrs. ſea of ſalt] or
ſalt ſea: ſo Iof. 3. 16. meaning, that this
goodly vally, after it was burnt from hea-
ven, became a ſalt ſea; and ſo barren and
fruitleſs, that no living thing, fiſh or other,
was found therein. For ſo all hiſtories teſti-
fye of that ſalt and dead ſea, as it was alſo
called. And the holy Scripture uſeth ſalt-
neſs, for barrenneſs. Deut. 29. 23. Pſal. 107. 34.
This judgment of God brought upon one
of the goodlieſt places in al Canaan; ſig-
nifying, how that land and inhabitants,
ſhould for their ſins be deprived & made
barren of all ſpiritual graces. But by the
Goſpell and ſpirit of Chriſt, graces are re-
ſtored: as was figured in a viſion of waters
yſſuing out of Gods houſe, running into
this ſea, healing the waters of it, ſtoring
it with live fiſhes &c. Ezek. 47. 1. -- 8. 9. 11.
4 Ver. 4. ſerved Chedor-laomer,] herein God
ſhewed the truth of Noes propheſie, that
Canaan ſhould be Sems ſervant; Gen. 9. 26.
Chedor-laomer of Sems progenie, was chief
of all theſe kings, and Lord of the Ca-
naanites.
5 Ver. 5. ſmote] that is, killed: ſee verſ.
17. Rephaims,] or Rephaims, called
of the Greek and Chaldees paraphraſt,
Giants; and the Hebrue word, is after uſed
for ſuch, Deut. 2. 11. and Repha, was the
name of a Giant that had foure ſonnes
Giants, in Davids dayes, 2. Sam. 21. 16. 22.
But theſe Rephaims were now a people in
Canaan, Gen. 15. 20. Aſhteroth]
a citie in Baſan, where Og after reigned;
Iof. 13. 31. Zuzims] theſe the Greeks
call, ſtrong nations; and the Chaldees, Migh-
tier. Of them we read not elſewhere: un-
leſſe their name was after changed by
the Ammonites into Zamzummims, Deut. 2.
20. Emims] or according to the

Greek Ommeans, theſe the Chaldees calleth
Terrible ones: and ſo the Hebrue name ſig-
nifieth. They were a people great and many,
and tall as the Anakims, accounted Giants; and
by the Moabites were call d (Terrill:) E-
mims, Deut. 2. 10. 11. Shaveh] or, the
playn (as the word ſignifieth) of Kija-
thaim, which was a citie in the land of
Sihon, afterwards king of Heſbon; ſee
Iof. 13. 19.
6 Ver. 6. Chorites] or Chorreans, or Cho-
rim, a people that dwelt in Seir, till Eſau
and his ſons drove them thence, Deut. 2.
22. Gen. 36. 10. &c. El-phayan] by
interpretation, the Oke (or playn) of Pharan,
(or Paran; which was a citie by the wil-
derneſs of that name; ſee Gen. 21. 21.
7 Ver. 7. En-miſſipat] that is by inter-
pretation the Well of judgment; and ſo the
Greek here calleth it: the Chaldees na-
meth it, the playn of the diſpoſition of judgment.
So called, as it ſeemeth, of Gods judgment
or ſentence given againſt Moſes and Aa-
ron, for ſinning at that place; ſee Num.
10. 1. 10. 12. 13. the ſi id] that is, the
country or region: ſo the field of Edom, Gen.
32. 3. the field of Moab, Gen. 36. 35. the
field of Soan, Pſal. 78. 12. the field of Syria,
Hoſ. 12. 12. whereby thoſe countries are
meant. the Amalekite] ſo called af-
terward; of Amaek ſon of Eſau, Gen. 36.
12. Haz-zon-thamar] which the
Chaldees calleth Engedi, as it is alſo named
in 2. Chron. 20. 2. a citie in the land of Ca-
naan, which fell to the tribe of Iudah,
Iof. 15. 62, a fruitful place of vines: Song.
1. 13.
10 Ver. 10. had many pits] Hebr. pits pits,
which meaneth many, or divers pits: ſo
heapes heapes, is many heapes, Ex. 8. 14. rank-
ranks, Mar. 5. 40. for, by many ranks. ſil]
that is, were layn there; as the word alſo
ſignifieth in Iof. 8. 24. 25. Judges. 8. 10. and
12. 6. and many other places: So, there fell
of Iſrael, 1. Chron. 21. 14. for which in 2.
Sam. 24. 15. is written, there dyed. See
after, Gen. 25. 18.
11 Ver. 11. the ſubſtance] or the goods, cat-
tell, money &c. ſee Gen. 12. 5. their
victuals]

victuals } or, their meat, the fruits of the land, which were both sweet and plentiful, made now a prey to the hungry soul-diers. The like judgments God threatened to the Israelites, when they eoted this land to possess it; if they brake his covenant, *Deut. 28. 30* 31. 33 51.

Ver. 12. dwelt } or, was dwelling: and so became partaker of their calamitie: God thus chastening Lots former affliction of this pleasant countrie, *Gen. 13. 10. 11.*

Ver. 13. the Hebrew } so named of his father Heber, *Gen. 11. 16.* and hee and his children were commonly known by this title, as in *Gen. 39. 14.* *Numb. 24. 24.* *Ier. 34. 9.* *Ios. 1. 9.* Some thinke he was so called of passing over the river, when God called him from Chaldaea, *Ios. 24. 2.* but by *Gen. 10. 21.* it appeareth rather to be of Heber the Patriarch: and as this name of Hebrues was the first title given to Abram and his seed: so it indureth one of the last, *2. Cor. 11. 22.* *Phil. 3. 5.* the Okes } or plains: see *Gen. 13. 18.* confederates } Hebr. men (or misters) of league, or covenant: sworn friends, as the Greek importeth.

Ver. 14. brother } that is, his kinsman: see *Gen. 13. 8.* armed } or drew out, that is, led forth of his house, *Gr. numbred: mustered.* trayned } or instructed: we may understand it both of civill affaires, & religion, wherein he had trayned them: the Chaldaee calleth them young men: and so doth Moses, in *vers. 24.* children } that is, servants born in his house, and to it belonging. See after in *Gen. 15. 3.*

purued } to weete, after them, as the Greek saith: meaning those kings forementioned. Dan } a place in the north parts of Canaan, called of old *Lechem*, and being won by the Danites, it was named *Dan*, *Ios. 19. 47.* After, it was called *Casarea*: so the Ierusalem paraphrase calleth it, *Dan de Kirjon.*

Ver. 15. the left hand of Damascus } called in Hebrue *Dammesek*, (and sometime *Dammesek* as *1. Chron. 18. 5.*) which was the

head citie of *Arām* (or Syria,) *Esf. 7. 8.* & for the left hand, both the Chaldaee paraphrasts say, north of Damscus; and that rightly: for the east is counted the fore-most part of the world, and the west the hindmost, *Esa. 9. 12.* and the south, is called the right-side, opposed to the North, *Pf. 89. 13.* Thus Abram pursued them, passed in peace, by a way that he had not gone with his feet: *Esa. 41. 3.*

Ver. 16. the substance } or, goods, to weete, of the Sodomites, as the Greek version addeth. Thus God gave the nations before Abram, and made him rule over Kings: gave them as dust to his sword, as driven stubble to his bow. *Esa. 41. 2.* A like victorie God gave to David over the Amalekies, *1. Sam. 30. 18. 19. &c.* And as the Hebrues have a saying, that whatsoever befall unto the Fathers, is a signe unto the children; so of this victorie, they write, that it befall unto Abram, to teach, that foure kingdoms should stand up to rule over the world, and that in the end, his children should rule over them, and they should all fall by their hand, and they should bring again all their captives, and all their substance. Which are the 4. kingdoms spoken of in *Daniel. R. Menachem* on *Gen. 14.*

Ver. 17. from smiting } or from the slaughter, as the Greek turneth it, and the Apollie hath the same word in *Heb. 7. 1.* So in the Hebrue, where one Prophet saith, he smote, *2. King. 14. 5.* another saith, he killed: *2. Chron. 25. 3.* of the King } a vally not farre from Ierusalem, there Absalom set up his pillar, *2. Sam. 18. 18.*

Ver. 18. Melchisedek } the Ierusalem Thargum saith, *hu Shem rabba*, this was Sem the great: and in Beshub Rabba upon this place, it is said, this Melchisedek was Sem the son of Noe. He was called Melchisedek; that is by interpretation, King of justice, *Heb. 7. 2.* and therein, was a figure of Christ, the King that reigneth in justice, *Esfy 32. 1.* (as all kings should be, *2. Sam. 23. 3.* *Psal. 72. 1. &c.*) Other the best and most ancient Hebrue Doctors, doe also hold Melchisedek to be Sem: so Pirke R. Eliezer, *chapt. 8.* and Thalmud. *Babyl. in Treatise of vower, at the end of Chap. 3.* and Ben Sirach saith

sayth Sem and Seth, were glorious among men: *Eccles. 49. 16.* of Salem } both the Chaldaee paraphrasts say, of Ierusalem: which is also called Salem, in *Psal. 76. 3.* and it signifieth Peace, *Heb. 7. 2.* which was the summe and end of Christs administration; (whom Melchisedek figured,) *Ephes. 2. 14. 15. 17.* So in him, justice and peace have kissed, *Psal. 85. 11.* for the worke of justice is peace, *Esa. 32. 17.* and hee is called, the Prince of Peace, *Esa. 9. 6.* And the Hebrue Doctors in *Eshah rabbethi* (or Comment on the Lamentations,) say from *Esa. 9. 6.* the name of the Messas is called Salom, Peace.) And Melchisedek his figure, here hath nothing to doe with the wars of the 9. kings, but governed his realm in peace. brought forth bread &c. } coming to meet Abram that returned from the slaughter of the Kings; *Heb. 7. 1.* so that the bread and wine, was to refresh Abram and his men after their travail, as David and his people were refreshed in the wilderness, by good men that brought them victuals, *2. Sam. 17. 27. 28. 29.* & as on the contrary, the Ammonites and Moabites might not enter into the congregation of the Lord for ever, because they met not Israel with bread and water in the way, when they came out of Egypt, *Deut. 23. 3. 4.* that is, because they refreshed them not when they were faint and weary: *Deut. 25. 18.* Melchisedek doing this as he was king, the Apollie being to treat of Christs Preisthood in speciall, therefore passeth it over, *Heb. 7. 1.* Albeit even in this action, Melchisedek may be minded as a figure of Christ, who taketh away the hunger and thirst of all that beleeve in him, *Ioh. 6. 35.* he a Preist } or as the Greek addeth, he was a Preist: but the word he, sometime signifieth a continuance in the same estate; as in *Psal. 104. 28.* thou he, that is, thou art the same, *Heb. 1. 12.* and of Melchisedek it is said: that being made like unto the son of God, he abideth a Preist continually, *Heb. 7. 3.* And the Iew Doctors (in Thalmud. *Treat. of vower, ch. 3.*) scan the text thus, He a Preist, & not his seed. A Preist or Sacrificer, in Hebr.

Cohen, hath the name of Administration; *Esa. 61. 6. 10.* and so the Chaldaee paraphrast calleth him here (*Mesamelek*, that is) a minister before God most-hye; but a principall minister or officer next under God: as in *2. Sam. 8. 18.* Davids sons are called Cohens, for which is written in *1. Chro. 18. 17.* that they were the first at the Kings hand, that is, the deise about the King. The Greek word Hiercus (which the Apollie useth in *Heb. 7.*) hath the name of sacrificing, or doing sacred (that is, holy) works. This Preisthood of Melchisedek, was a figure of Christs, as David sayth, *Psal. 110. 4.* Iehovah swaere, and will not repent; thou art a Preist for ever, according to the order of Melchisedek. Which words of David, are applied unto Christ, both by our Apollie, in *Heb. 7.* and by the Hebrue Doctors; as in Beshub rabba, upon *Gen. 14.* alleging that in *Psal. 110. 4.* it is said; who is he? He is the King Christ, of whom it is written (in *Zach. 9. 9.*) behold thy King cometh unto thee, hee is just, and having salvation. It was also the ancient manner in other nations, for Kings to be sacrificers, as Aristotle sheweth, in *Polit. 6. 3. c. 10.* & *b. 7. c. 9.* and Plutarich, in *Quest. Rom.* of God } *he El eison*, to the Mightie High: which the Apollie (following the Greek version) translateth of God most high, *Heb. 7. 1.* And here the name *El*, the Mightie God, is first used in the historie of Abrahams victorie: see *Gen. 1. 1.* By this title the true God is distinguished, from the false gods of the nations, who then were worshipped, *Esfy 41. 5. 7. 29.* The Hebrues observe, that this word *El*, in many places signifieth the properie of merce, as *Eli, Eli &c.* (*Pf. 22. 2.*) The Lord is *El* (God) and hath given light unto us, (*Pf. 118. 27.*) and the like: *R. Menachem* on *Gen. 14.*

Ver. 19. be blessed } this was a work of the preists office, to bless in the name of God for ever, *1. Chron. 23. 13.* *Numb. 6. 23. 27.* and being done with authority in that name, without all contradiction, the less is blessed of the better, though Abram had the promise: *Heb. 7. 6. 7.* and herein he figured Christ, sent

sent of God to bless us, in turning every one of us from our iniquities. *Act 3.26. Luk. 24.50. Blessed be &c.* This manner of blessing though uttered by prophet well; implyeth an assured promise, as being done by an holy person in the name of God. To teach this, where one Prophet expresseth Davids words thus, *be thou pleased and blessed; and let the house of thy servant be blessed; 1. Sam. 7. 29.* another recordeth them thus, *it hath pleased thee to bless, &c. 1. Chron. 17. 1.* of God] or to God, as also the Greek saith: but the Chaldee translatheth it, before God: it meaneth, great, spirituall and heavenly blessings, from God, and making us acceptable to God in Christ, *Eph. 1.3. 6.* A like blessing is on all Gods people, *Psal. 115. 15.* See also *Gen. 1.22. & 2.3. & 12.2.*

20 Ver. 20. blessed be God] that is, thanked, or prayed: for blessing upon men from God, signifieth good things powerfully bestowed on them, *Deut. 28. 2, 3, 4.* but blessing of God from men is reverend thanksgiving: so where one Evangelist saith that Iesus blessed, *Mat. 26. 26.* an other saith, he gave thanks, *Luk. 22. 19.*

enemies] or, distressers, Melchisedek (or Sem) respected the injurie done to Abram the blessed of the Lord, and was not offended at the slaughter of his own children the Elamites, that had captived Lot: *vers. 11. 14, 17.* he gave] that is, Abram gave: wherupon the Apostle biddeth us consider how great [Melchisedek] was, to whom even the Patriarch Abram gave the tenth, *Heb. 7. 4.* Hee being paraker of Melchisedeks spirituall things, his dutie was also to minister unto him in carnall things: *Rom. 15. 27.* tenth] or tribute, one of ten, saith the Chaldee paraphrast. This was a signe of homage and thankfulness to God; for as tribute is payed to Kings for their attendance to the affaires of the common wealth, *Rom. 13. 6, 7.* so tithes in the law are called holy, and in heaving to the Lord, *Levit. 27. 30. Numb. 18. 24.* and before the law, Iakob payd them to the Lord, *Gen. 28. 22.* and

hee appointed his tithes to the Priests, *Numb. 18. 21.* and Abram the tenth generation from Sem, here payeth to the Preist Melchisedek (who is generally thought to be Sem) the tenth of all. The Preists also and Levites of the Law, who now were in Abrahams loynes, did in him pay tithes to Melchisedek: wherfore his Preisthood was greater then theirs: *Heb. 7. 9, 10, 11.* This service was also kept among the heathens, *Pisistratus* tyrant of Athens, writeth to Solon, thus: *All the Athenians doe separate the tith of their fruits, not to be spent unto our use, but for publick sacrifices, and common profits &c. D. Laert. in vita Solonis.* So among the Latins, they were wont to pay tithes to their God Hercules, *Pomp. Letus de Sacerdot. Macrobi. Saturn. 1. 3. c. 12.* of all] the Apostle saith, the tith of the spoiles: and so it was a speciall thankfulness for the victory God had given him. So of the spoiles which Israel got from Madian, a tribute was levied unto the Lord, and given to the Preist, *Numb. 31. 28, 29, 41.* A like custome continued among the gentiles, for K. Cyrus his souldiers (by the advice of Cræsus) were stayed from spoiling the Lydians citie, that the tithes might first be payed to Jupiter, *Herodot. in Clis.* And here endeth the historie of Melchisedek, who is spoken of, and left, (as the Apostle observeth) without father, without mother, without rehearsal of genealogie, having neither beginning of dayes, nor end of life; but made like unto the son of God, abideth a Preist perpetually: *Heb. 7. 3.*

21 Ver. 21. the soules] Hebr. soule: one put for many; and soules, for Persons, the men and women of Sodom, whom Abram had brought back from the enemy. See *Gen. 12. 5. and 3.2.* So the Greek translatheth, the men.

22 Ver. 22. lift up my hand] So they were wont, when they did sweare, *Dan. 12. 7. Rev. 10. 5, 6.* The Chaldee expoundeth it of lifting up in prayer: it seemeth to be a vow that Abram made when hee went to the warre, wherein hee both prayed for

victorie and sware this oath: for these are joyned together, *Psal. 132. 2. Judg. 11. 30. &c.*

23 Ver. 23. If from a threed] An unperfected speech, used in othes: for, *If I take from a threed, that is, I will not take so much as a threed or a thoe larchet.* So God sware, *if they shall enter into my rest. Psalm. 95. 11.* which is expounded by the Apostle, that they should not enter, *Heb. 3. 11. 18.* & Christ saith, *if a signe be given to this generation, Mark. 8. 12.* which an other Evangelist explaineth thus, *a signe shall not be given: Mat. 16. 4.* See after in *Gen. 21. 23.* and thou shalt not] or, as the Greek translatheth, that thou mayest not say.

24 Ver. 24. Save] or Except; So the Greek and Chaldee also translatheth. Some expound it: *It shall not be with me; or Far be it from me.* young men] those trayned soldiers, *ver. 14.* This word is not alwaies meant of age, but often of service and ministerie, though they be men of ripe yeeres; as *Eph. 2. 22. Exod. 24. 5. & 33. 11.* So such as one Evangelist calleth young men and young mayds, *Luke 12. 45.* another calleth fellow servants, *Mat. 24. 49.*

CHAPT. XV.

1. God encourageth Abram. 2. Abram complaineth for want of an heyr. 4. God promiseth him a son, and feed as the stars of heaven. 6. Abram beleeveth God, and is justified. 7. Canaan is promised againe, to be his inheritance, and confirmed by a signe, 12. and by a vision. 13. The pilgrimage and affliction of Abrahams feed, foretold and limited. 18. Together with the covenant, the largenes of the heritage is described.

1 A fter these things; was the word of Iehovah unto Abram, in a vision, saying: Fear not Abram, I am a sheild to thee, thy reward, shall exceedingly great. And Abram said: Lord Iehovah, what wilt thou give me, and I, goe childlesse: and the steward of

my house, is this Bliezer of Damascus. And Abram said: Behold to me, thou hast not given seed: and loe the son of my house, is mine heire. And behold, the word of Iehovah came unto him, saying; This shall not be thine heir: but he that shall come out of thy bowels, he shall be thy heire. And he brought him forth, abroad; and sayd, Look now towards heavens, & number the stars, if thou be able to number them: and he said unto him, so shall thy seed bee. And he beleved, in Iehovah: and he imputed it to him, for justice. And he sayd unto him: I am Iehovah, that brought thee out, from Ur of the Chaldees, to give thee this land, to inherit it. And he sayd: Lord Iehovah, wherby shall I know, that I shall inherit it? And he sayd unto him, take unto me, a three yearling heiffer, and a three yearling sheegoat, and a three yearling ramm, and a turtle dove, and a young pigeon. And hee took unto him all these, and parted them in the midst, and gave every ones part, against his fellow: and the birds, hee parted not. And the fowles came down, upon the carkeises: & Abram huffed them away. And the sun was going down, & a deep sleep fel upon Abram: and loe a terrou, a great darknes, fell upon him. And he said to Abram, knowing know thou, that thy seed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them: foure hundred yerres. And also the nation, whom they shall serve, I will judge: and afterward they shall come out, with great substance. And thou, shalt come

16 unto thy fathers, in peace: thou shalt
be buried, in a good hoarie age. And
the fourth generatio, they shall return
17 hither: for the iniquity of the Amo-
rite, is not perfectly full, as yet. And
the sun was going down, and there
was a darkness: and behold, a smok-
2 ing oven, and a lamp of fire, which
18 passed, between these peeces. In that
day, Iehovah stroke a covenant with
Abram, saying: to thy seed, give I this
land, from the river of Egypt, unto
the great river, the river Euphrates.
19 The Kenite, and the Kenizite, and the
20 Kidmonite. And the Chethite, and
21 the Pherezite, & the Rephaims. And
the Amorite, and the Canaanite, and
the Girgashite, and the Jebusite.

Annotations.

1 These things] Hebr. these words: that
is, these things spoken of: for a word, is
generally used for any thing mention-
ed in speech or writing, or whereof
speech may be: the like is in Gen. 19. 22.
& 24. 50. So an unclean word, that is, thing:
Levit. 5. 2. an evil word, for, an evil thing, Deu.
17. 5. and many the like. in a vision]
or a sight: the Chaldee saith, in prophesie]
the Greek, in a vision of the night: which
the s. verifie confirmeth. Prophets of old,
were called *seers*, 2. Sam. 24. 11. 1. Sam. 9. 9.
and a prophesie is named a vision, Esay. 1. 1.
for to his Prophets God spake by visions.
Numb. 12. 6. and Abram is of God himself
named a Prophet, Gen. 20. 7. fear not]
that is, be not dismayed, or overcome with fear
[so fear not, Mat. 28. 5. is be not affrighted, Mar.
16. 6. The Prophets were sometime ter-
rified with visions, as Dan. 10. 7, 8, 11, 12.
though this may also imply other discom-
forts, which Abram had, as his answer
sheweth. a shield] that is, a protecti-
on, as the name of a shield in Hebrue signi-
fieth: so the Greek saith, it will protect thee:

the Chaldee paraphrasteth, my word shall be
thy strength. A like promise is to all Gods
people, in Psal. 135. 9. 10. 11. great]
or, as the Greek translatheth, shall be very
much, Abram had sown righteousness, &
therefore should reap a faithfull reward, Pro.
11. 18. though he were not enriched by
the King of Sodom, Gen. 14. 22. 23.

Ver. 2. Lord] in Hebr. *Adonai*, which
signifieth my fairs, or pillars: implying in
it a myserie of the holy Trinitie; and hily
spoken here to God (the Lord of heaven and
earth, Mat. 11. 25.) who as a bairn, susteyned
Abram in all infirmities. It is written here
with long *A* in the end, and so is proper
to God, having the vowels of *Iehovah*:
when it is written with a short *a*, it is ap-
plied to creatures. In the form singular
Adon, Lord or susteyner, it is also ascribed
unto God, the Lord of all the earth, Ps. 97.
5. and in the form plural *Adonim*, as Mal.
1. 6. if I be (*Adonim*) a Lord, where v. my
fear? *Iehovih*] or God, in Greek

Lord: this name is usually thus written,
when it is joyned with the former *Ado-
nai*; and it hath the consonant letters of
Iehovah, and the vowels of *Elohim*, God;
and where one Prophet writeth *Adonai
Iehovih*, (as here,) 2. Sam. 7. 18 another writ-
ing the same, saith *Iehovah Elohim*, 1.
Chron. 17. 16. It is of the same signification
that *Iehovah*; wherof see Gen. 2. 4.

goe childless] by going, the Ierusalem
paraphrast, understandeth going out of the
world, as fearing he should die childlesse,
and so the promises before given, should
be frustrate, Gen. 12. 3. & 13. 15, 16. So al-
so the Greek translatheth *I am let depart* (as
Simeon speaketh in Luk. 2. 29.) childlesse.
The Hebrue well beareth this sense; for,
thou shalt goe with thy fathers, 1. Chron. 17. 11.
is expounded, thou shalt sleep (or ly down) with
thy fathers: 2. Sam. 7. 12. the steward]
or administrator, dispenser, Hebr. *ben mesthek*,
the son of administration, or of running about;
or son of leaving: that is, the man that runneth
about, and administrereth, or to whom I leave the
affaires of mine house: such we call a Steward:
So the Chaldee saith *bar parnejaah*, that is,

son

son of feeding, governing or procurator, mean-
ing the Steward, whose dutie is to give
the familie their portion of meat in due
season, Luke 12. 42. Under this name hee
may also intend one to whom he should
leave his house after his deceale. But A-
bram had one principall old servant, ruler
of all that he had, Gen. 14. 2. of whom this
seemeth to be meant. *Elixez* of *Dama-
skus*] or, the Damaskean *Elixez*, (as the
Chaldee hath it:) *Damaskus*, being put for
a man of *Damaskus*; (as *Israel*, 1. King. 12. 18.
is put for the sons of *Israel*, 2. Chron. 10. 18.
though some take *Damaskus* (in Hebr. *Dā-
mek*) to be the name of a man here. Of
Elixez (or *Elixez*) as the name is written
in Exod. 6. 25.) is formed *Lazar*, (by leaving
out the first letter, as in other countries
they used;) and in Greek *Lazaros*; whom
Christ in the parable maketh to sit in hea-
ven in *Abrahams bosom*, Luke 16. 23. that is,
to banquet with him, and next unto him,
as Mat. 8. 11. Ioh. 13. 23.

3 Ver. 3. seed] that is, a child, as the Chal-
dee expoundeth it. [son of my house]
that is, my household servant, or bondman
born: so in Eccl. 2. 7. I got men-servants and
women-servants, and I had sons of the house:
that is, home-born slaves: so called, to distin-
guish them from sonnes of the wombe, Prov.
31. 2. Iob 19. 17. See before Gen. 14. 14.
also Gen. 17. 12. Ier. 2. 14. is mine
heyr] or inheriteth, that is (as the Greek
translateth) shall inherit me: shall possesse and
enjoy all that I have. So to inherit God, Ier.
49. 1. which is there explained, to dwell
in his cities.

4 Ver. 4. And behold] the Greek turneth
it, And straightway: it noteth Gods speedy
help of Abrahams infirmity. shall
come out] that is, the son of thine own body;
oppoled to the son of the house, or servant
afore said. So the Chaldee translatheth, a
son whom thou shalt begget. A like promise
was to David, 2. Sam. 7. 12. thy seed (after
thee) which shall come out of thy bowels: for
which in 1. Chron. 17. 11. is written, which
shall be of thy sonnes.

5 Ver. 5. the starres] which cannot by man

be numbred, Ier. 33. 22: onely God count-
eth their numbers; and calleth them all by names,
Psal. 147. 4. Before in Gen. 13. 16. God pro-
mised him seed like the dust of the earth:
here, like the stars of heaven: that, might
signifie his naturall seed; this, his spirituall
and heavenly; as the Apollle teacheth us
two sorts of Abrahams children, Rom. 9. 7, 8.
Gal. 4. 22. 24. &c. Hereupon the Israelites
are in Iosephs dream, and in Daniels vi-
sion, called *stars*, and the host of heaven, Gen.
37. 9. 10. Dan. 8. 10. In Gen. 22. 17. Abra-
hams seed are compared with the stars of
heaven, and sand of the sea. so shall thy
seed be] and so it was fulfilled in Moises
time, Deut. 1. 10. and 10. 22. and this pro-
mise, was after renewed to Abram, Gen.
22. 17. and to Isaac, Gen. 26. 4. and in them
to Israel, Exod. 32. 13.

6 Ver. 6. he beleved] or had faith. This is
the first place where faith, or beleefe is ex-
pressly spoken of in Scripture; & is found
in Abram, called the father of all belevers,
Rom. 4. 11, 12, 16. and hath imputation of jus-
tice, added to it; becaule under this pro-
mise Abram law and beleved in Christ, &
it was before either the law was given, or
circumcision ordeyned, Gal. 3. 16. 17. Rom.
4. 10. Wherefore Abrahams faith is highly
comended; in that against hope he beleved
in hope, that he should become the father of ma-
ny nations, according to that which was spoken,
So shall thy seed be. And being not weak in
faith, he considered not his own body now dead,
being about 100. yeres old; or the deadnesse of
Sarrees wombe: he staggered not at the promise of
God though unbeleefe; but was strong in faith,
giving glory to God, and being fully persuaded,
that what he had promised, hee was able also to
perform; and therefore it was imputed unto him
for justice, Rom. 4. 18. 22. The Hebrue word
for beleved, meaneth that he thought &
trusted the words of God; as sure, certayn;
stable and constant: so where one Prophet
relateth Davids words, be it faithfull for
ever, 1. Chron. 17. 23. another writeth, sta-
bilish thou forever, 2. Sam. 7. 25. and again,
faithfull shall thy house be, 2. Sam. 7. 16. for
which, in 1. Chron. 17. 14. is written, I will
M 2 stabliss

stablish him in my house. And as beleeif is with the hart, Rom. 10. 10. so it is sayd, Iakobs hart fauoured for he beleueed them not, Gen. 45. 26. whereby it appereth that beleeif is a lively motion of the hart and spirit, firmly relying in the things spoken. When Iakob saw the wagons which Ioseph had sent, whereby he was moved to beleue, it is sayd that his spirit revived, Gen. 45. 27. And Paul sayth that such is the ground (or confidence) of things hoped for, the evidence of things not seen: Heb. 11. 1. in Iehovah, the Greek translatheth, he beleueed God, and so the Apollies cite the words, Rom. 4. 3. Gal. 3. 6. Lam. 2. 23. he imputed it, that is, God imputed that beleeif. The Greek (which also the Apollie followeth) sayth, it was imputed: (or thought, counted, esteemed) for justice, (or righteousness; the word for, is added in Greek and by the Apollie in Rom. 4. 3. and elsewhere in the Hebrue, Psal. 106. 31. which also in repeating things, expresseth such words wanting, as beleeif, in the house; Jer. 51. 17. which in 2. King. 25. 13. was written only beeth, the house. Now of this the Apollie intereth, To him that worketh, the reward is not imputed (or reckned) of grace, but of debt: but to him that worketh not, but beleeueth on him that iustifieth the vngodly, his faith is imputed for justice, Rom. 4. 4. 5. where he maketh Abram to be in himself vngodly (or impious) as having been an idolater, Ios. 24. 2. and still without glorie of works before God, Rom. 4. 2. but counted just for his faith in the promises of God; vers. 21. 22. adding, that it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shalbe imputed, if we beleue on him, that raysed up Iesus our Lord from the dead; Rom. 4. 23. 24.

7 Ver. 7. from Vr. This sheweth that Abram was particularly called at the first, though Moses expressed it not; Gen. 11. 31. and Stephen rightly gathered it from this place, and from Ios. 24. 3. as from the words of Abrams second calling Gen. 12. 1. he gathereth what were the words of his first calling, Act. 7. 2. 3. 4. Of this Vr,

see Gen. 11. 28. Ver. 9. Take unto me; that is, Take and offer to me; so the Chaldee translatheth, Offer before me; and Gen. 48. 9. take them to me, is bring them: so in Exod. 25. 2. and often: and, thou hast taken gifts, Psal. 68. 19. is expounded by the Apollie thou hast given gifts, Eph. 4. 8. a three-yearling; or, a three-yearling heifer: but the Greek translatheth, a three-yearling heifer. How be it the Chaldee paraphrast sayth, three heifers &c. the Hebrue signifying rebbed, or threded, is indifferent to eyther; but the first seemeth fittest here. Some take it for dividing into 3. parts: but they were parted in the mids, vers. 10. a young pigeon; the Hebrue word is used in Deut. 32. 11. for young eagles; but the Chaldee here hath bar jonah, a young dove; and the Greek hath a dove; and thus also it accordeth with the lavv in Lev. 1. 14. where young doves are expressly mentioned. And as there, all offerings were eyther of beeves, of sheep or of goats, of turtles, or young doves, Lev. 1. 2. 10. 14. so here they all are commanded to Abram. And figured out his children that should be slain as sacrifices, and mortified by afflictions 400. yerres, as God after expoundeth it, in vers. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. Esa. 66. 20. Rom. 15. 16.

10 Ver. 10. and gave, [that is, layd, or put every ones part,] or half: Hebr. man hu part: but Ish, man, is every one, and is so expounded by Paul, in Heb. 8. 11. from Jer. 31. 34. and is applied to all other things as well as to men: here to beasts & birds; and in Esa. 35. 18. to the Gods of the heathens. The parts were layd asunder one against another, as shoulder against shoulder, leg against leg; with a space to goe between: vers. 17. God hereby signifying, that the affliction of Abrams seed should be ordered so by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scattered in Babylon, came again together, bone to his bone

Ezech.

Exek. 37. 7. 11. 14. parted not; according to the law after given, which bade it should be cleaved with the wings thereof, but not divided asunder, Lev. 1. 17.

11 Ver. 11. the foules; ravenous birds, as Eagles, Kites &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abrams seed, which should seek to devour them. So the Kings of Babel and Egypt, are likened to Eagles, Exek. 17. 3. 7. 12. and the foules are called to eat of sacrifices, Exek. 39. 10. Rev. 19. 17. 18. And the Ierusalem paraphrast, expoundeth the foules, to be the monarchies that afflicted Israel. huffed them; drove them away with a wind or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel from being devoured by the Egyptians: Exod. 7. &c.

12 Ver. 12. going; or, to goe down; that is, about or ready to set: Hebr. to goe in. a deep-sleep; the Greek calleth it, an ecstasie (or trance): so Gen. 2. 21. The Hebrue Doct us observe, concerning visions shewed to the Prophets, that they saw no prophetically vision, but by dream, or by night vision; (Num. 12. 6. & 22. 19. 20.) or by day, after that a deep-sleep was fallen upon them: (Dan. 10. 9.) And all that prophesied, their joynts were nbed, there remained no strength in them; & their thoughts were troubled, and the mind was left changed, to understand that which was seen: as is said of Abram, and loe a terror, a great darkness fell upon him: and of Daniel, my vigors were turned in me into corruption, and I retained no strength: Dan. 10. 8. Maimon in Iesudei batovrah, chap. 7. S. 2. But they except Moses, as the Scripture also doth, Numb. 12. 7. 8.

a terror; this and the darkness following, shadowed out also the great discomforts that Abrams children should have, by the vexation of their enemies, as David and others, complain of the like in their afflictions, Psal. 55. 4. 5. 6. & 88. 7. 17. So the Ierusalem paraphrast applyeth this vision to the kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abrams children into bondage.

13 Ver. 13. knowing know; that is, know assuredly: see Gen. 2. 17. not theirs; meaning Egypt, Mesopotamia and Canaan it self; wherein they were but strangers, Gen. 17. 8. Psal. 105. 11. 12. and therein afflicted: Gen. 21. 9. & 26. 7. 14. 15. &c. but chiefly in Egypt. 400. yere; which began when Imael son of Agar the Egyptian mocked and persecuted Iakob, Gen. 21. 9. Gal. 4. 29. which fell out 30. yerres after the promise, Gen. 12. 3. which promise was 430. yerres before the law, Gal. 3. 17. and 430. yerres, after that promise, came Irael out of bondage, Exod. 12. 41.

14 Ver. 14. will judge; that is, punish as their finnes deserve: the judgments that God brought on the Egyptians, are summed up in Psal. 105. 27. 36. & 78. 43. 51. handled at large in Exodus. great substance; or riches, both of their own and of the Egyptians, whose jewels of silver & gold, and garments, they caryed away, Exod. 12. 35. 36.

15 Ver. 15. unto thy fathers; that is, shalt die: the body returning to the earth, the spirit to God that gave it, Eccles. 12. 7. with whom are the spirits of just and pious men: Heb. 12. 23. See this promise full lile in Gen. 25. 8.

16 Ver. 16. the fourth generation; This promise was verified, when Eleazar the son of Anon, the son of Amran, the son of Kohath, came out of Egypt and parted the land of Canaan to Irael, Ios. 14. 1. Kohath being one that went into Egypt with Iakob, Gen. 46. 11. 26. 1. Chron. 6. 23. of the Amorite; that is the Amorites, and other finfull nations, mentioned after. v. 19. 20. 21. towards whom Gods patience should be shewed till the measure of their sins were filled up. A like phrase is used, Mat. 23. 32.

17 Ver. 17. going down; The going down of the sun, and darkness, usually notable calamities coming upon people: Amos 8. 9. 10. Esa. 5. 30 & 8. 22. & 9. 1. 2. a smeking oven; Hebr. an oven of smoke, but as a crown of thornes, Mat. 27. 29. is resolved a thornie crown, Mar. 15. 17. To this here as the

Greek translareth it a *smoking oven*, or *for-nace*. And this word *oven*, is used to note out great afflictions, *Mal. 4. 1. Psa. 121. 10. Lam. 5. 10. Luk. 12. 28.* So this *smoking oven*, may represent Egypt, the place of Israels affliction, called by another like name, *an yron furnace*, *Deut. 4. 20. Jer. 11. 4.* The *Jerusalem* Thargum applieth this vision to *Gehenna* (or *hell*). *Fyre*, prepared for the wicked.

a lamp; or torch
of fyre, that is, a burning lamp; the Greek turneth it, *lamps of fyre*: & the Hebrew often useth en: for many; see *Gen. 3. 2. & 4. 20.* This representeth the covenant between God & Abrahams seed, for d. live-ance out of that *smoking oven* of Egypt. For at the lawgiving, lightnings called lamps, appeared on mount Sinai, *Exo. 20. 18* and Chrit was seen of Daniel and Iohn, with his eyes like lamps, and flames of fyre *Dan. 10. 6. Rev. 1. 14.* and the sal-
vation of Gods people is likened to a burning lamp, *Esa. 52. 1.* Also the living-creatures, appeared to Ezekiel like lamps, *Ezek. 1. 13.* and Gods people are compared to vir-
gins with lamps, *Mat. 25. 1.* which
passed:] by this passage of the lamp, or lamps to which only the Greek refereth it, the Lord would signify the making of this covenant between him and his people as the next verse sheweth; So, from a like
action, in *Jer. 34. 18. 19. 20.* the Lord bla-
meth them that performed not the covenant
which they made before him, when they cut the
bullock in twain, and passed between the parts
thereof threatening for it, that their car-
cases should be for meat to the soul of the hea-
vens: though here, Abram drove the
foules away
peeces,] the Greek
call-eth them *dichotomies*, that is, divisions
into two parts. V. 18. *[stroke]* Hebrew cut a
covenant, that is, made or stroke, and (as the
Greek translareth it) disposed a covenant or
testament: called usually cutting, because of
the slaying and cutting of beasts at the
making of it, as this place and *Jer. 31. 18.*
do shew. The holy Ghost in Greek ex-
presseth this word *cut* out, sundry
wayes; as by *psico*, make, *Heb. 8. 9.* *psintelo*

make perfect; *Heb. 8. 8. diatibemi*, dispose,
Heb. 8. 10. all from *Jer. 31. 31. 32. 33.* and
entellomai, command, *Heb. 9. 20.* from *Exod.*
24. 8. Of a covenant, see, *Gen. 6. 18.* give
I,] or I have given. The time past is often
used, in actions present, and to come. So
the Greek here translareth *it will give*. Of
this gift, see *Gen. 13. 15.* But the Hebrew
Doctors scan the word thus, *He sayth not,*
it will give, but *it have given*: and yet Abra-
ham had now begotten no children. But because
the word of the holy blessed (God) is a deed,
therefore he so speaketh: *Midras tillim*, in
Psa. 107. 2. the river,] called *Sichor*,
Job. 13. 3. Euphrates;] *Hebr. Phrath*:
see *Gen. 2. 14.* This promise was accom-
plished in Davids dayes, *1 Sam. 8. 3. &c.*
and in Salomons. *2 Chron. 9. 26.*

Ver. 19. The *Kenites*, that is, *Kenites*, or
Keneans: and so the rest, see *Gen. 10. 16.*
The Chaldee calleth these *Salameans*; and
so in *Num. 24. 21.* Here are ten peoples
reckoned, whose lands Abrahams seed
should possess. Afterward they are usual-
ly counted seven, *Deut. 7. 1. Alf. 13. 19.*
it seemeth some were wasted, or mixed
confusedly with the rest, before the Israe-
lites came into their possession. So in *Psa.*
83. 7. 8. there are ten nations recko-
ned, all confederates against Gods people.

CHAP. XVI.

1. Sarai being barren, giveth Hagar (her Egyp-
tian mayd) to Abram. 4. Hagar being with
child, and afflicted for despising her mistress,
runneth away. 7. An Angel sendeth her
back to submit herself. 11. and telleth her
of her childs name and conditions. 15. Ha-
gar beareth Abram a son; whom he calleth
Ismael.

1 And Sarai, Abrahams wife, did not
bear children, unto him: and she
had, an handmayd an Egyptian, and
her name was Hagar. And Sarai
2 sayd unto Abram, Behold now, Ieho-
vah hath restrained me from child-
bearing; goe: in I pray thee, unto my
handmayd;

handmaid; it may be I shall be buil-
ded, by her: and Abram hearkned, to
the voice of Sarai. And Sarai Ab-
rahams wife, took Hagar the Egyptian,
her handmaid; at the end of ten yeres,
of Abrahams dwelling in the land of
Canan: and she gave her, to Abram
her husband, to be to him for a wife.
And he went in unto Hagar, and she
conceived: and she saw, that she had
conceived; and her mistress was des-
pised; in her eyes. And Sarai said
unto Abram, my wrong is upon thee:
I have given my handmaid, into thy
bosom; and she seeth that she hath
conceived; and I am despised in her
eyes: Iehovah judge between me and
thee. And Abram said unto Sarai,
Behold thy handmaid, is in thy hand;
doe to her, that which is good in
thine eyes: And Sarai afflicted her,
and she fled from her face. And
the Angell of Iehovah found her, by
a fountaine of waters, in the wilder-
ness: by the fountaine, in the way of
Shur. And he said, Hagar Sarais
handmayd, from whence comest thou,
and whether wilt thou goe? And she
sayd, I am fleeing, from the face of my
mistresse Sarai. And the Angell of
Iehovah said unto her; Return to thy
mistresse, and humble thy selfe, under
her hands. And the Angell of Ieho-
vah, sayd unto her; multiplying I will
multiply, thy seed: and it shall not be
numbered, for multitude. And the
Angell of Iehovah, sayd unto her; Be-
hold thou art with-child, and shalt
bear a son: and thou shalt call his
name, Ismael; because Iehovah, hath
heard thy affliction. And he will be,
a man like a wild-ass; his hand will be

against all, and the hand of all, against
him: and he shall dwell, before the fa-
ces of all his brethren. And she cal-
led the name of Iehovah, that spake
unto her; Thou the God that seest
me: for the said; have I also here, seen,
after him that seeth me? Therefore
the well was called, Beer-lachai-roi:
behold it is between Kadeth, and Be-
red. And Hagar bare, unto Abram,
a son: and Abram called, the name
of his son, which Hagar bare, Ismael.
And Abram, was fourescore yeres &
six yeres old: when Hagar bare Isma-
el, to Abram.

Annotations.

H Andmayd] or, bond-mayd, servant
opposed to a free woman, *Jer. 34. 10.*
11. Gal. 4. 22. The Holy Ghost tran-
slateth it in Greek, sometime *Doule*, a wo-
man-servant, *Alf. 2. 18.* some time *Paidiskis*,
a bond-mayd, *Gal. 4. 22.* This bond-woman
was of Egypt (or *Mizraim*) of the posterity
of Cham, *Gen. 10. 6.* which Egypt is af-
ter called the house of servants, *Exod. 20. 2.*
for holding Abrahams seed in bondage.
Hagar in Greek *Agar*; by interpretation
a fugitive, or Repulsed stranger; in the Ara-
bian tongue. And the Apostle saith, that
this *Agar* (allgorically) is mount Sinai in A-
rabia, and is in bondage with her children; *Gal.*
4. 24. 25. where he maketh her a figure of
the old Testament, or covenant of the
Law given on mount Sinai, and of the
earthly Jerusalem: as Sarai the free wo-
man, figured the Jerusalem which is a-
bove, & the new Testament or covenant
of the Gospell in Christ. Hagar's posterity
are called *Hagarites* (or *Hagarites*), in *1.*
Chron. 5. 10. where the Greek translareth
them *Parokhos*, Strangers.

Ver. 2. restrained] the Greek interpre-
teth *closed me up*, according to that phrase
of *closing up the womb*, *Gen. 20. 18.* contrary
to which is the opening of the womb. *Gen.*
30. 22.

30. 22. God had promised a seed unto Abram. Gen. 15. 4. but not expressly as yet unto Sarai: wherefore doubting whither she should be the mother, she motioneth another counsell, which was not according to God, (for it violated the law of marriage, Gen. 2. 24.) but after the flesh, Gal. 4. 23. *goe in* [that is, accompany with] see Gen. 6.

4. *it may be* or, *peradventure*: a speech not of faith, but of uncertain hope, and likelihood after the flesh, but Sarai her selfe, had afterward a son by promise. Gal. 4. 23. and the word of promise was, *In this same time will I come, and Sarah shall have a son.* Rom. 9. 9. wherefore she had a son by Agar but he was no heire, Gen. 21. 10. to the Church hath had children by the Law, but they were not heires of the kingdom of God: for the Law is not of faith; neither are the heires or inheritance, otherwise then by promise of grace in Christ: Gal. 3. 12, 14, 18, 22, 29. *be builded*]

that is, *shall have a son*. So the Greek explaineth it; and Moses in Deut. 25. 9. And in Hebrew, *ben a son*, is named of *banah*, he builded. So Rachel and Leah are said to build the house of Israel (by bearing children,) Ruth 4. 11. and God promised a seed to David, under the similitude of building him an house. 2. Sam. 7. 11, 12, 27. Sarai reckoneth her mayds children, as her own: so by the law, bond servants children were their masters. Exod. 21. 4. Rachel like wife counted her maids children, as given to her selfe, Gen. 30. 3, 6, 8. And among the heathens, *Plutarch* sheweth how *Stratonice* the wife of King *Diotarus* being barren, gave secretly her mayd *Elethra* unto her husband, by whom she had an heire to the Crown.

Ver. 3. *end of ten yeres* [that is, after he had dwelt like a ten yeres. So Abram was now 85. yeres old and Sarai 75. Gen. 12. 4. and 17. 17. In the yere of the world, 2093. a wife] to weete, a secondary and not a full wife, but a concubine, Gen. 25. 6. So *Keturah* called a wife, Gen. 25. 1. was but a concubine, 1. Chron. 1. 30. what they differ, is noted on Gen. 22. 23. *despised* or,

lightly set by: the Greek saith *dishonoured*. This pride of Agar, figured the like affection in the hart of those that put confidence in the works of the Law, (as was in the Pharisee Luke 18. 10, 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the foure things which the earth cannot bear, that an handmayd should be heire to her mistress, Prov. 30. 21, 23.

Ver. 5. *my wrong*] or, *my injurie* (which I suffer) is upon thee; that is, thou art the cause of it. So the Greek expounds it, *I am injured of thee*: as if Abraham faulted in suffering such misdeemeanour. Or, *my wrong be upon thee*; that is, either right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the words following: and so *Thargum Ierusalem* explaineth it: *my judgment and my abuse, are delivered into thy hand.* judge] Or, *will judge*, if thou look not to redresse it. But the Greek translates it *prayer-wisely, the Lord judge*. The speech argueth her great passion, as the like in Exo. 5. 21. *Judge*, 1. Sam. 24. 13, 16.

Ver. 6. *is in*] or, *be in thy hand*, that is, in thy own power to correct her.

good] that is, *pleasing*: as the Greek translateth, *use her as pleaseth thee*. So in Gen. 45. 16. and often: on the contrary, *evill in the eyes*, is *displeasing*, Gen. 28. 8. *afflicted*] to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for a servant will not be corrected by words, Pro. 29. 19. *she fled*]

as impatient of correction; whereby she added sinne unto sinne, for she should not have left her place, Eccles. 10. 4. nor bereaved Abram of his child in her body: therefore the Angell sendeth her home again; vers. 9. But hereby the difference between the two mothers, (the Law and the Gospel) was also figured.

Ver. 7. *Angel*] so named of the Greek *Angelos*: in Hebrew *Maleac*, by interpretation a Messenger, or Legate, one sent and employed in any work, whether of God or men. And those sent of God, were some-

sometimes men, as Haggai is called the Lords Angel (or Messenger) Hag. 1. 13. & Iohn the Baptist, Mal. 3. 1. Mat. 11. 10. & generally the Lords Preists under the law, Mal. 2. 7. and ministers under the gospel, Rev. 1. 20. But in speciall, Angels are those heavenly spirits, & fierie flames, that are wise, 2. Sam. 14. 20. and excell in strength, Psal. 103. 20. which are all ministering spirits, sent forth in ministerie, for the who shall be heirs of salvatio, Heb. 1. 7, 14. And here this Angel was sent, for the good of Abrahams familie. The Hebrew Doctors opinion of Angels is, that they are (essentiall) formes created, without any materiall substance or body. And whereas the Prophets say, they saw an Angel like fyre, and with wings &c. it is all spoken of prophetically vision, and by way of dark-parable. Also, that the Angels are lower & higher one than another: not in highnes of place, as when one man sits above another, but as we speak of two wise men, vvich excell one another in wisdom, that that man is higher then this. Likewise that there are ten names that Angels are called by, and accordingly ten degrees of them: and the tenth called *Men*, are the Angels vvich spake with the Prophets, and appeared unto them in prophetical visions, for vvich cause they are called *Men*, as *Maimon* sheweth in *Mishneh*, in *Iesudai batorah* chap. 2. That there are even ten degrees of Angels, the holy scriptures shew not: but degrees there are, as the Apostle mentioneth *Angels, Principalities, Powers, Thrones, Dominions*, Rom. 8. 38. Col. 1. 16. Howbeit vve are vvarned, not to intrude into those things which we have not seen, Coloss. 2. 18. Sometime this name *Angel* is given to Christ himselfe, who is the Angel of the covenant, Mat. 3. 1. and of Gods face, Esa. 63. 9. in vvhom Gods name is, Exod. 23. 20. And this Angel which here found Hagar, speaketh as God, *I will multiply*, v. 10. and she calleth him *Iehovah*, v. 13. of Shur, [that is, leading towards Shur; vvich was a citie in the vvildernes between Canaan and Egypt, cal-

led the desert of Shur, Exod. 15. 22. vvherein was scant of waters. So that Agar was fleeing into her native countree: & in this vvildernes, her posteritie after dwelt, Gen. 25. 18.

Ver. 9. *humble*, [or submit thy self. This word is also used for humbling our selves before God, vvith prayer, fasting, and suffering afflictions, as Hebr. 8. 21. Dan. 10. 12. 1. King. 2. 26. 2. Sam. 4. 10. 1. Pet. 5. 6. And as it is the duety of all servants to be humble, Tit. 2. 9. 1. Pet. 2. 18. so the Law (vvich is Agar mytically) is as a servant to the covenant of Grace in Christ; under vvich all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

Ver. 10. *multiplying I will mul.* [that is, I will surely much multiply, see this phrase noted on Gen. 2. 17. Here the Angel speaketh in the person of God: and prophesieth of the many, that should be Agars seed both in the flesh and in the allegorie, that should seek for justice by the works of the law; as did the Israelites, Rom. 5. 31. 32. and 10. 2. 3. 21.

Ver. 11. *shalt bear*, [or, shalt very shortly bring forth. The original vvord implieth both the time present and to come; noting the soon accomplishment. So in Iudg. 13. 7. *Thou shalt bear*, [that is, Iudg. 13. 7. *heard*, to vveet, thy affliction. This sheweth the effect of the law, vvich vvias added because of transgressions, Gal. 3. 19. and giveth knowledge of syn, Rom. 3. 20. and so causeth wrath, Rom. 4. 15. vvhereby the conscience being afflicted, calleth upon God for grace, and is heard, Rom. 7. 7. 8. 24. 25. Gal. 3. 24. *heard*] or *heard* unto, meaning the prayers made in her affliction: as the Chaldee translate it, *hath received thy prayer*.

Ver. 12. *a man like a wild ass*] or, as the Chaldee expoundeth it, *a wild ass among men*: the Greek saith *th onely*, a wild man. This was first accomplished in Ismaels person, vvho dwelt in the vvildernes, as a salvage; and was a warlike man, Gen. 21. 20. and the *Ismaelites* mentioned in Gen. 37. 36. and 42. 25. 37c

25. are there by Thargum Jerusalem called [Savkain] Saracens, that is by interpretation Theeves or Robbers. Spiritually this signified the wild & ferce nature of man, vvich by the law cannot be tamed, but is made more rebellious; for when the commandment cometh syn reviveth, and worketh death in us, by that which is good, that syn, by the Commandement, might become exceeding synful, Rom. 7. 5. 13. The wild-as, liveth in the vildernes and mountaines, is a beast of an untamed nature, and unserviceable to man, Job. 39. 8, 9, 10. 11. therefore the Prophet likeneth rebellious Israel, to a wild-as, Jer. 2, 24. and the nature of the wild-as, is opposed (as signifying our unregenerate hate,) to the nature of a man, in Job. 11. 12. And as here Ismael and his offspring are called of the Angel, where Adam, a Wild-as Man: so Israel on the contrary are named by the Prophet Tjon Adam, Sheep for men; or Men like a Flock, Ezk. 36. 37. 38. to signify our renewed nature in Christ, whole Sheep we are by faith, and obedient to his voice, John. 10. 3. 16. Mahomet the false Prophet of the Turks. and curse of the world, he had his generation from this wild-as Ismael. against all:] or against every man: it meaneth, wars and fighting. before, that is, neere unto, and in the sight of his brethren: see Gen. 25. 18.

13 Ver. 13. Jehovah:] the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselfe, vvhho is called an Angel, as is noted on v. 7. The Chaldee translareth it, she called on the name of the Lord: & Thargum I. rusalem sayth, she prayed in the name of the Word of the Lord, that was reveled to her, and sayd, blessed art thou o God, &c. God that seest me:] or, God of sight, (of vision:) which is more generally as the Chaldee paraphraseth, the God that seest all. Gods seeing is often mentioned in respect of afflictions; as Exo. 3. 7. Psal. 25. 18. and 9, 14. and this Agar seemeth here to intend, from the Angels speech, in v. 11. here sent:] The Greek translareth, for I have openly seen him

that appeared unto me. In this sense, she magnifieth Gods mercie, for letting her have so cleare a sight of him, vvhich is more then the hearing of him, Job. 41. 5. and so here, in the desert, is opposed to her master Abrams house, vvhich visions were more usuall. Or by seeing, may be meant the discerning of her evil plight and her reviving after affliction, as in 1. Sam. 14. 29. to the Chaldee translareth, Loe I doe begin to see, after that he appeared unto me. Or, seeing, may mean living, after the sight of God, whereat men were afraid they should dye, Judg. 13. 32. and 6. 22. Gen. 32. 30. So the seeing of the light and Sun, allvvhere seemeth to signify, living, Eccles. 11. 7. 8. and 7. 13. Psal. 36. 10. after him that seeth me,] or, after the vision.

14 Ver. 14. was called,] Hebr. he called: that is, every one; not restraining it to any one person. This the scriptures elsewhere manifest; as, he called, 2. Sam. 5. 20. is by an other prophet written they called, 1. Chron. 14. 11. and, they had anoynted David 2. Sam. 15. 17. that is, David was anoynted, 1. Chron. 14. 8. they buried him, 2. Chron. 9. 31. that is, he was buried, 1. Kings 11. 43. they brought children, Mark. 10. 13. that is, children were brought, Mat. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23. Becr-lachai-vo:] that is, The wel of him that liveth, that seeth me. The Chaldee expounds it, The wel whereat the Angel of life appeared. This name was given it, for a memorial of Gods mercy, to all posterity with whom is the well of life; and in whose light, we see light, Psal. 36. 10. Kadesch:] called also Kadesch-barnea, Num. 32. 8. and 13. 27. Bared:] in Greek Barad: vve find it not elsewhere. The Chaldee calleth it Chagra.

15 Ver. 15. Abram called:] by this it appeareth that Hagar beleevd and obeyed the Angels vvord, and returned to Abrams house: vvhoo (in likelihood) upon her relation gave his son the name, appointed by the Angel. So Ismael is the first man in the vvorld, vvhose name vvvas given him of God before he was born.

v. 16. old:

16 Ver. 16. old:] Heb. son of 85. yeres, see Gen. 5. 32. Thus long Abram had lived altogether childless: and yet hee wayted 14. yeres more, before the child of promise was born, Gen. 21. 5. and for the space of 13. yeres after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him that the fleshly generation commeth in time before the spirituall: for that is first which is natural, and afterward that which is spirituall, 1. Cor. 15. 46. And this servants son, was serviceable to Abram and Sarai, till the promised seed was come, and then Ismael was put away with his mother, Gen. 21. 10. 14. even to the service of the Law, is needfull for the Church, till Christ be come, and formed in us, and by him, do bring forth fruit unto God. Rom. 7. 4. Gal. 4. 1. 5. 19. 31.

CHAPT. XVII.

1. God reneweth his covenant with Abram: 5. changeth his name into Abraham, in token of a greater blessing; 10. and instituted the covenant of Circumcision. 15. Sarai her name is changed into Sarah, and she blessed. 17. Isaac is promised. 23. Abraham, and Ismael, and all the males in Abrahams house are circumcised.

1 **A**ND Abram was, ninetie yeres and nine yeres old: and Jehovah appeared unto Abram, & sayd unto him; I am God Almighty, walk thou before me, and be thou perfect. 2 And I will giue my covenant, between me and thee: and will multiply thee, in very much abundance. And Abram fell, upon his face: and God spake with him, saying, As for me, behold my covenant is with thee: and thou shalt be, a father of a multitude of nations. And thy name, shall not

any more be called, Abram: but thy name shall be, Abraham; for, a father of a multitude of nations, have I given thee to be. And I will make thee fruitful, in very much abundance; and will give thee, to become nations: & kings, shall come out of thee. And I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee; and to thy seed, after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting firm possession: and I will be, a God unto them. And God sayd, unto Abraham; and thou shalt keep my covenant: thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you, & thy seed after thee: that every male among you, be circumcised. And ye shall circumcise, the flesh of your superfluous foreskin: and it shall be, for a signe of the covenant between me and you. 12 And a son of eight daies, shall be circumcised among you; every male, in your generations: the child of the house, and he that is bought with money, of any strangers son, which is not of thy seed. The child of thy house, and hee that is bought with thy money, shall be circumcised with circumcision: & my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous foreskin shall not be circumsised; that soule shall even be cut-off, from his people: he hath broken my covenant. And

15 And God sayd, unto Abraham
Sarai thy wife, thou shalt not call her
name, Sarai: but Sarah *(shall her name be)*. And I will bless her, and will give
16 thee a son also of her: and I will bless
her, and she shall be to nations; Kings
17 of peoples, shall be of her. And Ab-
raham fell upon his face, & laughed: *and he sayd in his hart, shall a child be*
born to him that is an hundred yeres
old? and shall Sarah, that is ninetie
18 yeres old, beare? And Abraham
sayd, unto God: O that Iſmael, might
19 live before thee. And God sayd, In
deed Sarah thy wife, shall bear thee a
son; & thou shalt call his name, Iſaac:
and I will establish my covenant with
him, for an everlasting covenant, to
20 his seed after him. And for Iſmael,
I have heard thee; behold I bless him,
and will make him fruitful, and will
multiply him, in very much aboun-
dance: twelve Princes, shall he beget;
and I will give him, to be a great nation.
21 But my cov-nant, will I establish
with Iſaac: whom Sarah shall beare
unto thee, at this set-time, in the yere
22 next-after. And hee made an end,
of speaking with him: and God went
up, from Abraham. And Abraham
23 tooke Iſmael his son, and all the chil-
dren of his house, and all *that were*
bought with his money, every male,
among the men of Abrahams house:
and he circumcised the flesh of their
superfluous-foreskin, in this selfsame
day, as God had spoken with him.
24 And Abraham was, ninetie and nine
yeres old; when he was circumcised,
in the flesh of his superfluous-fore-
25 skin. And Iſmael his son, was thir-
teen yeres old; when he was circum-

26 cised, in the flesh of his superfluous-
foreskin. In this selfe same day, was
27 Abraham circumcised: and Ismael,
his son. And all the men of his
house, children of the house, and
the bought with money, of the stran-
gers son: they were circumcised, with
him.

Annotations.

1. O *Ld*] Hebr. son of 99. yeres, that is, going in bū 99. yere: see Gen. 5. 32. and the last note of the former chapter. *Almighty*] or, *Alfsufficient*: in Hebrew *Shaddai*; that is, he who is, (or hath) *sufficiency*; or most abundant, and able to go through all things, both in mercy and judgement: to which the Scripture hath reference, when it sayth *Shad* [destruction,] shall come from *Shaddai* (the *Almighty*): *Esa*. 13. 6. *Walk* thou for, *walk* plentifully, as the Greek translation implicitly see the notes on Gen. 5. 22. The Chaldee translateth it *Serve* thou. This walking, comprehendeth both true faith, *Heb.* 11. 5. 6. and careful obedience to Gods commandments. Wherefore that which is written, 1. *Ky*. 8. 25. to walk before me, as thou hast walked before me; is expounded in 2. *Chron*. 6. 15. to walk in my Law. And this, in *Luke* 1. 6. is explained to be all the commandments and ordinances of the Lord. *perfect*] or, *intyre*, *upright*, and as the Greek faith, unblameable. See Gen. 6. 9.

2. Ver. 2. give] that is, *dispose* and *make* my covenant (or testament:) see Gen. 9. 12. & 6. 18. *between me*] the Chaldee interpreteth it, *between my Word*: so after in v. 7. 10. 11. See also Gen. 9. 12.: in very much abundance] Hebr. in abundance abundance; or, *vehemently* *vehemently*: so after in ver. 6. and often.

Ver. 3. *fell* in reverence to Gods word and majestie, and in thankfulness for this mercie. See the like humiliation in *Lev. 9.24. Ezek. 1.29. & 3.23. Dan. 8.17.*

Ver. 4. As for *me*] Hebr. *7* : the Greek addeth

addeth, *And I*. *a father*] or, *for a father*; but the word *for* may be omitted in English, as the Greek here also doth; and sometime the Hebrew it selfe; as, *I will be for a lying spirit*, 2. Chron. 18. 21. that is, *I will be a lying spirit*, 1. King. 22. 22. The new testament in Greek often keepeth the Hebrewisme, as Heb. 1. 5. &c. *a multitude*] that is, of many nations, as Paul expoundeth it Rom. 4. 16. 17. where the Apostle sheweth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the Father of us all. So by the *multitude* of nations, is meant besides his naturall posteritie, all Christian belevers in the world, Gal. 3. 28. 29. who should inherite from him, (as children receive inheritance from their fathers) the justice that is by faith, & blessednes accompanying the same, through the covenant of grace, propagated by Abrahams doctrine and example: see Rom. 4 and Gal. 3. To this the Hebrew canons doe accord: *A stranger* (say they) *bringeth first-fruits &c.* for it was said to Abraham, *a father of a multitude of nations, have I given thee to be,* (Gen. 17. 5.) *Behold he is Father of all the world, which shall be gathered under the wings of the Maystie of God: Ma-mu-sin in Mish. treat. of Firstfruits, chap. 4. Sect. 2.*

Ver. 5. *Abraham*] *Abram* signifieth *A* high father: and the first letter of *Hum*an [that is, a Multitude] being put unto it, maketh *Abraham*, as if it were *Abraham*, that is, *A* high father of a multitude of nations: *Abram* is the first man in the world, whose name is changed of God: and it signified a change of estate, and a renewing with increase of grace from God: therefore this is after mentioned, as one of his favours, *Gen.* 9. 7. So *Iakob* name is made new, *Gen.* 32. 28. & all true Christians, *Esa.* 62. 2. *Rev.* 2. 17. But *Isaaks* name was not changed, for it was given him of God before his birth *Gen.* 17. 19. given] that is, freely made; or, (as the Greek interpreteth) put there: and this the *Apofle* followeth, in *Rom.* 4.

17. So Gen.9.12. and after here in ver.6.
will give thee to be nations, that is, will make
nations of thee.

Ver. 6 Kings] as David, Solomon, and the rest of Israel; besides the Kings of Edom, and other. Also the faithfull Kings of the Gentiles, Rev. 21. 24.

Ver. 7. *thy seed* | *thy children*; especially *Izaak*, vers. 19. for in *Izaak*, was his seed called, Gen. 21. 12. So, the children of the flesh, are not the children of God, but the children of the promise are counted for the seed:

signes, and manner of dispensing this covenant, were temporary and changeable, (as Circumcision into Baptism, Col. 2. 11. 12.) yet the covenant it self remaineth one in substance for ever: being stablished by the blood of Christ, the great Pastor, Heb. 13. 20. Luk. 1. 69. 72. 73. a God [?] of [?]

13 20. *Lukr. 1. 65 72-73.*
for a God, unto thee, that is, thy God, as the
Greek translateth it. Herein consisteth
the power and life of the everlasting co-
venant; whereby God himselfe, his power,
wisdom, goodnesse, mercie &c. is appli-
ed unto man, for blessing and salvation :
and we are by adoption made the chil-
dren of God, 2. Cor. 6. 16. 18. For blissd
is the people, whose God Iehovah is, P'sal.
144. 15. they shall be delivered out of mi-
series, Rev. 21. 3. 4. raised up from the
dead, Mat. 22. 31. 32. and God hath pre-
pared for them an heavenly citie : Heb.
11. 16.

Ver. 8. of *thy sojournings*] that is, as the Greek explaineth it, *which thou sojournest in.* For God gave Abraham *no inheritance in it,* not so much as to let his foot on, *Act. 7.* but he by faith, *sojourned in the land of promise, as in a strange country,* Heb. 11. 9. So this land, figured unto him the kingdom of heaven, as is shewed on Gen. 12. 4 But the rebellious sonnes of Abraham, after they had full possession of Canaan; are in another sense called *sojourners* there, Ezek. 20. 38. & 11. 15. as being rather usurpers, then lawfull possessors of that land. everlasting] so in Elyae he shall

N^o 3. faith.

sayth, thy people shall possess the land for ever; *Esa. 60. 11* howbeit they possessed the earthly land, but a little while, *Esa. 63. 18.* but the eternal inheritance, was to be received by Christ, reserved in the heavens for them and us, *Heb. 9. 15. 1 Pet. 1. 4.*

9 Ver. 9. thy seed, thy children, as before in v. 7. meaning all the faithful. Hereupon the Hebrew Doctors say, Circumcision was commanded unto Abraham and his seed only, as it is written, thou and thy seed after thee (*Gen. 17. 9.*) The seed of Isaac shall be called to thee, (*Gen. 21. 12.*) And Esau was excepted, for loe, Isaac said to Jakob, And hee gave to thee the blessing of Abraham, to thee and to thy seed, (*Gen. 28. 4.*) It is a general rule, that he only is Abrahams seed, that retyeneth his law and his right way; and these are they that ought to be circumcised. Maimony in *Mishneh treat. of Kings, ch. 10. 57.*

10 Ver. 10. my covenant [that is, the signe of my covenant (or testament) as is explained in v. 11. Hereupon are those usuall speeches, when the signes, and the things signified, are named alike; as, the covenant of circumcision, *Act. 7. 8.* the Lamb, is the Lords Paschever, *Exod. 12. 11.* the bread, is Christs body, *Mat. 26. 17. 18.* and many the like.

circumcised] This word significeth a cutting off round about, to wit, of the foreskin of the flesh. So it was with shedding of blood, and much payn and forenes to the flesh, *Exod. 4. 25. 26. Gen. 34. 15.* It figured the circumcision (that is, the mortification) of the hart, and spirit in purging off the body of the sin of the flesh, *Deut. 10. 16. Rom. 2. 29. Col. 2. 11.* and so it was a seale of the righteousness of faith, *Rom. 4. 11.*

II Ver. 11. superfluous foreskin] The Hebrew Gaorlab, signifieth a superfluous and stoppage, that hindreth the due effect and operation of a thing; and the Greek *Acrobolus* (which the Apostle useth, in *Rom. 2. 25.*) is in speciall that superfluous which is on the top of mans flesh, to wit, on the member of generation: the foreskin that covereth the secret part. Which God here commaundeth to be cut quite off,

as a signe of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the lips of a stammerer, which use superfluitie in speaking, *Exod. 6. 30.* and to the hart covered with a fat skinnie, *Lev. 26. 41. Esa. 6. 10.* to the eare stopp'd that it cannot hear, *Isa. 6. 10.* And spiritually, all sinis signified by this superfluous fore-skin; as the Apostle mentioneth the superfluitie of malicioussnes, to be put away, *1. Tim. 1. 21.* & the uncircumcision of our flesh, is joynd with our estate dead in sinns, *Colos. 2. 13.* The Hebrew Doctors also did thus understand it: for the foreskin of the hart, in *Jer. 4. 4.* the Chaldee paraphrast there expoundeth the wickedness of the hart; and in *Deut. 10. 16.* the Greek interpreters translate it hardness of hart. The uncircumcised eare, in *Lev. 6. 10.* and eare, in *Lev. 26. 41.* the Chaldee calleth foolish; and uncircumcised persons in *Ezek. 28. 10.* and *31. 18.* are in the Chaldee, wicked, and sinners: the superfluous foreskin, signifieth the strength of uncleanness: saith R. Menachem, on *Gen. 17.* And in speech of Adams sin, the Lewites have a proverb, that the first man (Adam) drew over (or gathered) his superfluous foreskin, that is, broke the covenant of his God, and became a sinner, R. Menachem on *Gen. 3.* Also when the word is applied unto trees, it signifieth the impurity of the fruits, which might not be eaten of, *Lev. 19. 23.* and the Hebrew doctors write, that as Epicures, and they that deny the Law (of God), the resurrection of the dead, the coming of the Redeemer, and other such like; so he that draweth over (or gathereth) his superfluous foreskin, (that is, maketh himselfe again uncircumcised,) hath no part in the world to come, (that is, in eternal life) but shall be cut-off and perishe, and be damned for their great wickednes and sin, forever & ever. Maimony in *Mishneh treat. of Repentance, ch. 3. 5. 6.* a signe] or token; which is that which sheweth one thing to the eye, another thing to the minde. The Apostle calleth it also a seale, *Rom. 4. 11.* which serveth for assurance of the thing

thing signified. And so the Hebrew doctors, use the phrase of sealing their offspring with the signe of the holy covenant: Maimony in *Mishneh treat. of Circumcision, ch. 3. 3.* And that they took not this for a carnal signe, appeareth by their words, in the book called Zohar, where treating upon this section of the law, they say, At what time a man is sealed with this holy seale of this signe (of Circumcision:) therefore he seeth the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepeth not this sign: what is written? By the breath of God they perishe: (*Iob 4. 9.*) for that this seale of the holy-blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him. Our Apostle openeth the myserie more heavenly, whiles he calleth the sign of circumcision, a seale of the righteousness of faith, *Rom. 4. 11.* and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the hart, in the spirit, not in the letter, *Rom. 2. 25. 29.*

12 Ver. 12. a son of eight dayes] that is, a man child of 8. dayes old, meaning in the 8. day. Which time was so strict, that if the 8. day fell to be the Sabbath yet they circumcised the child therein, *Iob 7. 22.* And so it is in the Hebrew Canons, Circumcision in the time thereof, drives away the Sabbath: that is, a man must omit the keeping of the Sabbath, for to circumcise in due time: Maimony treat. of Circumcision, ch. 1. 5. 9. God appointed the eighth day, as the first convenient time. For creatures new born, were counted as in their blood, and unclean for 7. daies, and the 8. day they might be offered unto the Lord, *Levit. 22. 27.* and so in mankind, *Levit. 12. 2. 3.* The same number of dayes, was observed in many other things; as, for the consecration of the Priests, *Levit. 8. 33. 35.* and 9. 1. the cleansing of Lepers, *Levit. 14. 8. 9. 10.* and of persons with unclean yssues, *Lev. 15. 13. 14.* the cleansing of polluted Nazirites, *Numb. 6. 9. 10.* and for purifying the altar, *Ezek. 43. 26. 27.* and sundry the like. In all which, as the Sabbath

day ever came over their heads within that space, (which day was a signe of sanctification from the Lord, *Exod. 31. 13.*) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from death, the 8. day (which was the first of the week following,) whose death was a full cleansing of all our sinnes, and his rising again, our justification, *Mark. 16. 1. 2. 6. Rom. 4. 25.* And in him, are wee circumcised, with the circumcision done without hands, in putting off the body of the sinns of the flesh, by the circumcision of Christ, being buried with him in baptism: *Col. 2. 11. 12. R. Menachem on Gen. 17.* sayth, Circumcision was therefore done on the 8. day, that the Sabbath might pass over it: for there is no 8. day, without a Sabbath.

saith he circumcised] by the parents, masters, or magistrates. The Hebrew Doctors say, the charge lyeth upon the Father, to circumcise his son: and upon the master, to circumcise his servants, born in the house, or bought with money. If the father or master transgress, or circumcise them not, &c. then the luges are commanded to circumcise him, whether it be son or servant, in due time, that there be no uncircumcised left in Israel, or among their servants. If the thing be hidden from the luges, and they circumcise him not: when he is waxen great, he is bound to circumcise himselfe. And every day that passeth over him, after he is waxen great, and he circumciseth not himselfe, loe he breaketh the commandment. Maimony treat. of Circumcision, ch. 1. 5. 1. 2. male] who had by nature that fore-kin of the flesh to be cut off: the females waiving it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, *Gal. 3. 28.* and therefore baptism the signe of the covenant now under the Gospell, (which is come in place of circumcision, *Colos. 2. 11. 12.*) is given both to men and women. *Act. 8. 12.* Moreover the woman is comprehended under the man, as her head, *1. Cor. 11. 3.* who only had this sign in his flesh, with effusion of blood, which alwaies had respect unto, and accomplishment in the blood

blood of Christ, figured by the male, Heb. 9.22.23.24. Here also the Hebrews write; that a child who is born as if he were circumcised (without a foreskin,) the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mothers body. And who so hath two foreskins; they cut them both off in the 8. day. Maimony treat. of Circum. c.1. §.7. child of the house] that is, the home born servant: see the notes on Gen. 15.3. So after, in veis, 13.23. bought with money] Hebr. purchase of silver: whereby all money and price is meant. By this it appeareth, that the heathens also might be partakers of Abrahams covenant, and of grace in Christ; & so of all other blessings in the Church: for every circumcised person, did also eat the passover, (which was another figure of Christ,) Exod. 12.48. 1. Cor. 5.7. Of this point, the Hebrew canons say, whether a servant be born under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is born in the house, is circumcised on the 8. day, and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the heathens, a servant grown in years, and the servant be not willing to be circumcised: he dealeth with him a whole twelve month. More then that, it is not lawfull to keep him he being uncircumcised; but he must sell him again to the heathens. And if he be conditioned with him at the first, whilst he was with his master the Ethnik that he should not circumcise him: it is lawfull to keep him though he be uncircumcised; onely so, that he take upon him the 7. commandments given to the sons of Noe, and he shall be as a stranger sojourning in the land. But if he will not take upon him, those 7. commandments, he is to kill him out of hand, Maimony. treat. of Circumc. chap. 1. §.3.6. Of the 7. commandments to the sounes of Noe, see the notes on Gen. 9.4. And for killing such as would not yield to those precepts, it is to be un-

derstood, whilst the common wealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the heathens; as R. Abraham ben David noeth there upon Maimony. And that we may the better know, how they were wont to receive heathens into the Church of Israel; I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof: [Exod. 12.48.] Baptisme, was in the wilderness before the giving of the Law; as it is written, Sanctifie them to day and to morrow, and let them wash their clothes: [Exod. 19.10.] And Sacrifice, as it is sayd, and he sent young men of the sons of Israel, which offered burnt-offerings &c. [Exod. 24.5.] And so in all ages, when an Ethnik is willing to enter into the covenant, and gather himself under the wings of the Messie of God, and take upon him the yoke of the Law; he must be circumcised, and baptised, and bring a sacrifice. And if it be a woman, she must be baptised, & bring a sacrifice; as it is written [Numb. 15.15] as ye are, so shall the stranger be. How are yet By circumcision and baptisme, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptisme, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offering of a beast, or two turtle doves, or two young pigeons, both of them for a burnt-offering. And at this time, when there is no sacrificing, they must be circumcised, and baptised, and when the Temple shall be builded, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, hee is not a Proselyte, till he be both circumcised and baptised. And he must be baptised in the presence of three &c. Even as they circumcise and baptise strangers, so doe they circumcise and baptise servants, that are received from heathens, into the name of servitude &c. When a man or woman cometh to joyn a Proselyte, they make diligent inquiry after such, lest they come to get themselves under the Law for some vices that they should receive, or for dignity that they should obteyne, or for fear.

fear. If he be a man, they inquire whether hee have not set his affection on some Jewish woman; or a woman her affection on some young man of Israel. If no such like occasion be found in the, they make knowne unto them, the weightinesse of the yoke of the Law, and the toyle that is in the doing thereof, above that which peoples of other lands have to see if they will leave off. If they take them upon them, and with-draw not; and they see them that they come of love, then they receive them, as it is written, When she saw that she was stedfastly minded to goe with her, then she left speaking unto her, [Ruth, 1.18.] Therefore the Judges received no Proselytes, all the dayes of David and Solomon. Not in Davids dayes, lest they should have come of feare: nor in Solomons, lest they should have come because of the kingdome and great prosperity which Israel then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in Davids and Solomons dayes, joynd themselves in the presence of private persons: and the Judges of the great Synedrion had a care of them, they drove them not away after they were baptised, out of any place, neither took they them neer unto them, until their after fruits appeared. Maimony in Misn. tom. 2. in Issuri biab, ch. 13. §.1. --6. 11. 14. 15. Hereupon, Baptism was nothing strange unto the Jewes, when Iohn the Baptitt began his ministry, Mat. 3.5.6. they made question of his person that did it, but not of the thing it selfe, Ioh. 1.25. And as Iohn sayd of Christ, hee shall baptise you with the Holy Ghost, and with fire, Mat. 3.11. so the Hebrew doctors say, The holy blessed God, baptiseth with fire: and the wise shall understand. R. Menachem on Lev. 8. [strangers son] that is, gentile, or paynim; one forreyn borne, and without the priviledge of Gods people. The Chaldee translate it, son of the peoples. Such would God admit, if they believed in him, to be partakers of Abrahams covenant.

13 Ver. 13 circumcised with circumcision] for, circumcising circumcised; that is, certainly, or in any wise circumcised. Which strict charge,

is both for the thing it selfe, and for the manner and time thereof, which was the 8. day after their birth. Yet as God desireth mercy and not sacrifice, Hos. 6.6. so sickness & weaknes of body, might put off the circumcision, till time of health: as the Hebrew canons say, They circumcise not him that is sick, until he be well: & they reckon for him, from the time that he is recovered from his sickness 7. daies, from time to time, & afterwards they circumcise him. By which words it is meant, if he have an ague, or like sickness: but if he have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8. day, to be very pale coloured, they circumcise him not, till the blood come againe into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, till his blood be sunk down into him, and his countenance come againe like other children: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first son, and he die through servence of the circumcision, which decayed his strength. Also she circumciseth her second child, and hee die though the servence of the circumcision, whether she have this child by her first husband or by a second: let her third child shall not be circumcised in the time thereof, but they defer it, till he wax great and his strength be made firm. They circumcise none but children that are without sickness, for perill of life, putteth away all. And it is possible to circumcise after the time, but impossible to restore the life of any one of Israel, for ever. Maim. treat. of Circum. ch. 1. §.16. 17. 18. your flesh] that is; the secret part, or member of generation, for so, the word flesh here and in other places in speciall meaneth, Ezek. 16.26. & 23.20. Lev. 15.2. God set not the figure of his covenant, on the lips, eares, or other parts of man, (which yet the Scripture call-eth also uncircumcised, Exod. 6.30. Ier. 6.10.) but on the privie member, to teach the regeneration of nature, even of the whole man, who is borne in sin Psal. 51.7. and the derivation of his covenant, to the seed of the faithfull, who are thereby holy, Ez. 2.1. Cor. 7.14. and to signifie, that the

true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish and ignominious, doeth God chuse to make a signe of the covenant of his grace in Christ, who is also himself a scandal & foolishness to the world; but the foolishness of God, is wiser then (the wisdom of) men: 1. Cor. 1. 23. 25. And that member of the body which man thought to be less honourable, on it God put on more abundant honour, (as 1. Cor. 12. 23.) that it should beare the marks of the heavenly covenant.

14 Ver. 14. *that soul* that is, as the Chaldee expoundeth it, *that man*: see Gen. 12. 5. *cut off* The Greek & Chaldee translate it, *destroyed, & consumed*. This word is used before, in Gen. 9. 11. and after often in the law, Exod. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27. &c. It is sometime spoken of God, cutting off men by death for their synns, Lev. 17. 10. and 20. 3. 5. 6. and so the Hebrewes understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witness of it, the Magistrate is to punish or kill them; but for ignorant transgression, they were to bring the appointed sacrifices. Under this also, eternal damnation is implied. *Maimony* in treat. of Repentance, chap. 8. s. 1. speaking of eternal death, sayth; *And this is the Cutting off written in the Law, as it is sayd (in Num. 15. 31.) that soul shall be cut-off he shall be cut off. Which we have heard expounded thus, cut off in this world. & cut off in the world to come.* Of this sanction here they say; *if the father or master doe transgress, and circumcise not; they break a commandment, but are not guilty of cutting off: for cutting off belongs but to the uncircumcised person himself.* *Maimony* treat. of Circumc. c. 1. s. 1. Howbeit, Moses the father had almost been kyled, for not circumcising his son, Exod. 4. 24. &c.

broken] or, made frustrate, broken down: this word is opposed to the former *stablishing*, or, making firm, in v. 7. The Hebrewes have a canon, *who so*

breaketh the covenant of Abraham our father, & leaveth his superfluous fore[skin], or gathereth it over again; although he have in him the law & good works, he hath no portion in the world to come. *Maimony* treat. of circumc. ch. 3. s. 8. Which rule is true according to the Apostles interpretation, applying circumcision to the hart, spirit, and faith in Christ. Rom. 2. 29. and 4. 11. Col. 2. 11.

15 Ver. 15. *Sarah*] in Greek *Sarrha*. The letter j changed into h, signified the multiplication of her children, as before in Abrahams name, v. 5. And the Greek having no h, at the end of words, doubleth therefore the letter r, with an aspiratio, *Sarrha*, and so the Apostles also write it, Rom. 9. 9. 1. Pet. 3. 6. *Sarai* the Chaldee name, is made Hebrew *Sarah*; which is by interpretation a *Princess*. The Apostle calleth her a *Free woman*, and maketh her a figure of the new Testament and heavenly Jerusalem: Gal. 4. 21. 24. 26. and the example of Abraham and Sarah, thus called, blessed & increased; is set forth for their children the church to consider, & comfort themselves withall, *Esaï*. 51. 1. 2. 3.

16 Ver. 16. *shall be to nations*] that is, *shall become nations*, and be a mother of them, both in the flesh, and in the Lord. For all godly women, are called her children, 1. Pet. 3. 6. & Jerusalem her answerable type, is the mother of us all, Gal. 4. 26. *Psal.* 87. 1. 6.

17 Ver. 17. *laughed*] that is, as the Chaldee translatheth it, *rejoyced*: and so the word after importeth, Gen. 21. 6. though sometime it importeth also a doubting, as in Gen. 18. 12. 13. but the praise of Abrahams faith, who was not weak, not staggering, but gave glorie to God, Rom. 4. 19. 20. seemeth to free him from this imputation. *Thargum Ierusalem* expoundeth it, *he marvelled*. Of this word *laughed*, in Hebrew *Isak*, the child promised was named *Isak*: in whom Abraham saw the day of Christ, and rejoyced. *old*] Heb. *son of 100. yeres*, that is, going in his 100. yere *So Sarah* was daughter of 90. yeres. See Genes. 5. 32. At these yeres, both their bodies were now dead, unapt for generation. Rom. 4. 19. Heb. 11. 12.

v. 19,

19 Ver. 19. *shall beare*] or *beareth*: speaking as of a thing present: for God calleth the things which be not, as though they were, Rom. 4. 17.

Isak] Hebr. *Isfak*; the same word used before in v. 17: and signifieth *Laughing or joy*: for besides his father and mother, all that hear, have occasion to laugh & rejoyce for his birth, Gen. 21. 6. in whom both Christ the Ioy of the whole earth was represented; and all the children of promise, *Ioh.* 8. 56. *Rom.* 9. 7. 8. *Gal.* 4. 28.

seed] the Greek version addeth, *to be a God to him and to his seed*, as before in v. 7.

20 V. 10. *heard*] the Chaldee explaineth it, *I have accepted thy prayer*. *twelve Princes*] So of Iakob, Isaaks son, came 12. Patriarches, *Act.* 7. 8. These Princes, are alter named, in Gen. 25. 12. --- 16.

21 Ver. 21. *covenant*] This is the 13. time that the covenant is named in this chapter, and hereby is meant the promise of Christ, and salvation in him, as the Apostle sheweth in *Rom.* 9. 5. 7. 8. and by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things in Christ, as is also confirmed by *Luk.* 1. 55. 72. 73. 74. *Gal.* 3. 29. v. herein *Isak* was preferred before *Ismael*.

22 Ver. 22. *God went up*] to weat, into heaven, and appeared no longer: so in other like visions of Angels, they are sayd to goe into heaven: *Luke.* 2. 25. For God, the Chaldee sayth, the glorie of the Lord, meaning the vision which had now appeared: which phrase, the holy text sometime useth, as in *Eze.* 1. 29. & 3. 23. & 8. 4. So after, in Gen. 35. 13.

23 Ver. 23. *Abraham took*] herein he shewed a rare example of obedience to Gods word; not regarding the affliction, danger, shame, scandal, and foolishness, which this action in the eyes of the world seemed to bring with it: though to himself, and all the faithful in his house, it was the seal of the righteousness of faith, *Rom.* 4. 11. Here the Iewes have their uncrayre conjectures, or traditions; as that Abraham sent and called for *Sem* the son of *Noe*, (he was *Melchisedek*) about this business; that

it was done on *Atonement day* (spoken of in *Lev.* 16.) and in the place where afterward the *Altar blood*, in the court of the Temple, and the like: *Piky R. Eliezer* ch. 29. *circumcised*] *of*, *cut off*, to weat, all the skin that covered the top of the flesh, that the top of the flesh remained bare, for so the Hebrewes shew the manner of circumcision to have been. And this being a holy sign and seale, Abraham doublets sanctified the work by prayer: which custome all the Iewes keep to this day. For he that circumcise, doth first bless him that sanctified them with his commandments, and commanded them to circumcise; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the wombe, and sealed their off-spring with the sign of the holy covenant: that commanded them to circumcise strangers, & servants, and to draw out of them, the blood of the covenant. Which blessings *Maimony* recordeth in his forefard treatise of *circumcision*, ch. 3. s. 1. 3. 4. 5. where he also noteth, that *who so circumcise a man grown, must cover his nakedness, whilst he blesseth: and after he uncovereth and circumcise him.* *Self-same day*] Hebr. *the body (or strength) of thy day*, at Gen. 7. 13. the Greek interpreteth it, *in the time of that day*. From hence, and the commandment in *Lev.* 12. 3. the Iewes have taught, that none might ever circumcise but in the day time, after the sun was up. *Maimony* treat. of *circum.* ch. 1. s. 8.

27 Ver. 27. *circumcised with him*] Not onely Abraham himselfe, but his household, with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, payned and sore in their flesh, all at once, as Gen. 34. 25. and spirituallly, did put off the body of the sinne of the flesh, by the circumcision of Christ, *Col.* 2. 11.

CHAP. XVIII.

1. Abraham entereth with three Angels, 9. *Isak* promised *Sarah* a son, 12. *whereat* she laugheth,

laugheth, and is reproved. 17. The destruction of Sodom is revealed to Abraham: 23. and he maketh intercession for the men thereof. 32. The whole city should be spared, if but ten just persons were found therein.

§ § §

1 AND Jehovah appeared unto him, in the oaks of Mamree: & he was sitting at the tent dore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men, standing before him: and he saw, and ran to meet them, from the tent dore; & bowed down himself to the ground. And he said: Lord, if now I have found grace in thine eyes; passe not away I pray thee, fro thy servant. 4 Let a litle water, I pray you be taken, and wash ye your feet: and lean ye down, under the tree. And I will take a morsell of bread, and suffeyne ye your heart, after that ye shall passe on; for therefore have you passed, unto your servant: And they sayd; So doe as thou hast spoken. And Abraham hastned into the tent, to Sarah: and he said, Hasten three pecks of flowery meale: knead, and make cakes. And Abraham ran unto the herd; and hee took a calfe of the herd, tender and good: and gave it to a yongman; and hee hastned, to make it (ready.) And he took butter and milk, and the calf of the herd which he had made (ready), and set it before them: and he was standing by them, under the tree, and they did eat. And they sayd unto him; where is Sarah thy wife? And he sayd, behold in the tent. And hee sayd, Returning I will return unto thee, when this time reviveth; and loe,

11 Sarah thy wife shall have a son: And Sarah heard, in the tent dore, and it was behind him. And Abraham & Sarah were old, coming into dayes: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her self saying: after I am waxed-old, shall I have pleasure? also my Lord is old. 13 And Jehovah sayd, unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear a child, and I am old? Shall any-thing be impossible for Jehovah? At the appointed-time will I return unto thee, when this time reviveth, & Sarah shall have a son. And Sarah falsly denyed, saying, I laughed not: for the was afraid: and he sayd, nay, but thou didst laugh. And the men rose up from thence, and looked towards Sodom: & Abraham went with them, to bring them on the way. And Jehovah sayd; shall I hide from Abraham, that which I am doing? And Abraham, being shalbe a great and mighty nation: and blessed shal be in him, all nations of the earth? For I know him, how that he will command his sons, and his house after him; & they shal keep the way of Jehovah, to doe justice and judgment: that, Jehovah may bring upon Abraham, that which he hath spoken unto him. 20 And Jehovah sayd; The cry of Sodom and Gomorrah, because it is much: and their sin, because it is very heavie. I will goe-down now and see, whether according to the cry thereof that is come unto me, they have done altogether: and if not, that I may know. 22 And the men turned the face from thence; and went to Sodom: and Abraham,

Abraham; he yet stood, before Jehovah. And Abraham drew-neer, and sayd: wilt thou also consume, the just with the wicked? If-so-be there be fifty just men, within the citie: wilt thou also consume, and not spare the place, for the fiftie just, which are within it? Far-be-it from thee, to doe according to this word, to slay the just with the wicked, and that the just should be as the wicked: far-be-it from thee, shall the judge of all the earth, not doe judgement? And Jehovah sayd; If I shall find in Sodom, fiftie just men within the citie: then will I spare all the place, for their sake. 27 And Abraham answered, and sayd: Behold now I have taken upon me to speak unto the Lord; and I, am dust and ashes. If-so-be there lack of fiftie just men, five, wilt thou destroy for five, all the citie? And he sayd, I will not destroy, if I shall find there, fourtie and five. And he added again, to speak unto him, and said; If-so-be fourtie be found there: and he sayd, I will not doe it, for fourties sake. 30 And he sayd, o let not now the Lord be wroth, and I will speak; If-so-be thirty be found there: and he sayd, I will not doe it, if I shall find thirtie there. And hee sayd, Behold now I have taken-upon me, to speake unto the Lord; If so be, twenty shall be found there: And he sayd, I will not destroy, for twenties sake. And hee sayd, o let not now the Lord be wroth, and I will speake but this once; If-so-be, ten shalbe found there: And he sayd, I will not destroy, for tennes sake. And Jehovah went-away, when as he had made-an-end, of

speaking unto Abraham: and Abraham, returned to his place.

Annotations.

§ § § Here beginneth the fourth section of the law, called of the first word *Vajera*, that is, And (the Lord) appeared. See Gen. 6.9.

1 Ver. 1. appeared] or was seen of him, meaning Abraham. This vision was to renew the promise of Isaacs birth; and to acquaint Abraham with Gods purpose of destroying Sodom. And for us, to see how Abrahams faith wrought with his works, and by works, faith was made perfect; as Lam. 2. 22. the oaks] that is, the oak-grove, or the playn: See Gen. 13. 18.

in the heat] that is, at noon: as the Greek translateth it. At such time travellers were faint and hungry: hee also figureth afflictions, Mat. 13. 6. 21. Rev. 7. 16. the due time to shew forth works of grace, Mat. 25. 35.

2 Ver. 2. three men] so they seemed at first to Abraham; but he entertained Angels unaware, Heb. 13. 2. for one of these is called Jehovah, v. 13. 14. 17. 20. 22. and Abraham after so acknowledged him as the Lord, and judge of all the earth, v. 25. 27. And this was Christ; Rom. 10. 9. Job. 5. 22. The other two were created Angels: Gen. 19. 1. The Hebrew Doctors here say; And behold three Angels were sent to Abraham our father: and they three were sent for three things; because it cannot be, that more things then one should be sent by the hand of one of the high Angels. The first Angel was sent to shew glad tidings unto Abraham our father, that Sarah should beare Isaac. The second Angel was sent to deliver Lot from the overthrow of Sodom. The third Angel was sent to overthrow Sodom and Gomorrah, Admah and Seboim Thargam Jerusalem, on Gen. 18. before him; or against him; thus occasioning Abraham to come unto them: who presently ran; and so pursued hospitality, as the Apostle speaketh, Rom. 12. 13.

Ver. 3. Lord] the Hebrew *Adonai* is written with long *A* in the end, which is the usual title of God, as is observed on Gen. 12. 2. The Greek also translateth it absolutely *Lord*, and the Chaldee expresth it by the letters of *Iehovah*; otherwise then in Gen. 19. 2. And Abraham in v. 27. under this title, acknowledgeth him for God; opposing himselfe, as *dust* and *ashes*.

Ver. 4. *lean ye down*] that is, *rest* ye, or as the Greek translateth, *refresh your selves*.

Ver. 5. *susteyn ye*] or uphold, that is, comfort or strengthen your hearts: the Greek translateth it *eat*. Bread is compared to a staff; or *stay*, *Eph. 3. 1.* for that it is the chief sustentance that upholds the life of man. So in *Iudg. 19. 5. Psal. 104. 15.*

V. 6. *three pecks*] for measures, each of them was at least a pottle bigger than our English peck, for three of them made an Ephab, or *Bushel*, (whereof see *Exod. 16. 36.*) The Hebrews write that this their peck, (which they call *Seah*, the Greek *Saton*), conteyned as much as 144 common hens egges. For their least measure is the quantitie of an egge; six whereof doe make a measure, called *Log*, or *Pinte*, (whereof see *Lev. 14. 10.*) and foure of them *Logs*, make a *Kab* (whereof see *2. Kin. 6. 25.*) & six *Kabs* make this *Seah*, or *Peck*; three whereof Abraham prepareth here, for three mens dinner; which with other things doe manifest his liberality; contrary to Nabals, *1. Sam. 25. 11.* Our Saviour also hath a parable of *three pecks of meale* which a woman leavened, *Mat. 13. 33.* That which in *Ruth. 2. 17.* is an Ephab (or *Bushel*) of barley: the Chaldee paraphrasethere calleth *three Seabs* (or *pecks*). So also in *Exod. 16. 36.*

flowery meale] that is *fine meale*: Heb. *meale of flower*. This, and the tender and good calf, v. 7. sheweth that Abrahams benevolence was of the best things that he had. See the annotations on Gen. 4. 4.

Ver. 7. *the heird*] or, the *beeves*: as the Greek and Chaldee turne it. a calf] Heb. *son of the heird*, or *beef*: so, *sonns of the flock*, for *Lambs*: *Psal. 114. 4. sonns of the ass* for a *foal*, *Gen. 49. 11. sonns of the Vicorn*,

Psal. 29. 6. and sundry the like. to make it] to weete, ready, that is, to dress it. An usual phrase for preparing, dressing, or trimming any thing; so to make the *Passover*, *Exod. 12. 48. Mat. 25. 18.* and other sacrifices, *Exod. 10. 25. Psal. 66. 15.*

Ver. 8. *ser*] Hebr. gave. standing] the Chaldee translateth, *bee ministred* to them. And so the Hebrew word often signifieth, as the Levites that stood, *Neb. 12. 44.* that is, served, or waited: so he which stood before the King, *Jer. 52. 12.* is sayd to be the servant of the King, *2. King. 25. 8.* And this setteth forth Abrahams humility.

Ver. 9. *in the tent*] It is a vertue for women, to be keepers at home, *Tit. 2. 5.* but the lewd womens feet, abide not in her house, *Prov. 7. 11.*

V. 10. *Returning I will return*] that is, I will certainly returne: see *Gen. 2. 17.* This was a word of promise, whereby the children of God, & true seed of Abraham, were discerned from the other, *Rom. 9. 8. 9.* Neither do we find that this return was by the Angels apparition again; but by the complement of the thing promised.

when this time reviveth] or *lives*; that is, the next ye at this time: as appeareth by the accomplishment *Gen. 21. 2. 5.* for then Abraham was 100. yere old, and now he was 99. *Gen. 17. 24.* In the revolution of the yere, things returne to the same life and estate, which they had before. And in spirituall things, when promises are fulfilled, it is called the acceptable yere of the Lord: *Luk. 4. 19.* So a citie is sayd to be revived, when it is built and repaired, *1. Chron. 11. 8.* and stones revive, when they are restored to their former state, *Neb. 4. 2.* And the Apostle confirmeth this interpretation, citing the place thus, *At this time will I come, Rom. 9. 9.* It may also be translated, *According to the time of life*: or rather, at this time of life: the word *thw*, being usually understood, as in *Exod. 9. 18. 1. Sam. 9. 16. & 20. 12.* and sometime exprest, as in *Jos. 9. 6.* The Chaldee retereth it to Abraham and his wife; *According to this time when ye shall be alive. A like promise*

promise is made in *2. King. 4. 15. 17.* where the Greek, version hath, *at the times*, (or, when the howe) *lives*.

Ver. 11. *into dayes*] that is, into yeres: as *Gen. 4. 3.* A like phrase the Evangelist useth of some gone forward in dayes; for, *very aged*, *Luk. 1. 7. 18.* So *Gen. 24. 1.* of the way] that is, the custome (or manner) of women; for the ordinary & naturall course of the body, or flours; mentioned *Levit. 15. 19. 25.* meaning, that she was past naturall strength to conceive and bear children; as is explained in *Rom. 4. 19. Hebrewes 11. 11.* So the promise of redemption was fulfilled for us by Christ, when we were without strength. *Rom. 5. 6.* even dead in trespasses and synns, *Eph. 2. 1.*

Ver. 12. *laughed*] as thinking it could not be: which her vveal faith is after reprovved, and she strengthened, *v. 13. 14.* But Abrahams laughing, was for joy; in belief, and admiration: *Gen. 17. 17.* and so was Sarahs afterward, *Gen. 21. 6.* wherefore her faith also is commended unto us *Heb. 11. 11.* my Lord,] that is, my husband, whom Sarah reverenceeth by this name: wherefore her obedience is set forth for an example to all women, in *1. Pet. 3. 6.*

Ver. 14. *any thing*] or word, that is whatsoever can be spoken of. impossible] or, *marvellous*; that is, hard to be doen, or impossible, as the holy Ghost translateth this according to the Greek version, *Luk. 1. 37.* So in *Zach. 8. 6.* It implied also a thing hidden and unknown. Here God graciously pardoneth Sarahs infirmities, after he hath reprovved her; and repeteth his promise, to strengthen her faith, that she might be blessed, in believing that there should be a performance of those things, which were told her from the Lord, (as *Luk. 1. 45.*) For Zacharie was stricken dumb for a time, because he believed not a like promise made unto him; *Luk. 1. 13. 18. 20.*

Ver. 16. *to bring them on the way*] or, to send them away, to weete with honour, and after a godly sort, as the Apostle speaketh, *3. Job. 6.* for this is a dutyfull kindnes

much spoken of; as in *Act. 20. 38* and *21. 5. Rom. 15. 24. 1. Cor. 16. 11. Tit. 3. 13.*

Ver. 17. *shal bid*] that is, *it will not hide*. As *shal* thou build me an house? *1. Sam. 7. 5.* is the same that, *thou shalt not not build*. *1. Chron. 17. 4.* And, *doo men gather grapes of thorns*, *Mat. 7. 16.* which another Evangelist recording sayth, *men doe not gather*, *Luk. 6. 44.* The Lord will doe nothing but he revealeth his secret unto his servants the prophets, *Amos 3. 7.*

Ver. 18. *being shalbe*] that is, *shal surely be*, or, *become*. in him] that is, in his seed, Christ: see *Gen. 12. 3.*

Ver. 19. *how that he will*,] or, to the end that he may command: but the Greek keepeth the former sense. his house] the men of his house, as the Chaldee explaineth it. According to this, is the law, *Deut. 6. 7.* and *11. 19.* and they shal keep] or, that they may keep: these two phrases are implied in the Hebrew, and the scripture useth them indifferently, as *judge not & ye shal not be judged*, *Luk. 6. 37.* or, that ye be not judged, as *Mat. 7. 1.* the way] that is, the true religion, faith and obedience prescribed for men to walk in: *Act. 18. 25. 26. D. ut. 8. 6. & 10. 12.* The Chaldee sayth, the wayes that are right before the Lord.

unto him] or, of him. The Greek translateth, all things that he hath spoken unto him. Ver. 20. *heavy*] for grievous of their synns, see the notes on *Gen. 13. 13.* The Greek here translateth, *their synns are very great*.

Ver. 21. *it will goe down*] see this phrase in *Gen. 11. 5.* The Chaldee sayth, *I will appeare and judge*. dom altogether] or, made a full end: that is, have wholly finished their syn, which bringeth forth death, *1. Sam. 1. 15.* This word *ful-end* (or, consummation) is used also for the full-punishment and consuming of the synners, *Jer. 46. 28.* that I may know] so the Greek translateth: it may also be Englished, *it will know*; that is, make trial: God speaketh of himself, after the manner of men; So in *Gen. 22. 12. Exod. 33. 5.* The Chaldee paraphraseth, *it will consume them if they repent not; but if they doo repent, it will not take vengeance*.

vengeance.
22 Ver. 22. the men:] two of the three which appeared to Abraham, v. 1. which were two Angels. Gen. 19. 1. the third stayed with Abraham, and he is called Jehovah; the Lord Christ. flood:] or, was standing, as the Greek translatheth: the Chaldee addeth, flood in prayer before the Lord: so Gen. 19. 27. And elsewhere by standing before God: prayer is meant, as Jer. 15. 1. And Christ sayth, when ye stand, praying: Mark 11. 25.
23 Ver. 23. drew neer:] to make his requests to the Lord: a signe and fruit of faith, Heb. 7. 19. & 10. 22. consume,] or, make an end of.
24 Ver. 24. if so be:] or, it may be: peradventure: it is a word that intimateth difficultie and yet with some hope also of possibilitie: as in Exod. 32. 30. Job. 14. 12. Zeph. 2. 3. 1. Sam. 14. 6. 2. King. 19. 4. have] or forbear, forgive the place, under one city Sodom, implying all the rest.
25 Ver. 25. Fary be it from thee,] The Hebrew Chaliliah, signifieth a profanation, or profane thing; and so forbidden to be doen. And sometime the name of God & Lord is added, as in 1. Chr. 11. 19. 2. Sa. 23. 17. & it is in our phraze, God forbid, or Gods forbid. The Apostles, following the Greek version, express it sometime by (Me genoio,) be it not, or fary be it, Rom. 3. 4. 5. sometime by hileos, that is, propitious or favourable; as praying God in mercy to keep it away: as Mat. 16. 22. Fary be it from thee, (or God forbid,) Lord, to doe,] or from doing this word,] or this thing. judgment:] that is, right judgement, or equite. So the word judgment is often used: as Psal. 9. 5. 17. & 119. 121. Mat. 23. 23.
26 Ver. 26. all the place,] and so, the people of the place. In Jer. 5. 1. God offreth the l ke for Ierufale, it there could a man be found that executed judgement and sought the truth, he would spare it.
27 Ver. 27. have taken upon me,] or, have willingly begun; for so the original word sometime signifieth willingness and content, Job. 17. 12. Iudg. 17. 11. sometime a volun-

tary beginning; or, or taking hand, Deut. 1. 5. Accordingly the Greek here translatheth, I have begun. dust] that is, base, vile: see Gen. 3. 19.
28 Ver. 28. destroy,] or, corrupt, mar: see Gen. 6. 13. for five,] that is, for lack of five. So, for fathers, Psal. 109. 24. and, for the fruits, Lam. 4. 9. is, for the lack of them.
29 Ver. 30. and I will,] or, that I speak: as v. 19. the Greek translatheth it, if I speak: so v. 32. Also and, is put for and-if, in Exod. 4. 23. Mal. 1. 2.
32 Ver. 32 this once:] Abraham descended not to levy then ten: a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his 3. sonns and their wives; and yet the world was not saved for their sakes: Breshith rabbah, on Gen. 18.
33 Ver. 33 Jehovah went away: the Chaldee sayth the Glorie of the Lord, was lifted up, made an end:] the Greek turneth it, had ceased speaking.

CHAP. XIX.

1. Lot in Sodom entertayneth two Angels
4. the Sodomites (to abuse them) doe besett his house, and will not be dissuaded from their wickednes. 11. The Angels strike them with blindness. 12. and send Lot for safety into the mountayn: 18. but he obteyneth leave to goe into Zoar. 24. Sodom & Gomorrah are destroyed with fyre from heaven. 26. Lots wife looking back, & a pillar of salt. 30. Lot fearing to abide in Zoar, dwelleth in a cave. 31. His two daughters make him drunken, and of them he begetteth Moab and Ammon.

1 **A**ND there came two Angels to Sodom, in the evening; and Lot was sitting in the gate of Sodom: and Lot saw, and rose-up to meet them; and he bowed-down himself with the face to the ground. And he sayd, Behold now my Lords, turn in I pray you

you into your servants house, and tarry-all-night, and wash your feet; and ye shall rise-up early, and goe on your way: And they sayd Nay, but we will abide-all-night in the street. And he pressed upon them vehemently, & they turned in unto him, & came into his house: and hee made them a banquet; & did bake unleavened cakes, and they did eat. But before they lay-down; the men of the citie, the men of Sodom, compassed about the house, from the yong even to the old: all the people, from the utmost quarter. And they called unto Lot, and sayd unto him; where are the men, which came unto thee, this night? bring them out unto us, that we may know them. And Lot went-out unto them, to the dore: and he shut the dore after him. And he sayd; I pray you my brethren, doe not evill.
8 Behold now, I have two daughters, which have not known man; let me I pray you, bring-out the, unto you; and doe yee to them, as is good in your eyes: onely to these men, doe not any-thing; for therefore came they, into the shadow of my raster.
9 And they sayd, Stand further; & they sayd, This one fellow came in to sojourn, and wil he judging judge? now will we doe worse to thee, then to the: and they pressed fore, upon the man upon Lot, & came-neer, to break the dore. And the men put-forth their hand, & brought in Lot unto them, into the house: and shut the dore.
11 And they smote the men, which were at the dore of the house, with blindnesses, from the final even to the great: that they wearied themselves, to find

12 the dore. And the men sayd unto Lot, halt thou here any besides? son-in-law, or thy sonns or thy daughters, or any that thou hast in the citie: bring-out, from this place. For we will destroy this place: because the cry of them is waxen-great, before the face of Jehovah; and Jehovah hath sent us to destroy it. And Lot went out, & spake unto his sonns-in-law, that were taking his daughters; & he sayd, rise-up goe-out, from this place; for Jehovah will destroy the citie: but he was as one that-mocked, in the eyes of his sonns-in-law. And when the dawning of the-day came-up, then the Angels hastened Lot, saying: Arise, take thy wife, and thy two daughters, which are found here; lest thou be consumed, in the iniquity of the citie. And he lingered, and the men layd-hold, on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentlemencie of Jehovah upon him: & they brought him forth, & set him with-out the citie. And it was, when they had brought them-forth abroad, that he sayd; Escape for thy soule, look not behind thee, neither stay thou in all the plaine: escape to the mountaine, lest thou bee consumed.
18 And Lot said unto them: Oh not so Lord. Behold now, thy servant hath found grace, in thine eyes; & thou hast magnified thy mercy, which thou hast done with me, to save-alive my soule: and I, I cannot escape to the mountayne, lest evil cleave unto me, and I die. Behold now, this citie is neer, to flee thither, and it is a little one: oh let me escape
P thither,

thither, is it not a little one? and my
 21 soul shall live. And he said unto him,
 Lo I accept thy face, for this thing
 also: that I will not overthrow the ci-
 ties, for the which thou hast spoken.
 22 Hast thee, escape thither; for I cannot
 do any thing, till thou be come thi-
 ther: therefore he called the name of
 23 the city, Zoar. The sun came forth
 over the earth: and Lot, entred into
 24 Zoar. And Jehovah rayned upon
 Sodom and upon Gomorrha, brim-
 stone and fire: from Jehovah, out of
 25 the heavens. And he overthrew these
 cities, and all the playn: and all the
 26 inhabitants of the cities, and that
 which grew on the ground. And his
 wife looked, from behind him: and
 she was a pillar of salt.
 27 And Abraham gate-up early, in
 the morning: unto the place, where
 28 he had stood, before Jehovah. And
 hee looked, toward Sodom and Go-
 morrha; and toward all the land of
 the playn: and hee saw, and loe the
 smoke of the land went-up, as the
 29 smoke of a fornice. And it was, when
 God destroyed the cities of the plain,
 that God remembered Abraham: and
 sent Lot out of the mids of the over-
 throw, when hee overthrew the cities,
 30 in the which Lot dwelt. And Lot
 went-up out of Zoar, & dwelt in the
 mountain, & his two daughters with
 him; for he feared to dwell in Zoar: &
 hee dwelt in a cave; hee and his two
 31 daughters. And the firstborn, said
 unto the younger, our father is old: &
 there is not a man in the land, to come
 32 unto us, after the way of all the
 earth. Come, let us make our fa-
 ther drink wine, and let us ly with

him: & keep alive seed of our father.
 And they made their father drinke
 wine, in that night: & the first-borne
 went-in, and lay with her father; and
 he knew not when she lay-down, or
 34 when she arose. And it was, on the
 morrow, that the first-born layd unto
 the younger; Behold I lay yesternight,
 with my father: let us make him drink
 wine this night also; and goe thou in,
 35 lie thou with him; & let us keep alive
 seed of our father. And they made
 their father drink wine, in that night
 also: and the younger arose, and lay
 with him; and he knew not when she
 36 lay-down, or when she arose. And
 the two daughters of Lot, were with
 37 child, by their father. And the first
 borne bare a son, and she called his
 38 name Moab: he is the father of Mo-
 ab, unto this day. And the younger,
 the also bare a son, & called his name
 Ben-ammi: he is the father of the
 sons of Ammon, unto this day.

Annotations.

1 **T** Here came two [or, the two Angels came,
 called before, men, Gen. 18. 22. and so
 they seemed unto Lot, who also en-
 tertained Angels unawares, Heb. 13. 2.
 Compare this action of Lot, with Abra-
 ham's, Gen. 18.

2 **Ver. 2. my Lords**] So both Greek and
 Chaldee also translate it; the Hebrue,
Alonai, being written otherwise, then
 when it signifieth the Lord God: (see Gen.
 18. 3. **Nay**] The Angels as men, hu-
 manly refused; being sent also to view
 the manners of the people, (Gen. 18. 21.)
 they would have abode in the streets in-
 deed, had not Lots importunacie, made
 them doe otherwise. So Christ made as if
 hee would have gone further, but con-
 streyned by the disciples, hee stayed with
 them: Luk. 24. 28. 29.

Ver. 3:

3 **Ver. 3. pressed upon**] or, was instant, con-
 strained: so Luk. 24. 29. **a banquet**] or, a
 drinking; as both the Hebr. and Gr. words
 signifie, for large drinking is used in ban-
 quets; hereupon it is called the banquet of
 wine, Eph. 5. 6. & 7. 7. and the King and Ha-
 mon came to drink with Q. Esther, that is,
 4 to banquet, Est. 7. 1. So Est. 3. 15. un-
 leavened-cakes] for hall, because time suf-
 fered them not to be leavened. See Exo. 12.
 39. where the word cakes, is expresse'd,
 which here wanteth: as on the contrary,
 cakes were expresse'd in Gen. 18. 6. where
 unleavened is to be understood.

4 **Ver. 4. from the utmost**] meaning, from
 every quarter: for the Hebrue often omit-
 teth the repeating of the same word at
 the end, for brevities sake; as 1. Chron. 17. 5.
 from tent to tent, and from tabernacle: where is
 again to be understood, unto tabernacle. So
 here, from utmost part, (to utmost-part:) that
 is, from all parts. Sometime it is fully ex-
 pressed, as in Mat. 24. 31. from the end of
 heaven to the end thereof. The Greek here
 translateth, all the people together.

5 **Ver. 5. called unto Lot**] They were not
 ashamed to proclaim their owne filthi-
 nesse: so God reproveth the Jewes, they
 declare their sins as Sodom, they hide them not.
 Eja. 3. 9. **may know them**] that is, may
 lie with them; as Gen. 4. 2. which sense the
 Greek version also giveth here. Hereup-
 on that horrible and unnatural sin, which
 the Scripture calleth lying with the male,
 Lev. 18. 22. & 20. 13. is called Sodomie, as be-
 ing first practised in Sodom, & the cities
 about it; which God would therefore se-
 verely plague in this world and for ever,

as the Apostle writeth of Sodom and Go-
 morrha, & the cities about them in like manner
 giving themselves to fornication, and going after
 other flesh: they are set forth for an example, suf-
 fering the vengeance of eternall fire, Jude v. 7. The
 Canaanites, having fallen from God, to
 idolatrie Deut. 11. 2. 3. 30. 31. God therefore
 gave them up to uncleanness, to dishonor
 their own bodies between themselves, &
 leaving the natural use of the woman, to
 burn in lust one toward another, men

with men doing that which is unseemly;
 as Paul observeth, in Rom. 1. 23. 24. 27.
 An example of like filthines, sell out after
 this in Israel, Iudg. 19. 22. &c.

6 **Ver. 6. the dove**] two words are here u-
 sed for a dove, the first *Peibah* which is the
 open-place, whereat he went out: this lat-
 ter, *deleth* which is the dove that shatteth
 up the passage.

7 **Ver. 7. my brethren**] thus he lovingly in-
 treateth those wicked men; respecting
 the common brotherhood of nature,
 Act. 17. 26. Eja. 58. 7. so David called the
 evil and wicked, his brethren, 1. Sam. 30. 23.

8 **Ver. 8. not known**] to weat, by lying with
 the male; as the phrase is explained in
 Num. 31. 17. and so by the Ierusalem
 Targum here. By this prostituting of
 his daughters, Lot thought to avoyde a
 greater evil: but it is not lawfull to doe
 evil that good may come, Rom. 3. 8. of my
 rafter, or beam; that is, of my roafe or house
 made with rafters: a part being put for the
 whole: so the Greek hath, under the roafe
 of my rafters; but the Chaldee saith, of my
 habitation.

9 **Ver. 9. stand surbey**] or get thee a file: as
 if they would consult of the matter. But
 by a much like speech used in Eja. 65. 5. it
 seemeth to be spoken in disdain. and
 will be judging judge? or he will judging judge,
 but the Greek resolveth it into a questi-
 on, came he also to judge judgement? This
 phrase, doubling the word, (whereof see
 Gen. 2. 17.) may also imply Lots other re-
 buking of them at other times, for he was
 vexed with the lascivious conversation of those
 wicked men; and dwelling among them, in seeing
 and hearing, tormented his just conscience day after
 day, with their unlawful deeds: Pet. 2. 8.

11 **Ver. 11. with blindness**] or, dazed, blind-
 nesse, both of body and minde; when the
 sight beames are confused, and nothing
 can be seen as it is. The word is not used
 but in this place, and at an other like ac-
 cident, in 2. King. 6. 18. the plural number,
 noteth the greatnesse of the plague; as ex-
 treme blindness.

12 **Ver. 12. of thy sons**] in the Hebrew and,

is here for or, as the Greek also translateth it: see Gen. 13. 8.

13 Ver. 13. will destroy] or, as destroying: Hebr. corrupting: see Gen. 6. 13. that is, we are about to destroy: so v. 14.

14 Ver. 14. were taking] that is, being betrothed, were ready to take in marriage: or had taken, as the Greek explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for onely two which were virgins, escaped with him, v. 18. 30. This also seemeth closely to be implied in ver. 15. goe out] The Hebrew word hath in it a prick extraordinary, (noted also in the Hebrew margin,) which increaseth the signification, as urging an hastie going-out. The like is in Exod. 12. 31.

15 Ver. 15. are found] that is, present. The Chaldee addeth, which are found faithful with thee: the Greek saith, which thou havest. But found, is often used for present, 1 Chron. 29. 17. 2 Chron. 5. 11. & 30. 21. & 31. 1. & 34. 32. the iniquities] that is, the punishment for iniquitie. Hereupon is that usuall phrase of bearing iniquitie, for suffering punishment, Lev. 10. 17. 19. 20. Numb. 14. 34. Even the righteous are in danger, to partake of the wicked's punishment; if (when God calleth,) they depart not from among them. Compare Rev. 18. 4.

16 Ver. 16. lured] or delayed, distracted himselfe, with much trouble and businesse: the Greek translateth, they were troubled. David contrarywise delayed not, to keep Gods commands: Ps. 119. 60. in the gentleness] or, for the mercifull sparing; that is, the Lord being mercifull and sparing him; as the Greek translateth. The word importeth gentleness, & loving affection, or commiseration, as whereby men are spared from punishment. So in Esai. 63. 9. in his love and in his gentleness God redeemed his people.

17 Ver. 17. that he] or, then he said, meaning the Lord, Jehovah, as appeareth v. 18. 24. who (it seemeth) was now come from Abraham to Sodom: Gen. 18. 22. 33. thy soule] that is, thy life: for to the Scripture usually speaketh, as keep his soule, Job

2. 6. that is spare his life: to seek the soule, is to seek ones life, Exod. 4. 19. Mat. 2. 20. See also Gen. 2. 7. & 37. 21. look not] this commandment (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event sheweth, v. 16. and forbiddeth all affectation of worldly things, which draweth from ready obedience unto God: Compare Luk. 9. 62. Phil. 3. 13. 14. Mat. 24. 16. 17. 18.

to the mount] The mountaines are sometime spoken of, as places of safety, Mat. 24. 16. figuring Gods providence and protection, Psal. 121. 1. & 125. 2. Esai. 2. 2.

18 Ver. 18. Lord] or my Lords: for the Hebrew Adonai (by reason of the pawle) is here doubtfull, whether it be the title of God, or of men. For the Chaldee putteth for it Lords; but the Greek Lord: and the words following are directed to one, though before he spake to them: See Gen. 15. 2. & 18. 3.

19 V. 19. cleave unto me] the Greek saith, take hold on me. Herein Lot shewed his weak faith, not resting in Gods word, wherefore the place which he chose for safety, secured him not; but for fear he left it, v. 30.

20 Ver. 20. to flee] that is, for me to flee, as the Greek translateth. See Gen. 6. 19. & 23. 8.

21 Ver. 21. accept thy face] or, lift up thy face, that is, doe respect, and so will gratifie thee. The Lord doth the desire of them that feare him, Psal. 145. 19. This phrase of accepting the face, is usuall for shewing of favour to any, which sometime is spoken in the yll part, & commonly called respect of persons, and then it is denied of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by ethnasma to propound: which here, and in sundry other places meaneth an honorable regard and estimation of ones face, or suit: in which sense the Apostle useth it; Jude, v. 16. against such as would respect the face, or gratifie men for profits sake. The contrary whereto is to turn away the face of any, which is, to say one nay, or deny their request, 1 King. 2. 16. 20.

22 Ver. 22. any thing] or, the thing, to weete, now

now in hand. Hebr. a word, he called] that is, every one, or, it was called, See the notes on Gen. 16. 14. Zoar,] or, Zogor: in Greek, Sigor, and elswhere Sogor, in the Latine Sigor, by interpretation Life: before it was called Bela, Gen. 14. 2.

23 Ver. 23. came forth over,] or, arose upon the earth. This time of the morning, vv as fitteth to shew the light of grace asfent to Lot; and how in prosperity, affliction that come upon the wicked, and they not know the morning thereof; as Esai. 47. 11. For the rising of the Sun, is a signe of favour from the Lord, Mat. 5. 45, but unto Sodom, it is the time of vengeance. Hence Christ saith, as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the day that Lot went out of Sodom, it rayned fyre and brimston from heaven, and destroyed them all: even thus shall it be in the day, when the son of man is reveled. Luk. 17. 28. 29. 30.

24 Ver. 24. and upon Gomorrah] vvith tyvo other cities (not here expressed) Sodom and Seboim, Deut. 29. 23. brimston] this added to fyre, increaseth it, Esai. 30. 33. and so is used in scripture to signify increase of torment for the wicked; and the second death: Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these cities, it is sayd, besides their temporall judgment, that they suffer the vengeance of eternal fyre: Jude ver. 7. and are made an ensample to those that after should live ungodly, 2. Pet. 2. 6. So the Hebrew Doct vs say; The men of Sodom, have no part (or inheritance) in the world to come, as it is written, the men of Sodom were wicked, and synners before the Lord exceedingly, (Gen. 13. 13.) wicked in this world, and synners in the world to come. Talmud Bablin Sanhedrin, chap. Chlek. This judgment of burning, vv as answerable to Sodom's syn, that burned in brutish lust, man towards man: for Nadab and Abihu, that transgressed with fyre, are burned with fyre, Lev. 10. 1. 2. Others synning by shedding of blood, have blood to drink: Rev. 16. 6. Exod. 7. 20. 21.

25 Ver. 25. overthrew] this word noteth a

subdain, unevitable and perpetuall destruction, vvhereupon the Prophet saith, the Lord overthrew them and repented not, Jer. 20. 16. and the Apostle saith, he condemned them with an overthrow, 2. Pet. 2. 6. and in Lam. 4. 6. Sodom was overthrowen even in a moment, and no hands stayed on her: and to the perpetuall desolation of these cities, there is allusion, in Esai. 13. 19. 20. Jer. 50. 40. Zoph. 2. 9. yet the punishment of them that despise the gospel, shall be greater then Sodom's: Mat. 11. 24. that which grew] or the bud of the ground: so that in the playn where these cities stood, there grew no good thing after, to this day; but it became a dead & lothsome lake, called the dead sea, & sea of salt; see Gen. 14. 3. Zoph. 2. 9. Deut. 29. 23. So the Rabbines say, Of the wickedest of the 5. cities, even to this day, the wast land that smoketh is a testimony, and plants bearing fruit, that never come to ripenes. Wisd. 10. 7.

26 Ver. 26. from behind him] the Greek translateth it, unto the things behind: vvith phrase is used in Luk. 9. 62. Phil. 3. 14. This being doon contrary to the commandment, v. 17. and vvith a corrupt affection in her, God did severely punish: and she is a warning to all; as Christ saith, he that is in the field, let him not return to the things behind, remember Lots wife. Luk. 17. 31. 32. was a pillar] or, became a pillar (or statue) of salt; and so she had part of the plague of Sodom, which was brimstone and salt, that it became a sea of salt; Deut. 29. 23. Gen. 14. 3. And this her statue or pillar, stood for a memoriall to others, that they may be the better seasoned. This salt pillar continued long; Josephus a Jewish historian after Christs life on earth, vvriteth that he did see it: Antiqu. 1. book. chap. 12. and so others since his time.

27 Ver. 27. had flood] the Chaldee addeth, flood in prayer: see Gen. 18. 22.

28 Ver. 28. toward] Hebr. on the face of Sodom: so after. the smoke] a visible signe of the fyre and judgment consuming them: and a fearful change of this pleasant land which was before like the garden of the Lord,

ure Eden; Gen. 13. 10. So in the citie of Anacharit, (spiritually called Sodom, Rev. 11. 8.) where first the smoke of heretics had arisen like the smoke of a furnace, which darkened sun and aier, Rev. 9. 3. after there did arise the smoke of her burning, which went up for evermore. Rev. 18. 9. 18. & 19. 3. The Greek here translateth, a flame went up out of the land, as the vapour of a furnace.

29 Ver. 29. destroyed,] Hebr. corrupted: see Gen. 6. 13.

Abr-ham:] for ywhole fake Lot his nephew fared the better, as before, Gen. 14. 14. 16. according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c.

in the which:] that is, in one of the which in Sodom. Things spoken as of many, are often meant but of one: see Gen. 46. 23. in the notes.

30 Ver. 30. in the mountayn,] where God appointed him at first, ver. 17. but then he pretended danger, and prayed against it, v. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, & of himself goeth to the moit; shewing much weakness.

31 Ver. 31. in the land,] of Canaan; or, in the earth. She seems to intend, no godly man, with whom they might marry: otherwise the might know there was people in Zoar, and other places. to come in,] that is, to company with us: see Gen. 6. 4.

32 Ver. 32. and keep alive,] for that we may keep alive feed,] that is, children, as the Chaldee paraphrast hath it.

37 Ver. 37. Moab,] by interpretation, Of the father, to the Greek addeth, Moab, saying of my father. of Moab:] that is, of the Moabites, as the Greek & Chaldee do express. The Hebrue useth to call all posteritie by the fathers name: as Isaac & Israel for the Isaacites & Israelites: Gen. 34. 7. and 49. 7. Israel, for the Israelites; Gen. 28. 5. Edom, for the Edomites, Gen. 36. 9. Aaron, for the Aaronites, 1. Chron. 12. 27. & 27. 17. and many the like. The Hebrue text often explynerh this, by adding the word sons, or house, or the like: as 1. King. 12. 18. all Israel stoned him: for which, in

2. Chron. 10. 18. is written, the sonnes of Israel. And 2. Chron. 11. 1. to fight against Israel for which, in 1. King. 12. 21. is written, against the house of Israel. Agayn, all Israel came, 2. Chron. 10. 3. that is, all the congregation of Israel, 1. King. 11. 3. These Moabites soon fell from the faith of God, & became idolaters, the people of Chemosh, & Bal-por, Num. 21. 29. & 25. 1. 2. 3. & dwelling neer the land of Canaan, vvere enemies to Abrahams children, as the scriptures often mention. Numb. 22. Iudg. 3. 14. &c.

38 Ver. 38. Ben ammi] by interpretation, Son of my people; in the Greek, Amman, son of my kindred: in both names, ther was a memoriall of their incestuous procreation, which the daughters it seemeth boasted of, as having children of their own godly kinn, not of the faithles and cursed nations.

the sonns of Ammon:] that is, according to the Greek. the Ammonites: as those whom the Prophets usually call sons of Israel, the Apostles sometime call Israelites, Rom. 9. 4. & 11. 1. These Ammonites dwelt also by Moab, neer Canaan; and became partners vwith Moabs idolatrie, and enemies to Israel: Iudg. 11. 4. 24. Dent. 23. 3. 4. Of these two nations, many things are spoken in the Scripture; whose originall, Moses therefore describeth here.

CHAP. XX.

1. Abraham sojourneth in Gerar, 2. seyneth againe, that his wife is his sister. Abimelech (for taking her) is in a dream threatened of God. 4. Abimelech excuseth himself unto the Lord, & rebuketh Abraham, 14. restoreth Sarah, 16. & reproveh her. 17. He & his, are healed by Abrahams prayer.

1 AND Abraham journeyed from thence, to the south countries; and dwelled between Kadesh & Shur: and sojourned in Gerar. And Abraham sayd, of Sarah his wife, she is my sister: and Abimelech, King of Gerar, sent; and took Sarah. And God

came

came unto Abimelech, in a dream by night: and hee sayd to him; Behold thou art a dead man, for the woman which thou hast taken; for she, is married to an husband. And Abimelech, had not come neer unto her: & he sayd, Lord, wilt thou slay also a just nation? Said not he unto me, she is my sister? and she even she also said, he is my brother: in the perfection of my hart, and in innocencie of my hands, have I done this. And God sayd unto him, in a dream; I also doe know, that in the perfection of thy hart, thou hast done this: and I also withheld thee, from sinning against me: therefore I gave thee not, to touch her. And now, restore thou the wife of the man, for he is a Prophet; and he shall pray for thee, and live thou: and if thou restore her not; know thou, that dying thou shalt die, thou, and all that are thine. And Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears: & the men were sore afraid. And Abimelech called Abraham, and sayd to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on me, & on my kingdom, a great sin? Thou hast done unto me, deeds that should not be done. And Abimelech said unto Abraham: what sawest thou, that thou hast done this thing? And Abraham sayd; because I sayd, Surely there is no fear of God, in this place: & they will kill me, for my wives sake. And yet truly, she is my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it

was, when they, even God, caused me to wander, from my fathers house; then I sayd unto her, this is thy kindnes, which thou shalt doe unto me: at every place, whether we shal come, say thou of mee, hee is my brother. And Abimelech took, sheep & oxen, & menservants, and women servants; and gave unto Abraham: and restored to him, Sarah his wife. And Abimelech sayd, Behold my land is before thee: dwell thou in that which is good in thine eyes. And unto Sarah he sayd, Behold I have given a thousand shekels of silver, to thy brother; behold he is to thee, a covering of the eyes; unto all which are with thee: and all that (thou mayst be) rebuked. And Abraham prayed, unto God: and God healed Abimelech, and his wife, & his women-servants, and they bare-children. For Iehovah had closing closed-up, every womb, in the house of Abimelech: because of Sarah, Abrahams wife.

Annotations.

1 Journeyed] or removed, to weat from the ookes of Mamre, Gen. 18. 1. country] or, land of the south; that is, the south part of the land of Canaan: see Gen. 12. 9.

Kadesh] see Gen. 16. 14. 7. Gerar] a country of the Philistines, in the southern parts of the land of Canaan, Gen. 19. Hither Maak came afterward to sojourn, for famine, Gen. 26. 1.

2 V. 2. of Sarah] The Hebrue el which properly signifieth unto, is used for of, or concerning, & is so translated by the Greek, here and Jer. 27. 19. and so the Greek pros, in like manner, Heb. 1. 7. & 4. 13. Or if we read it unto Sarah, the meaning is, that together with her, both hee and she sayd it: as after in v. 5. is manifested. See the like

like done before, in Gen. 12. 11, 12, 13.

2 V. 2. *Abimelech* by interpretation *Father-King*: a common title of the Kings of Palestine, as *Pharaoh* was of the Kings of Egypt: see Gen. 26. 1. *Psal.* 34. 1. For Kings should be *Fathers* to their countries: 10 rulers are called *fathers*, 2. *King.* 5. 13. *Iob* 29. 16 and 1. *Sam.* 12. 15. where *your fathers*, is translated in Greek *your King*: See Gen. 4. 20.

3 Ver. 3. *God came*] the Chaldee sayth, *word came from the face of God*. This setteth forth Gods care for his: *hee suffered no man to do them wrong, but reprov'd Kings for their sakes*: *Psal.* 105. 14. *a dream*] which is an imagination that the mind of man conceiveth in sleep. Dreames naturall arising from the temperature of the body, or affections of the mind, are many, & have their vanities and deceits, *Eccle.* 5. 7. *Esa.* 29. 7. 8. But dreams supernaturall sent of God, as here, or by his Angels, as *Mat.* 2. 13. are to be regarded: for God by them signifieth what hee would, or what men should doe, *Gen.* 41. 25. *Iob* 33. 14, 15. 16. &c. Dreams also are sometimes by the lying spirit of Satan: which are not to be beleev'd or regarded, *Zach.* 10. 2. *Deut.* 13. 1, 2, 3. See also *Gen.* 37. 5. *a dead man*] that is, *shall surely die*. But under such threats, conditions often are implied: as here, if thou deliver not the woman, See *Eze.* 33. 14, 15.

4 Ver. 4. *come near*] that is, *lyen with her*: being slayed by sickness, as it seemeth by v. 17. the Greek saith, *touch'd her not*, the Hebr. also, in v. 6. So Paul useth the phrase of *touching a woman*, 1. *Cor.* 7. 1. and Solomon, *Prov.* 6. 29. *just nation*] fearing as it seemeth, wrath upon his people also, v. 9. 15 often cometh to pass, for the Princes sinns. So for Davids sin, a plague came on his people: 1. *Chron.* 21. 14, 17. Or he calleth his family a nation: which was now visited of God: v. 17, 18.

5 Ver. 5. *perfection*] or, *integrity, simplicitie, sincerity*. The Chaldee interprets it *truth*, the Greek, *a pure hart*. It is opposed to hypocrisie: *innocence of my hands*] or,

cleanness of my palms: the *palms of the hands* are named, 5. as wherein filthines might be hidden: so purging himselfe even from secret crime.

6 Ver. 6. *with-held*] the Greek translath *spared thee*. It seemeth Gods chastisement reitrefreyned him: v. 17. and so he was not able to doe the evil, which other wise naturally he could, and was prone unto, *from sinning*] the Greek saith, *that thou shouldst not sin*. As God, for Abrahams sake, withheld Abimelech from the fact, so respecting the integritie of the Kings hart, he kept him also from the sin. *gave thee not*] that is, *let or suffred thee not*: as the Greek translatheth. *Giving* is often used for *suffering*, as *Gen.* 31. 7. *Exod.* 3. 19. *Psal.* 116. 10. but it is more then bare sufferance, as implying an action also on Gods part, who giveth meanes to stay from evil, or sendeth desires, when so it pleaseth him; as 2. *Thess.* 2. 7.

7 Ver. 7. *a Prophet*] therefore doe him no harm, *Psal.* 105. 15. A Prophet in Hebr. *Nabi*, in Greek *Prophetes*, from which wee have the word *Prophet*, so named of *speaking*, interpreting or uttiring words & oracles that come from God, *Deut.* 18. 15. 16. 18. as of seeing or receiving them by visions, such were named *Seers*, 1. *Sam.* 9. 9. So Moses interpreter is called his *Prophet*, *Exod.* 7. 1. and all interpreters of the Scriptures, 1. *Cor.* 14. 29. In speciall, a Prophet was one indued with the Spirit of God, and could foretell things to come, *Deut.* 18. 22 *Psal.* 74. 4. *Ier.* 29. 15. Such are called *holy men of God*, which *spake as they were moved by the Holy Ghost*, 2. *Pet.* 1. 20. The Hebr. doctors say; *It is one of the foundations of the Law, to know that God maketh the sonnes of men to prophesie: and prophesie is desired not, but in a man that is great in wisdom, might in his vertuous-qualities, so that his afflictions overcome him not, in any worldly thing; but by his knowledge he overcometh his afflictions continually; & he is a man expert in knowledge, and of a very large understanding*: &c. On such a man, the holy spirit cometh down: and when the spirit resteth upon him, his soule is afflicted

ciated unto the Angels, and he is changed to an other man; and perceiveth in his own knowledge, that he is not so as he was, but that he is advanced above the degrees of other wise men: even as it is said of Saul (in 1. *Sam.* 10. 6.) and thou shalt prophesie with them, and shalt be turned unto another man. *Maimony in Iesajaci hatorah*, ch. 7. S. 1.

shall pray] This was a speciall work of the Prophets, to pray for the people, *Ier.* 14. 11. & 15. 1. whereupon it is sayd; *If they be Prophets, and if the word of the Lord be with them, let them intreat the Lord &c.* *Ier.* 27. 18. *Praying, or interpellation*, hath the first signification of judging, and so meaneth the presenting of the person and cause of any unto God as the judge; and the judging of ones selfe.

live thou] that is, *thou shalt live*: but it is a powerfull manner of speech: (whereupon God is said to command his mercy, and the salvation and blessing of his people, *Psal.* 42. 9. & 44. 5. & 133. 3.) The like is often used, as *Amos* 5. 4. *seek me and live*: that is, *ye shall live*: and dwell for ever, *Psal.* 37. 27. *dying*] that is, *thou shalt surely die*: see *Gen.* 2. 17.

9 Ver. 9. *that should not*] the Chaldee translatheth, *that are not meet to be done*: the Greek saith, *which none should doe*.

11 V. 11. *Surely*] or, *Onely*. The Greek translatheth, *Lest there be not the feat of God*: so making it an unperfect speech, implying doubt, as in *Mat.* 25. 9. *By the feat of the Lord men depart from evil*: *Prov.* 16. 6.

12 Ver. 12. *of my father*] The Jewes opinion from hence is, that *Sarah* was the same that *Ischah*, mentioned in *Gen.* 11. 29. and had two names: and that she being the grandchild of *Thara*, by an other woman then Abrahams mother, is so spoken of here. *became*] Hebr. *was to me*, for a wife.

13 V. 13. *they even God*] *Elohim* the name of God, in form plural, is usually joyned with a word singular, as he created, *Gen.* 1. 1. here and in some few other places, it is coupled with a word plural: not without mystrie of the Trinity: which the Gentiles not understanding, they fell

to hold many gods, contrary to the truth *Deut.* 6. 4. A like speech of God is after used, in *Gen.* 33. 7. and in 2. *Sam.* 7. 23. *they even God went*: which an other Prophet relating saith singularly, *God hee went*, 1. *Chron.* 17. 21. So that though words of the plural number be joyned, yet the plurality of gods is no way intended; one Scripture clearing another: yea sometime the very same text, explaining it self, as *Ios.* 24. 19. *Elohim houses* (or *holy ones*) hee: The Greek translatheth here singularly, *when God brought me out from my fathers house*: the Chaldee otherwile thus, *And it was when the peoples wandred, (that is, committed idolatry,) after the works of their hands, the Lord apply'd me unto his feare, out of my fathers house.* *in thy kindness*] or *shalbe thy mercy*, that is, *thy work of mercy*: *to love*, (1. *Iob* 31. 1.) is put for the benefits proceeding from love; and *wrath*, (*Mat.* 7. 9. *Rom.* 13. 4.) is for punishment proceeding from wrath.

15 Ver. 15. *before thee*] exposed to thy choise. See *Gen.* 13. 9. *good within mine eyes*] that is, as the Greek translatheth, *where it pleaseth thee*.

16 Ver. 16. 4 1000. *shekels*] or *shillings*. The word *shekels* understood in the Hebr. is expressed by the Chaldee interpreter: so in 2. *Sam.* 18. 12. & 2. *King.* 6. 25. & the Greek also hath a 1000. *didrachmes*, meaning *shekels*, for so in *Gen.* 23. 15. 16. and in many other places, the Hebr. *shekels* are turned in Greek *didrachmes*, (or, *double drammes*;) and usually where *silver* is set down, and not the summe, *shekels* are understood; as appeareth by *Num.* 7. 13. 89. where the *shekell* of the sanctuary named after, sheweth the same to be meant by force. Also where *shekels* are set down, and the metall not expressed, *silver* is understood; not gold or any other: as is manifest by *Exod.* 30. 13. 15. compared with *Ezo.* 38. 25. 26. *A shekel* (comming of *Shakal*, he weighed from whence our English *skole* & *skale* to weigh with, is derived,) is by interpretation 4 *weights*, as being the most common in payments, in which they used to weigh

weigh their money, Gen. 13. 16. Lev. 32. 9. And the shekel of the sanctuary, weighed twenty gerahs, Ex. 30. 13. and a Gerah by the Lewes records, weighed sixteen graines of barley: so the holy shekel weighed 320 graines: as Maimon the weith in treat. of Vaisations, &c. ch. 1. S. 4 But the common shekel weighed they say, halfe so much, viz. 160 graines; which make two diamons and 16 graines. The Chaldee calleth a shekel, *Shighna* and *Selina*, (from whence our English shilling, seemeth to be borrowed): & the quantity of the common shekel differed not much from our shilling, as the shekel of the sanctuary was about two shillings. This Chaldee name came in use among the Lewes after their captivity in Babylon, and was somewhat more in weight, then the shekel of Mass which weighed 320. graines of barley: but in our wise men have added thereto, (saith M. in treat. of shekels, ch. 1. s. 2.) and made the weight of it equal to the coin called *Selanga*, in the time of the second Temple: and this *Selanga* weigh'd 384. common graines of barley. to thy brother } that is, to Abraham, thy husband, whom thou calledst thy brother: to him rather then to her, was it given, lest suspicion should arise that she was defiled. he is to thee &c. } that is he is. (& shalbe) thy husband to defend thee from injury, and to whom thou must profess subjection For the covering of the eyes & face with a veil, was a sign of the womans subjection to the man, and of his power over her: Gen 24. 67. 1. Cor. 11. 3 & 7. 10. Or thus, it shalbe to thee: that is, this gift: if mine to thy brother, shalbe a recompens of the injury done in taking thee from thy husband. The Hebrew is ambiguous, & may indifferently be read, he or it; and so the Chaldee, though it favoureth most this latter, saying, behold it is to thee a covering of honour for that I did send to take thee, and have seen thee & all that are with thee. The Greek are plainly thus, these (1000. didrachmes) shalbe to thee, for an honour of thy face, & to all the (women) that are with thee. and all that, &c. } that is, and all, thou is, that (thou mayst be) rebuked, and

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warned to carry thyself otherwise: and so they are the words of Abimelech. Or, if they be the words of Masses, we may read, and all (thou was) that (she might be) rebuked. The Chaldee translitereth, and for all that thou hast sayd, and be thou rebuked: the Greek thus, and all things speak thou truly, Ver. 18. *clofig closed* } that is, fast closed. See the like parable, in Gen. 17.

CHAP. XXI.

1. *Isaak is borne*, 4. *he is circumcised*, 6. *Sarah's joy*, 9. *Hagar and Ismael are cast forth*, 15. *and fall into distress*, 17. *The Angel comforteth her*, 20. *Abimelechs covenant with Abraham at Beer-sheba*.

AND Jehovah, visited Sarah, as he had sayd: and Jehovah did unto Sarah, as he had spoken. And Sarah conceived, & bare to Abraham a son, in his old age: at the set-time, which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare unto him, Isaak. And Abraham circumcised Isaak his son, being a son of eight daies: as, God had commanded him. And Abraham was a hundred yeres old: when Isaak his son, was born unto him. And Sarah sayd, God hath made me a laughter: every-one that heareth, will laugh with me. And she sayd; who would have sayd unto Abraham, that Sarah should have given sonns suck? for I have borne a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaak was weaned. And Sarah saw, the son of Hagar the Egyptian, which she had borne unto Abraham, laughing. And she said to Abraham; Cast out this bondwoman,

and

and her son: for the son of this bondwoman, shall not be heir, with my son, with Isaak. And the word was very evil, in the eyes of Abraham: because of his son. And God sayd, unto Abraham; Let it not be evil in thine eyes, because of the lad, and because of thy bondwoman; in that Sarah shall say unto thee, heare her voice: for in Isaak, shall seed be called to thee. And also the son of the bondwoman, I will make of him a nation: because he, is thy seed. And Abraham rose early in the morning, and took bread, and a bottle of water, and gave unto Hagar, putting it on her shoulder; and the child, and sent her away: and she went and wandered, in the wilderness of Beer-sheba. And the water of the bottle, was spent: and she cast the child, under one of the shrubs. And she went, and fate her self over-against him, going far-off about a bow shoot; for she sayd, let me not see the death of the child: and she fate over-against him, and lifted up her voyce, & wept. And God heard, the voice of the lad; and an Angell of God, called to Hagar, out of heaven; and sayd unto her, what aileth thee Agar? fear not, for God hath heard the voice of the lad, there where he is. Arise, lift-up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and she saw a well of water: and she went and filled the bottell with water, and gave the lad drink. And God was with the lad, and he grew; and dwelt in the wilderness, and was a shooter with bow. And he dwelt in the wilder-

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nes of Pharan: and his mother took him a wife, out of the land of Egypt. And it was, in that time; that Abimelech, and Phicol Prince of his host, sayd unto Abraham, saying: God is with thee, in all that thou doest. And now, swear unto me here by God; if thou shalt lye unto me, or to my son, or to my nephew: according to the kindness that I have done unto thee, thou shalt doe unto me; & unto the land, in the which thou hast sojourn'd. And Abraham sayd; I, will swear. And Abraham reproved Abimelech, because of a well of water, which Abimelechs servants had violently taken away. And Abimelech sayd, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not hear it, but to day. And Abraham took sheep and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abraham set, seven ewe-lambs of the flock, by themselves. And Abimelech sayd, unto Abraham: what mean here, these seven ewe-lambs, which thou hast set, by themselves? And hee sayd; for, the seven ewe-lambs, thou shalt take of my hand: that they may be to me for a testimonie; that I have digged, this well. Therefore, hee called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose-up, and Phicol the prince of his host, and they returned, into the land of the Philistines. And he planted a tree in Beer-sheba: and he called there, on the name of Jehovah, the eternall God. And Abraham

ham sojourned, in the land of the Philistines, many daies.

Annotations.

- 1 **V** [s]pied This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as here, and Gen. 50. 24. Ex. 4. 31. Luk. 1. 68. and often. For evil, and so it meaneth punishment, Ex. 20. 5. Psal. 89. 33. Num. 16. 29. The Chaldee here translateth remembered; and the Hebrue implyeth that, as 1. Sam. 15. 2.
- 2 Ver. 2. conceived] Hereupon her faith is commended, Heb. 11. 11. By faith Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. [in his] or, to his old age: [so v. 7. the set time] promised the yere before, Gen. 18. 10. Hereupon Isaac is sayd to be born of a free woman, by promise, and after the spirit, Gal. 4. 22. 23. 29. and this birth is set forth as an example of Gods mercy to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure, Esay 51. 2. 3. Gal. 4. 24. 28.
- 3 Ver. 3. [Isaac] which signifieth Laughter, or joy: this name was foreappointed him of God, Gen. 17. 19.
- 4 Ver. 4. son of 8. daies] or, 8 daies old, but understanding, in the 8. day, as the Greek translateth it: see the Law, Gen. 17. 12. Isaac is the first that we read of, circumcised at this age.
- 6 Ver. 6. made me] or, made laughter to me, that is, joy, as the Chaldee translateth it: as if he had sayd, hath made me to laugh, or rejoyce. The word is sometime used for laughing to scorn, or mocking, as v. 9. & Ez. 23. 31. and so some understand it here, laughter at me, that is, hath made me to be laughed at; meaning of the profane, which would laugh and mock, as did Ismael. v. 9. Though both may be implied in the word, yet the first seemeth most proper; and according to the prophecies, Rejoyce

thou barren which didst not bear, Esay. 54. 1. which hath reference to this birth, Gal. 4. 22. 27. 28. & Esay. 51. 2. 3. with me] or at me: but the Greek translateth it, rejoyce with me: the Chaldee also turneth it into joy. And so the Prophet, Rejoyce ye with Jerusalem and be glad with her, all ye that love her, Esay 66. 10. which Jerusalem, was figured out by this Sarah, Gal. 4. 22. 26.

Ver. 7. should have given sons] Heb. hath given sons: so noting the certainty: speaking as of a thing done. By sons, is meant any son or child: as the Greek explaineth it: see Gen. 46. 23. The like admiration is spoken by the Church, Esay 49. 21. who hath begotten me these? The Chaldee paraphrast referreth this to God, saying, faithful is he that said to Abraham, and hath fulfilled it, that Sarah should give suck.

Ver. 8. weaned] The Hebrue word signifieth an exchange of one thing for another; and so in weaning, from milk to stronger meat; which as it signified in Isaac a growth in strength of nature, so is it in the faithfull, a sign of growth in grace and understanding, 1. Cor. 3. 1. 2. Heb. 5. 12. 13. 14. and of absteyning from worldly childish pleasures, Psal. 131. 2. and Isaac being a figure of all the children of promise [Gal. 4. 28.] we may hereupon gather the reason why Abraham made so great a banquet at Isaacs weaning. So at Samuels weaning hee was presented to the Lord, with a spirituall feast, or sacrifice, 1. Sam. 1. 22. 24.

Ver. 9. laughing] that is, deriding or mocking: for so laughing often signifieth, as Gen. 19. 14. Ezek. 23. 32. Lam. 1. 7. it meaneth also abusing or other wise, wherupon laughter and scorn followeth, as Gen. 39. 14. 17. also idolatrous laughing or play, as Exod. 32. 6. Hereupon the Ierusalem my paraphrast referreth it to this latter, of laughing in Gods worship: [the Greek translateth it, playing with Isaac her son:] (which word playing is sometime used for fighting, 2. Sam. 2. 14. 16.) and by laughing or mocking, the Scripture often noteth a contemptuous and malignant carriage, Job 30.

1. and

1. and 12. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it persecuting, and sayth, as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now, Gal. 4. 29. And here beginneth by an Egyptians son, that 400. yeres affliction, [spoken of in Gen. 15. 13.]

10 Ver. 10. this bondwoman,] the figured the old Testament: and her son, such as are under the works of the law, Gal. 4. 24 and the mother being to be cast out, it is likely she was the cause, or an abettor of her sons evil. [not be heir,] or not inheritor: under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3. 18. 29. and 4. 7. 1. Pet. 1. 4.

So Imael cast out from being heir, is a type of servants that abide not in the house for ever, that is, of reprobates, Job. 8. 31. Gal. 4. 30. And though Imael were now but a youth, yet even a child is known by his doings, whether his work be pure and right, Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, v. 12. & Paul sayth not that Sarah, but that scripture speaketh this, Gal. 4. 25 and by this it is probable, that Ismaels mocking, was about the inheritance; as some of the Hebrue Doctors also have observed: R. Moses Gerundens.

my son,] who am a free woman, with Isaac who is freeborn: see Gal. 4. 30. 31. 28.

11 Ver. 11. very evil] or vehemently evil, that is, very much displeasing: as on the contrary, to be good in the eyes of any, is to please or content: Gen. 20. 15. because, [for, for the causes:] so v. 25. The love to his son, caused this grief: how be it when God had him kyll his beloved son Isaac, he shewed no such discontentment, Gen. 22. 2. 3. it seemeth he thought this to proceed but from Sarahs own passion of mind, till he was further informed of God, v. 12. 14.

22 Ver. 12. [that seed be called to thee] or, [that thy seed be called:] they shall be named of Isaac, not of Imael: that is, [as Paul inferreth] they which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the seed: Rom. 9. 7.

8. Seed to thee, may also be read seed of thee, that is, thy seed: for the scripture sometime putteth one for another, as disciples to thee, Mark. 2. 18. is the same that disciples of thee, or thy disciples, Mat. 9. 14. From this limitation of Abrahams seed to Isaac, the lewes do reckon none for Abrahams, but the Israelites: as in their canons they lay, who so voweth concerning Abrahams seed, is free from Ismaels and Esaus sons, and is not bound but touching Israelites: as it is sayd, for in Isaac shall seed be called to thee, and Ioseph sayd to Jacob, And God give thee the blessing of Abraham, Gen. 28. 4. Maimony, Treat. of Powers, chap. 9. S. 21.

13 Ver. 13. make of him,] Heb. put him unto a nation: so v. 28. Compare Gen. 17. 20. thy seed,] thy son according to the flesh: though not after the promise as Isaac was.

14 Ver. 14. bread] Sometime bread is used for all food, as in Mark. 6. 36. compared with Mat. 14. 15. Psal. 78. 30. if it be not so here, the scripture would note the great hardness and miserie which they must endure that are cast out of the Lords inheritance.

and the child] to weat, he gave unto her; he being now about 18 yeres of age: so casting him his first-born son, with her, out of his house.

the wilderness,] the way towards Egypt: vvhere there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Jer. 2. 6. Contrary wise, Isaacs children were led and guided of God, through that great and fearful wilderness, vvherein Ismael and his mother vvandred: Deut. 32. 10. 11. 12. Exo. 13. 21. 22. Our English word wilderness, signifieth a place vvhere men goe wild, that is, goe astray, or vvander, as Agir here did; and so in Job. 12. 24. Ps. 107. 4. 40. the like is spoken. In Hebrue it is called Midbar, as being without order, a place not for men to dwell in; but only for beasts, who there must also be led & governed. See Exod. 3. 18.

15 Ver. 15. [he cast the child] that is, the left him being sick, and fainting for thirst. The state of such as are without

Q 3 Christ

Christ is hereby resembled: *Esa. 51. 1.* but they that drink of his waters, that never thirst, for it shall be in them a well of water, springing up unto everlasting life, *Ioh. 4. 14.* *shrubs*,] or, *trees*, as the Chaldee expounds it. The Greek sayth, *under a fir-tree.*

16 Ver. 16. *the death*.] This sheweth the extremity that they were come into in the desert, vvho erevvhile had meat and drink yough in Abrahams house, novv ready to perish for thirst: God so chastening their former inolencie. A like example is of the prodigall son, who almost dyed for hunger, vvhen the servants in his fathers house had bread yough. *Luk. 15. 14.* For the man that wandereth out of the way of understanding, shall remayn in the congregation of the dead, *Prov. 11. 16.*

17 Ver. 17. *there where*] in Greek, from the place where he is: that is, in this desolate wilderness, vvhere he lyeth, perishing, forsaken of all. Compare herevvith Gods promises to his people in miserie, *Deut. 4. 27-30.* & *Psal. 107. 4. 5. 6.* And thus God remembreth his former promises, *Gen. 17. 10. and 16. 10. &c.*

19 Ver. 19. *he saw a well*] vvich though it vvhere there before, yet the sayv nor, her eyes being holden, til thy vvere opened of God: (as in *Luk. 24. 16. 31.*) By similitude of waters breaking out in the wilderness, & drawing waters out of the wells of salvation, the scripture denoteth the spirituall graces of the gospel, communicated with the poor afflicted. *Esa. 51. 6. & 12. 3.*

20 Ver. 20. *God was*] the Chaldee paraphraseth, the word of the Lord was a help to the lad. *Shooter with bow*] or, *an archer*: and so consequently, a vvarrior: for shooting vvith bow, was used in battels with men, *Gen. 49. 23. 24. & 48. 22.* and thus the oracle was fulfilled, that he should be a wild man, and have his hand against every man, *Gen. 16. 12.*

21 Ver. 21. of Pharan] or *Paran*: a wilderness next adjoining to the desert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan. *Num.*

19, 12. & 13. 1. 4. *Deut. 33. 2. Hab. 3. 3.* Ver. 21. *Abimelech*,] King of Gerar in Palestine: [see *Gen. 20. 2.* Prince] that is, *chief captain*: as the Greek calleth him *A chistrategos*, Chief leader of the armie.

22 God is] the word of the Lord is for an help to thee, sayth the Chaldee paraphrast: so in the verse following, for God, he useth the word of the Lord.

23 Ver. 23. *if thou shalt lye*,] that is, that thou wilt not lye: as *Psal. 89. 36.* an imperfect speech, where an imprecation is understood, vvich sometime is expressed in part, as in *Ruth. 1. 17.* the Lord doe so to me and more also, if &c. For an oath, is both a taking of the Lord to witness that which one sweareth, and to punish if any violate his faith: both which Paul expressed vvhen he swure, *I call God for a witness*, upon (or against) my soul, *1. Cor. 1. 13.* See before *Gen. 14. 23. and 25. 29.* The Greek, for lying translateth *hurting*, or *wronging*. It meaneth talke & deceitful dealing, contrary to the covenant novv to be made between them. See *Psal. 44. 18.*

25 Ver. 25. *a well*] vvich was of great use & vvorth in that drye countrie, as the fourth parts of Canaan are noted to be, in *Judg. 1. 15.* Hereupon grev that strife between Isaac and the Philistines, for wells of vvater, *Gen. 26. 18. 20. 21.* The Greek for well, translateth wells, as being many: and in deed Abraham had there moe wells then one, as appeareth by *Gen. 26. 15. 18. &c.* it is usuall in scripture, to put one for many, as is observed, on *Gen. 3. 2. & 4. 10.* Albeit the 30. verse sheweth rather one (speciall to be here meant; vvhere also the Greek speaketh of one.

31 Ver. 31. *Beer sheba*,] by interpretation, the well of the oath, as the Greek translateth it, and the words following doe confirm: or, the well of seven: because of the 7. lambs forementioned, for *Sheba* usually significeth seven, and *Shebua*, an oath. See also *Gen. 26. 33.* they sware, for were sworn: for swearing is alwayes expressed in Hebrew, in the form passive, to be sworn: because it is vvith a passion of the mind, and offered

or occasioned by an other. It hath also the signification of seven, which is a mysticall number, *Gen. 2. 2.* The reason hereof some think to be, because it is confirmed as by seven, that is, by many witness: so, as having reference to the seven spirits that are before the throne of God, *Rev. 1. 4.* the seven horns and 7. eyes of the Lamb (Christ), which are the 7 spirits of God sent into al. the world, *Rev. 5. 6.* Wherefore Abrahams 7. lambs, seeme to be not without myerie.

33 V. 33. *he planted*] that is, *Abraham* planted, as the Greek expresseth: which the vvord his purpose and hope here long to continue. a tree] or, a grove: that is, a plot of trees: the Greek faith, *hee planted a field*: the Ierusal. my Thargum translateth it, *a paradise, or orchard*: & it is usuall to put one for many, see *Gen. 3. 2.* The Hebrue *Abelis* used also for a tree in *1. Sam. 12. 6. & 3. 13.* which an other Prophet recheareth, calleth *Absh*, that is, an Oak, *1. Chron. 10. 12.* It is before recorded, that Abraham had six trees by his tent, and 1. whose cool that low men fate and were refreshed, in that hot country, *Gen. 18. 1. 4. 8.* but by that which here followeth, that hee cutt downe on the name of the Lord, it is also probable that this plantation was for religious use, which before the law given by Moses, might be lawfull; and was used generally of the nations, *Deut. 12. 1.* but after was forbidden, when God had chosen a place of worship. Yet as from Abrahams example, offering his son Isaac *Gen. 22. 1.* he vvould superstitiously sacrifice their children, *Ier. 7. 31. & 19. 5.* so from Abrahams grove, they used groves for religious use, and sacrificed under trees: *Ken. 17. 10. Ier. 17. 2. Esa. 57. 5.* But God forbade such things, *Deut. 16. 21.* yet the heathen Romans commanded them, saying, *Lucas in agris habentia*: *Leg. 12. 10. De relig. lex. 2.* eternall God] or, God of eternitie, or, of the World. But the Greek translateth eternall, and so God is called in *Rom. 16. 26.* He is the first place, where this title was given him.

34 V. 34. *many daies*] or, *yeeres*, (as *Gen. 4. 3.*)

Thus God gave some rest to this weary pilgrim: hee dwelled here still when Isaac was offered, (which was in the 33. yere of his life,) *Gen. 22. 19.* and how long after, is uncertaine.

CHAP. XXII.

1. *Abraham is tempted to offer up Isaac* 3. *He giveth proofe of his faith and obedience.* 11. *The Angel stayeth him.* 13. *Isaac is exchanged with a ramme.* 14. *The place is called Iehovah jireh.* 15. *Abraham is blessed again.* 20. *The generations of Nabor, unto Rebekah.*

1 AND it was, after these things; that God, did tempt Abraham: and sayd unto him, Abraham; and he sayd, Behold here I am. And he sayd, Take now thy son, thy only (son), whom thou lovest, even Isaac; and goe thou, into the land of Morijah: and offer him there for a burnt offering, upon one of the mountayns, which I shall say unto thee. And Abraham rose early in the morning, and saddled his ass; and took two of his yongmen with him, and Isaac his son: and clave the wood of the burnt offering, and rose up and went, unto the place which God had sayd unto him. In the third day, then Abraham lifted up his eyes, and saw the place, a farre off. And Abraham sayd unto his yongmen; Abide you here with the ass, and I and the yong man will goe yonder, and we will bow down ourselves, and we will return unto you. And Abraham took the wood of the burnt offering, and put it upon Isaac his son; and he took in his hand, the fire, and the knife: and they went both of them together. And Isaac sayd unto Abraham his father, and sayd my father; and he sayd, Behold

I am here my son: and he sayd, Behold
(here is) the fire, and the wood; but
8 where is the lamb, for a burnt-off-
fring? And Abraham sayd, God will
provide himselfe a lamb, for a burnt-
9 offering, my son: and they went both
of them, together. And they came,
to the place which God had layd un-
to him; and Abraham builded there
an altar, and layd the wood in order:
and bound Isaak his son, and put him
10 on the altar, upon the wood. And
Abraham thrust forth his hand, and
11 took the knife: to kill his son. And
the Angell of Iehovah called unto
him, out of the heavens; and sayd, Ab-
raham Abraham; and he sayd, *loc here*
12 I am. And he sayd, Put not forth thy
hand, unto the yongman; neither doe
thou any thing to him: for now I
know, that thou fearest God; & thou
halt not with-held, thy son thy only
13 son, from me. And Abraham lifted-
up his eyes, and saw and beheld a
ram; behind, holden in a thicket by
his hornes: and Abraham went, and
took the ram; and offered him for a
14 burnt-offering, in sted of his son. And
Abraham called, the name of that
place, Iehovah lreih: of which it is
sayd to this day, in the mountayn of
15 Iehovah, it shalbe seen. And the Ang-
ell of Iehovah, called unto Abraham;
the second time, out of the heavens.
16 And he sayd, By my self have I sworn,
assuredly: saith Iehovah: that, for be-
cause thou hast done this thing, and
halt not with-held thy son thy only
17 son. Surely blessing I will blesse thee,
and multiplying I will multiply thy
seed as the stars of the heavens; & as
the sand, which is upon the sea shore:

and thy seed shall possesse, the gate of
his enemies. And in thy seed, shall
18 all nations of the earth blesse them-
selves: because that thou hast obeyed
my voyce. And Abraham returned,
19 unto his yong men; and they rose up,
and went together, to Beerseba: and
Abraham dwelt, in Beerseba.
20 And it was, after these things; that
it was told Abraham, saying: Behold
Milcah, thee also hath born sonnes,
21 unto thy brother Nachor. Vz his
first born, and Buz his brother: and
22 Kemuel, the father of Aram. And
Kefed, and Chazo; and Pildash, and
23 Idlaph; and Bethuel. And Bethuel,
begat Rebekah: these eight, did Mil-
cah bear; to Nachor, Abrahams bro-
24 ther. And his concubine, whose
name was Reumah: even she also did
bear, Tebach, and Gacham; and Ta-
chath, and Maacah.

Annotations.

Thing; Hebr. words: that is, things spo-
ken of: so in v. 20. See the notes on
Gen. 15. 1. *temple*; that is, *trial* or
prove. The originall word hath the signifi-
cation of lifting up as for a signe, or essay-
ing of some high thing. And God tempt-
eth men, when hee requireth some great
or high experiment of their faith, love, &
obedience, as here, and in Ex. 15. 25. 26.
Deut. 8. 2. & 13. 3. But temptation often sig-
nifieth a soliciting & provoking to evill,
which Satan doth, Mat. 4. 1. 3. and mans
own corruption, Jam. 1. 14. In which sense
God tempteth no man, Jam. 1. 13. for it al-
waies tendeth to evill; but God tempteth
us, to do us good at the end, Den. 8. 26. 1. Cor.
10. 13. And this is spoken of God, after
the manner of men: for he both knoweth
long before what is in man, & what him-
selfe will doe: P. 139. 2. Job. 42. 5. & 6. 5.
Ver. 2. only

2 Ver. 2. *only son*] Paul calleth him
only begotten son, Heb. 11. 17. for he had
no other of Sarah the free woman: also
Ismael of Hagar, was cast out of his house,
Gen. 21. 14. *Isaak*, who was particu-
larly designed for the hope of all Abrahams
seed to be called in him, Gen. 21. 12. which
speciall point the Apostle obserueth in
this tentation, Heb. 11. 18. So Abrahams
obedience was tried in offering his son; &
his faith, in offering him concerning whom
he had received the promise. *Morish*,
the Greek calleth it the high land: for it was
a mountiny countrie, & this high mount
was seen far off. v. 4. The Chaldee nameth
it of the service of God, there now perfo-
med, and after increased: for upon this
mount *Morish*, did Solomon build the
Temple, for Gods worship. 1. Chron. 3. 1. And
by the Iewes tradition, here Adam, & Noe
sacrificed, and served God: see the notes
on Gen. 8. 20. & 4. 3. *burnt-offering*,
Heb. an ascension to be called, because it went
all up in fyre, burned upon the altar. See
Gen. 8. 20. Lev. 1.

3 Ver. 3. *so early*, so it seemeth this was
spoken to Abraham in the night: & here
his ready obedience is commended; as on
the contrary the like halt is noted of Ba-
laam for evil, halting to curse Abrahams
children, vvhich God forbad. Num. 22. 21

4 Ver. 4. *the third day*] As the number seven,
is of speciali use in scripture because of
the sabbath day, Gē. 2. 2. so three is a mysti-
cally number, because of Christs rising from
death the third day, Mat. 17. 23. 1. Cor. 15. 4
as he was crucified at the third houre of
the day, Mark. 15. 25. and Isaak as he was a
figure of Christ, in being the only son of
his father, and not spared, but offered for a
sacrifice, Rō. 8. 32. so inundry particulars,
as this 3. day, in vvhich Christ also was to
be perfected, Luk. 23. 32. and the tarying of
the wood, v. 6. as Christ did the tree wher-
on he dyed, Joh. 19. 17. the binding of Isaak
v. 9. as Christ was bound, Mat. 27. 2. and
in other like, he was a figure of the Lamb of
God, sacrificed for the synns of the world.
So Moses prayed, *leave on it three dayes jour-*

ny into the wilderness, for to sacrifice. Exo.
5. 3. and three dayes they went therein, ere
they found vvhater to drink. Exo. 15. 22. and
three dayes journey the Ark of the Lords co-
venant went before them, to search out
a resting place for them, Num. 10. 33. A-
gainst the third day, the people were to be
ready to receiv Gods law, Exod. 19. 11. &
after 3. dayes, to pass over Iordan into Ca-
naan, Jos. 1. 11. The third day Elter put on
the (apparel of the) Kingdome, Est. 5. 1. and
in that day Ezekiah went up to the Lords
house, recovered as from death, 2. King. 20.
5. and that day, is it wherein the Prophet
sayth, God will raise us up, and we shal live in
his sight, Hys. 6. 2. And in the third day (as
vvel as in the 7.) the unclean person was to
purify himself, Num. 19. 12. vvhith many
other the like memorabile things, vvhich
the scriptures speak of the 3. day, not with-
out mylerie. See Gen. 40. 12. 13. and 42.
17. 18. Jon. 1. 17. Jos. 2. 16. Unto vvhich vve
may add a Iewes testimonie (in *Brish*
rabbis, commenting upon this place,) that
there are many a three dayes, in the holy scrip-
ture, of which one is the resurrection of the Messias

5 Ver. 5. *bow-down*, or, worship, to vveet
God: for in praying unto (or serving)
God, they used to bow their bodies, in
signe of reverence and honour; and som-
etime to kneel, sometime to bend down the
head, sometime to prostrate themselves, or sit
on their faces. See these gestures distin-
guished, in the annotations on Exod. 4. 31.

we will return] Abraham in faith obey-
ing God, did account that God was able
to raise up Isaak even from the dead, Heb. 11.
19. therefore he thus spake, and prophe-
sied of his return vvvith himself, vvhhen he
went to kyl him.

6 Ver. 6. *upon Isaak*] so Christ bare the
vwood vvhetheron himself dyed, Job. 19. 17.
and all good Christians, are to bear their
crosse and follow him, Luk. 14. 27. And the
sacrifice being to be burned to ashes, it
was no final quantity of wood that would
suffice hereunto: by vvhich also appar-
eth that Isaak was not now a child but a
man grown. *Josephus* nameth him 25. yere
old

old: others 33

7 V. 7 the *lamb*] or *kyd*, the Hebrew word signifieth eyther yong tharp or goat. Exo. 12. 5. Dmt. 14. 4. the Gr. tranſl. with i. ſheep.
8 Var. 8. provid. him] or, ſee for himſelf. So Abraham imparted oot the whole matter to Iſaak, til he came to the place of execution: but ſtayed him upon the providence of God. Voto this faith & promiſe of Abraham, God answered in performance, v. 13. and up in this divine providence, the place hid the name, v. 14.

9 Ver. 9. altar,] to ſanctifie the ſacrifice Mat. 23. 19. See Gen. 8. 20. bound Iſaak,] whole faith and obedience herein was alſo admirable, that he neyther in deed nor vvord reſiſted his father Abraham, (there being none but they two) but meckly ſubſcribed himſelf to be bound and layd on the altar, as a lamb to be ſlawn: being alſo herein a type of Chriſt, in his meek and patient ſufferings, Mark. 15. 1. Act. 8. 32. Phi. 2. 8. and of all Chriſtians, the children of promiſe, vvho are to preſent their bodies a living ſacrifice, holy, acceptable to God, which is their reaſonable ſervice, Rom. 12. 1. The Iewves yerely feaſt upon the fiſt of Tizri (or September) called the memoriall of blowing of trumpets, Levit. 23. 24. they named alſo the binding of Iſaak, in remembrance of this action.

10 Ver. 10. to kyll hu ſon] By faith Avraham, when he was tempted, offered up Iſaak; and he that had received the promiſes, offered up hu onely begotten ſon, of whom it was ſayd, that in Iſaak, ſhall ſeed be called to thee: Heb. 11. 17. 18. Abraham our father, was he not juſtified by works; havin; offered Iſaak hu ſon upon the altar? Seeth thou how faith wrought with hu works, and by works, was faith perfected? And the ſcripture was fulfilled which ſayth, Abraham beleved God, and it was imputed unto him for juſtice, and he was called the friend of God. Jam. 2. 21. 22. 33.

11 Ver. 11. the Angel,] who ſpeaketh as God, v. 12. ſweareth by himſelf, and is called Iehovah, v. 16. vvherefore this vvaz Chriſt himſelf: ſee before on Gen. 16. 7. & 18. 2.

12 Ver. 12. put not forth,] or ſend not forth; that

is, lay no violent hands upon him. Thus God ſpared Iſaak from death; and Abraham, who beleved that God was able to raiſe him up, vv. 11. 12. the dead; did ſubſtance alſo receive him, in aparable: Heb. 11. 19. I know I ſhall ſee him, I have experience: God ſpeaketh after the manner of men, as in Gen. 18. 21. & often, and thou haſt,] or for that thou haſt: ſee Gen. 12. 19.

13 Ver. 13. the ram,] Thus Abrahams word was fulfilled, that God would provide himſelf a lamb, v. 8. and hereby the redemption of the church by Chriſt, (the lamb without blemiſh, 1. Pet. 1. 19) was ſignified: according to that in Job. 33. 14. Deliver him from going down to the pit; I have found a ranſom.

14 Ver. 14. Iehovah ſeeſt] that is, I. Iehovah will ſee, or provide, as v. 8. the Greek interpreteth it, The Lord hath ſeen: for he anſwering to Abrahams propheſie, v. 8. the perpetuall memory of his mercy, was kept in the name of the place. Mori-lah, the uſual name of the mountayn, is of like interpretation: Iehovah being ſhortned into lah, vvhereof ſee Exod. 15. 4. The Chaldee paraphraſeth thus, And Abraham prayed and ſerved (God) there, in that place, and ſayd before the Lord, here ſhall the generations (to come) ſerve (God) Therefore was it ſayd in this day, In this mount Abram ſerved before the Lord. He hath reference to the Temple built after in this mount, wherein God vvaz ſerved, 2 Chron. 3. 1. Abraham calling this place Iehovah Ireeb, ſpeaketh figuratively, as the ſcripture uſeth in all Sacramental things, becauſe it was a ſigne of Gods providence. So Moſes called his altar Iehovah Niſſi, Exod. 17. 15. Jeruſalem is called Iehovah ſhannah, Ezek. 48. 35.

I ſhall be ſeen,] or, it ſhall be provided, of God. So this ſpeciall providence of God towards Abraham, is become a generall proverb, for the comfort of his children, in all their diſtreſſes. The Greek tranſlateth it, In the mountayn the Lord was ſeen.

16 Ver. 16. By my ſelf,] The Chaldee turneth it by my word. Elſvvhere the ſcripture ſayth, God I vvareth by hu ſoule, Jer. 11. 14. by hu holynes; Amos 4. 2. by hu name,

Jer. 44. 26.

Jer. 44. 26. Of this the Apoſtle ſayth, when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, ſurely &c. And, God willing more abundantly to ſhew unto the heyres of promiſe, the immutability of hu counſell, confirmed it by an othe, that by two immutable things, in which it is impoſſible for God to lye, we might have a ſtrong conſolation: Heb. 6. 13. 14. 17. 18. where alſo the Apoſtle teacheth that this is written for our comfort, as all other ſcriptures, Rom. 15. 4. And by this it is playn, that the Angel who ſpake to Abraham was God himſelf; and this oath had the accompliſhment in Chriſt, Luk. 1. 73. &c. ſafely ſayth] or, the faithfull ſaying. The originall word *Neum*, is peculiar to Gods oracles, which all are faithfull ſaying, as Paul ſpeaketh, 1 Tim. 1. 15. & 3. 1. & 4. 9. Of the ſame Hebrew letters tranſplaced cometh alſo Amen.

17 Ver. 17. Surely] ſo the Apoſtle (following the common Greek verſion) tranſlateth the Hebrew *Ki*, (which alſo ſignifieth becauſe, or That) Heb. 6. 14. And here under the name bleſſing, is meant the promiſe of eternall ſalvation, as the Apoſtle there ſheweth, thy ſeed] for which, the Apoſtle ſaith, thee: Heb. 6. 14. Again where Moſes ſaith thee, in Gen. 12. 3. the Apoſtle ſaith, thy ſeed, Act. 3. 25. By ſuch interpretations, the holy Ghoſt teacheth us how to underſtand the ſcriptures; and by Abrahams ſeed, Chriſt the principall, and author of ſalvation, is implied; and all the faithfull by him ſaved. Gal. 3. 16. 29.

ſhore] Hebr. lip. Here they are compared to the ſand of the ſea, which before Gen. 13. 16. were to be like the duſt of the earth: ſee alſo Gen. 15. 5. This promiſe through the faith of Abraham and Sarah, beleeving it, was fulfilled, as the Apoſtle obſerveth, Heb. 11. 11. 12. thy ſeed] Iſaaks poſterity, Gen. 21. 12. the gate] for gates, (as ſee for thee, ſee Gen. 3. 2.) and by gates, he meaneth cities; and all theſe defended places: as the dore (or entrance) of the gate, 2 Sam. 10. 8. is explained to be, the dore of the citie, 1 Chron. 19. 9.

And at the gates of cities, were publike places of judgement, Deut. 21. 15. Job 31. 21. So the ſtrength and dominion of the enemies is meant here, by the gate: and dominion over them, by inheritance, Levit. 25. 45. Pſal. 81. 8. The Greek alſo tranſlateth it cities: & ſo in Gen. 14. 60. hu] or, their enemies, meaning enemies of the ſeed, which word being put for children, (as the Chaldee tranſlateth it,) may have with it a word, ſingular or plural, and ſo the ſcripture ſpeaketh indifferently: as ſaying of the people it went, 2 Chron. 10. 5. or they went, 1 King. 12. 5. it rejoiced, 2 King. 11. 20. which an other Prophet writing ſayth, they rejoiced, 2 Chron. 23. 21. So 2. King. 11. 24. with 2 Chron. 33. 25. and 2. King. 23. 30. with 2 Chron. 36. 1. The reaſon hereof is, becauſe a multitude is many, and yet as one: there fore, that which in Mat. 10. 31. is (ochlos) a multitude, in Mar. 10. 48. is (pollus) many.

18 Ver. 18. in thy ſeed] here the word ſeed is in ſpeciall meant, of one, that is Chriſt, Gal. 3. 16. 18. who was both of the ſeed of David, and ſo of Abraham according to the fleſh, Rom. 9. 3. and alſo God over all bleſſed for ever, Rom. 9. 5. in whom, the nations doe bleſſe themſelves, and glorie, Jer. 4. 2. Pſal. 72. 17. bleſſe themſelves] that is, apply by faith the bleſſing of Chriſt to themſelves, and ſo profeſſe it: or, ſhall be bleſſed, as the Greek tranſlateth it, and as the promiſe was before made in that forme, in the Hebrew, Gen. 12. 3. and after, in Gen. 18. 13.

19 Ver. 19. Beer ſheba] which the Greek interpreteth, the well of the oath: See before in Gen. 26. 31.

20 Ver. 20. Milcah] called in Gr. Melch: the was Abrahams brothers wife, Gen. 11. 29. Of whole offspring, Abraham now heareth glad tidings, unto whom he after ſendeth for a wife, for his ſon Iſaak, Gen. 24.

21 Ver. 21. Iſa] or Iſa: in Greek Oox. In his land Iob the patient dwelled Job 1. 1. There was alſo another Iſa of Aram, Gen. 10. 23. and againe Iſa of Seir, in Edoms countie, Gen. 36. 8. By] in Greek

R 2 Baux.

Buz of him came that learned young man
Elisha, Job 32. 1. Buz dwelt by his elder
brother Sz in Arabia; ler. 25. 20. 23. 24.
Kemuel in Greek, Kymuel. of Aram
the Greek (ayth of the Syrians. Ther was
an Aram before of Sem, Gen. 10. 22. Aram
throughout the Bible is turned in Greek
Syria, and Syrians: as Mizraim is Egypt and
Cush Ethiopia.

Ver. 12. Kefed] or Cefed: in Greek Cha-
zad. Chazo] in Greek Nazzu.

Pildash] in Greek Phalder. Jidaph]
in Greek Jidaph.

Ver. 23. Beihuel] in Greek Barhoul, of
whom see after, Gen. 24. 15. Rebekah]
or Bekkah in Hebrue Ribkah: she became
wife to Isaac, Abrahams son, Gen. 24. 15. 67
And for that cause chiefly, is this genea-
logie here set down.

Ver. 24. *his concubine*] to weat Nabors
concubine. The Hebrue Pilegish, (whereof
the Greek Pallakis, and Latine Pellex is bor-
rowed, which we call a Concubine,) signi-
fieth an *half wife*, or a *divided and secondary*
wife: which was a wife for the bed, (and
thereby differing from an *whore*), but not
for honour, and government of the fami-
ly, (as K. Solomons wives were Princesss,
but his concubines not so, 1. King. 11. 3.) ney-
ther had their children ordinarily any
right of inheritance, but had gifts of their
father, as Gen. 25. 5. 6. Such a concubine
was Hagar to Abraham, yea and Keturah
his second wife, is called a *concubine*, Gen.
25. 1. 6. 1. Chron. 1. 35. And Bilha and Zil-
pha were concubines to Laokob, Gen. 35.
22. And many other men of note, had also
concubines, as Caleb, 1. Chron. 2. 46. 48.
Manasse, 1. Chron. 7. 14. Gedeon, Judg. 8. 31.
David, 2. Sam. 5. 13. Solomon, 1. King. 11. 3.
Roboam, 2. Chron. 11. 21. and among the
heathens, as Est. 2. 14. Dan. 5. 3. The Hebrue
doctors say, wives were taken in Israel, by
bills of Dowry, and solemn espousals, but con-
cubines, without either of both. Misimony treat.
of Kings; ch. 4. 5. 4. So among the Gentiles,
as appeareth by that saying in the Poet,
lest this report goe of me, that I have given thee
mine own sister, rather for a concubine, then in

way of Misimony, if I should give her without
a dowry, Plautus in Trinumm. Likewise a-
mong the Greeks, the Oratour saith, we
have concubines, for duty concubine (ship or use
of the bed,) and wives for to bring us forth
children legitimate, and faithfully to keep the
things in the family, Demosthenes in Orat. a-
gainst Neeria. Tebach] in Greek Tabec
of him and his brethren we find no men-
tion in other Scripture. Tachash] in Greek
Tachos. Maacah] in Greek
Mocha.

CHAP. XXIII.

1. The age and death of Sarah, for whom Ab-
raham mourneth; 3. & purchaseth of the sons
of Cheth a place for her burial: 10. Which
Ephron would have given him, 13. but Ab-
raham would not receive without giving the
full price. 17. So the field and cave in Mac-
pelah, become Abrahams possession; and
there he burieth Sarah.

§ § §

1 **A**ND the life of Sarah was, a hun-
dred yeres, and twenty yeres, &
seven yeres: these were the yeres, of the
life of Sarah. And Sarah dyed in
Kirjath-Arba, the same is Chebron,
in the land of Canaan: and Abraham
came, to mourn for Sarah, & to weep
for her. And Abraham stood-up,
from before his dead: and spake un-
to the sons of Cheth, saying. I am
4 a stranger and a sojourner, with you:
give me a possession of a burying-
place, with you; that I may bury my
5 dead; out of my sight. And the
sons of Cheth, answered Abraham,
6 saying to him; heare us, my Lord;
thou art a prince of God, amongst
us; in the choise of out burial-places,
bury thou thy dead: a man of us, shall
7 not withhold from thee his burying
place, from burying thy dead. And
Abraham

8 Abraham stood-up, & bowed-down
himself to the people of the land, to
the sons of Cheth. And he spake
with them, saying: if it be your mind,
to bury my dead, out of my sight; heare
me, and inreat for me, to Ephron the
9 son of Zohar. And let him give me
the cave of Macpelah, which he hath,
which is in the end of his field: for full
money, let him give it me, amongst
10 you, for a possession of a burying-
place. And Ephron was sitting, a-
mongst the sons of Cheth: and Eph-
ron, in the ears of the sons of Cheth;
of all that went-in at the gates of his
11 cite, saying; Nay, my Lord heare
me, the field I give thee, and the cave
that is therein, I give it thee: in the eyes
12 of the sons of my people, give I it
thee: bury thy dead. And Abraham
bowed-down himself, before the peo-
13 ple of the land. And he spake unto
Ephron, in the ears of the people of
the land, saying; But if thou wilt give
it I pray thee heare me: I will give thee
14 the money of the field take it of me, and
I will bury my dead there. And Eph-
ron answered Abraham, saying un-
to him; My Lord heare me; the land
15 (is worth) foure hundred shekels of sil-
ver, between me and thee, what is
that? and bury thy dead. And Ab-
raham hearkned unto Ephron; and
16 Abraham weighed to Ephron, the sil-
ver which he had spoken of, in the ears
of the sons of Cheth: foure hundred
shekels of silver, current with the mer-
chant. And the field of Ephron,
17 which was in Macpelah, which was
before Mamree, was made-sure: the
feild, and the cave which was therein,

and every tree which was in the feild,
which was in all the border thereof,
18 round about. Unto Abraham for a
purchase, in the eyes of the sons of
Cheth; with all that went-in at the
19 gates of his cite. And afterward,
Abraham buried Sarah his wife, in
the cave of the field of Macpelah, be-
fore Mamree, the same is Chebron, in
20 the land of Canaan. And the feild,
and the cave which was therein, was
made-sure to Abraham, for a posses-
sion of a burying-place: by the sons
of Cheth.

Annotations.

§ § § Here beginneth the 5. section
of the Law, called *Chajze Sarah*,
that is, *The life of Sarah*. See Gen. 6. 9.

Ver. 1. *the life*] in Hebrue lives: see Gen.
2. 7. This speciall honour hath Sarah our
mother, above all women in the Scrip-
ture, that the number of her yeres is re-
corded of God. Eve was the mother of all
living, Gen. 3. 20. and Sarah is mother of all
the faithfull, 1. Pet. 3. 6. She lived a pilgrim
with Abraham her husband 62. yeres; and
before her departure from Canaan 65. in
all 127. yeres.

2 V. 2. *Kirjath-Arba*] that is, the cite of Ar-
ba, as the Greek translateth it: called also
Chebron: see Gen. 13. 18. *came*] or,
went-in, namely into Sarahs tent, wherein
she dwelt and dyed: for Abraham had
many tents, (as had Lot, Gen. 13. 5.) and
one speciall for Sarah, Gen. 24. 67. & 28. 6.
10 *weep*] Sarah also, is the first, for whose
death, mourning and weeping is mention-
ed; an other note of honour, as appea-
reth by Gen. 50. 9. 10. 11. Jer. 22. 18. 2. Sam. 1.
17. &c. But sorrow for the dead, must be
moderate in Gods people, as having hope
of the resurrection. 1. Thess. 4. 13. 14. & weep,
in the Hebrue hath one little letter, ex-
traordinary, noted also in the margine of
the Hebrue bibles, whereby as the Jews
think

think is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, a man was bound by the law (in Lev. 22. 3.) to mourn for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbinis, a man was to mourn for his wife that he had married, and so the woman for her husband: to mourn also for brother and sister by the mothers side. *Mumony in Mishich, tom. 4. treat. of Mourning, ch. 2. S. 1.*

Ver. 3. from before] or, from the face of his dead: where in likelihood, he had sitten a while on the earth, as was the manner of mourners to doe: Job 2. 13. *Esa. 47. 1.* *sons of Cheth*] that is, the Chethues, or Hittues, the people which came of Cheth the son of Canaan, Gen. 10. 15.

Ver. 4. *sojourner*] for sojourner: properly it signifieth one that dwelleth in a strange country, & hath no possession of his own there. And as Abraham, so David acknowledgeth this of himselfe and his people, with God: 1. *Chron. 25. 15.* *Psal. 39. 13.* and the law taught them so much, *Lev. 25. 23.* and the gospell teacheth us the same for our estate on earth, 1. *Pet. 2. 11.* and commendeth to us the faith of these fathers, that did so professe themselves, to be strangers and sojourners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a citie: *Heb. 11. 13. 14. 16.*

a burying place] or grave, sepulchre, in Hebrew *keber*, from which the German *grab*, and our English grave are derived. Abraham having sojournd 60. yeres in these lands, never purchased foot of inheritance, *Act. 7. 5.* till now for his dead, nor for any, (though it is likely sundry had dyed in his house within this time,) but for Sarah his wife. As the former bewed his faith, abiding there in a strange country, *Heb. 11. 9.* so this purchase of a grave, sheweth the like, not onely for the generall resurrection of the dead, but for the special possession of this promised land: for which cause, Jaakob

also would be brought out of Egypt to be buried here, *Gen. 47. 29. 30.* and Joseph by like faith, gave commandment of his bones, *Gen. 50. 24. 25.* *Heb. 11. 22.* For a sepulchre of ones own, was a sign of right, & firm possession, *Esa. 22. 16.* out of my sight] or, from before me: so v. 8. Death, so defaceth all earthly things, that the most lovely, are by it made loathsome: for Sarah had been the desire of his eyes, *Ezek. 24. 16.* but now he cannot suffer her in his sight. And the living doe bury their dead, that according to the sentence of God, man may return to his earth and dust, *Gen. 3. 19.* & be sown as seed in the ground till the resurrection, 1. *Cor. 15. 35. 36.* &c. where they rest in their graves, as in their beds, till their change come, *Esa. 57. 2.* *Iob 14. 14.*

Ver. 6. a prince of God] that is, a mighty prince, an holy ruler: preferred and advanced of God. So Abimelech acknowledged that God was with him; *Gen. 21. 22.* Things that excell, are said to be of God: as mountains of God, *Psal. 36. 7.* ceders of God, *Psal. 80. 11.* waftings of God, *Gen. 30. 5.* and many the like. The Greek here translateth, a King of God, the Chaldee, a prince before the Lord. A like speech is used of the Priests, called Princes of God, 1. *Chron. 24. 5.* the choise] that is, the best, the sayest; as the Chaldee explaineth it; because men use to chose the best things. And choise is put for chosen: as glory of grace, and riches of grace, *Eph. 1. 5. 7.* for glorious and rich grace: the promise of the spirit; *Gal. 3. 14.* for the promised spirit; and many the like. with-hold] or close up, forbid, either by word or deed.

Ver. 7. bowed down] did obeysance, in sign of reverence, and thankfulness: so v. 12. Sometime they that bowed, would say they did so, as professing their thankfulness, 2. *Sam. 16. 4.*

Ver. 8. your mind] or, your will. Heb. with your soule, which word is often used for the mynd or will of any: *Psal. 27. 12.* & 41. 3. & 105. 22. The Greek translateth, if ye have in your soule: the Chaldee, if it be the pleasure of your soule. to bury] that is,

that I should bury: an usual phrase, where the person is not expressed, but easily understood: see *Gen. 6. 19.* & 19. 20. & 47. 29.

Ver. 9. of Maspelah] which is by interpretation, the eye of dooblenes, as the Chaldee hath, and so the Greek also translateth it, the double cave: but it appeareth by v. 17. 19. to be the name of the place.

full money] Heb. full silver, that is, for as much money as it is worth: silver is named for all money, and full, for full weight, as appear, *eth v. 16.* A like speech is used in 1. *Chron. 21. 24.* for full silver; which another Prophet saith, for the price, that is, the worth of it, 2. *Sam. 24. 24.*

Ver. 10. sitting] there present among them; or dwelling, as the word often signifieth. in the eares] that is, in the audience, or hearing: as the Greek explaineth it. So v. 13. & 16.

went in] meaning the citizens; who are described by going in, as in *Gen. 34. 24.* by going out: which two are often joyned together, to goe in and out; for to converse, trade &c. see *Ier. 17. 19. 20. 25.* & 22. 4.

Ver. 11. in the eyes] that is, in the sight, or presence: or before: as the Greek translateth it: so v. 18. sons of my people] which the Greek turneth my citizens; an usual east country phrase: so in *Luk. 19. 14.* his citizens, is turned in the Syriack, the sons of his citie. Bargains passed thus publicly in the citie gates, for more testimony and assurance; as was used also in other cases, *Ruth. 4. 1. 4. 9. 11.*

Ver. 13. if thou] that is, wilt give it; or if thou be he, whom I speak of: as the Greek translateth, seeing thou art with me: (that is present.) Such imperfe & speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as behold the oxen, 2. *Sam. 24. 22.* which an other Prophet relating saith, behold I give the oxen, 1. *Chron. 22. 23.* See also before, *Gen. 11. 4.* & 13. 9. and after here in the 15 ver. money] Heb. silver: that is, the price of the feild.

Ver. 15. shekels: for (as we may call them) shillings: the Greek translateth them didra-

chmes: which word is used *Mat. 17. 24.* what the shekel weighed, see noted no 66. 20. 16

Ver. 16. current] or, passing to: and so allowed of Merchants, as the Greek turneth it: which the Chaldee amplifieth thus, that was taken for merchandise in every country.

Ver. 17. was made sure] the Hebrew is stood up; that is, was made stable, sure and confirmed, as the Greek translateth it in the last verse of this chapter. And this purchase thus assured to Abraham, was a propheticall sign, that his posterity should have the inheritance of that land: even as Jeremies buying of his uncles feild before witnesses, was a sign of the Jewes return into the possession of this land; *Ier. 32. 7. 9. 10. 15. 43. 44.*

Ver. 19. in the cave] or den: thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himself was buried with his wife, at his death, *Gen. 25. 9.* Likewise Isaac his son, with Rebekah his wife, and Jaakob with Leah his wife: *Gen. 49. 31.* and 50. 13. The patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternal! figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christs blood to bury strangers in: *Mat. 27.*

CHAP. XXIV.

1. Abraham sweareth his servant, to take a wife for Isaac, not of the Canaanites, but of his own kindred: 8. The conditions of the oath. 10. The servants journey: 12. his prayer: 14. his signe. 15. Rebekah meeteth him, 18. fulfilleth his sign, 22. receiveth jewels, 23. sheweth her kindred, 25. and inviteth him home. 26. The servant blesteth God. 28. Laban entereth him. 34. The servant sheweth his message, and what had befallen him by the way. 50. Laban & Bethuel acknowledge Gods work, & grant Rebekah for a wife unto Isaac. 58. Rebekah also consenteth to goe. 62. Isaac walking out to meditate in the feild, meeteth her. 67. She is brought

brought into Sarahs tent, and becometh Isaaks beloved wife.

1 **A**Nd Abraham was old, was come into dayes: & Iehovah had blessed Abraham, in all things. And Abraham sayd, unto his servant, the eldest of his house; that ruled, over all that he had: putt pray thee, thy hand, under my thigh. And I will make thee swear, by Iehovah God of the heavens, & God of the earth: that thou shalt not take a wife unto my son, of the daughters of the Canaanite, among whom I dwell. But thou shalt goe unto my land, and unto my kintred: and shalt take a wife, unto my son Isaak. And the servant sayd unto him; If so be the woman will not be willing, to goe after me, unto this land: shal I returning return thy son, unto the land from whence thou camest-out? And Abraham sayd unto him: Beware thou, least thou return my son thither. Iehovah God of the heavens, which took me from my fathers house, and from the land of my kintred; & vvhich spake unto me, and vvhich swore unto me saying, unto thy seed, vwill I give this land: he, vwill send his Angel before thee, and thou shalt take a vvvife unto my son, from thence. And if the woman vwill not be willing, to goe after thee; then shalt thou be clear, from this my oath: onely thou shalt not return my son, thither. And the servant put his hand, under the thigh of Abraham his lord: and swore to him, concerning this matter. And the servant took ten camels, of the camels of his lord, and went; and all the goods of his lord, in his hand: and he arose, &

11 went to Mesopotamia, unto the citie of Nachor. And he made the camels to kneel down, without the citie by a well of water: at the time of the evening, at the time that women, vvhich dravy (water) goe forth. And he sayd; Iehovah, God of my lord Abraham; I pray thee bring it-to-paſs before me, this day: and doe mercy, unto my lord Abraham. Behold I stand, by the well of water; and the daughters of the men of the citie, come out to dravy water. And let it be, that the damſell to vvhom I shal say, bow down I pray thee thy pitcher, and let me drink; and she shal say drink thou, and I wil give thy camels drink also: be the same thou hast evidently-appointed, for thy servant Isaak; and therby shal I know, that thou hast doon mercie, unto my lord. And it was, before he had made an end of speaking, that behold Rebekah came-out; vvhich was born to Bethuel son of Milcah, the vvvife of Nachor Abrahams brother: & her pitcher, upon her shoulder. And the damſell, was of a very good countenance, a virgin, neyther had any-man knowen her: and she vvent down to the well, and fylled her pitcher, and came-up: And the servant ran, to meet her: and he sayd, let me drink I pray thee a litle water, out of thy pitcher. And she sayd, drink my lord: and she hastened and let down her pitcher, upon her hand, and gave him drink. And she made an-end, of giving him drink: and sayd, I will dravy for thy camels also, until they have made an-end of drinking. And she hastened, and emptied her pitcher

int. othe

1 into the trough, and ran againe unto the well, to draw: and drew, for all his camels. And the man, wondering at her: held his peace, to know, whether Iehovah had prospered his way, or not. And it was, when the camels had made an-end of drinking, that the man took an eareting of gold, half a shekel was the weight thereof: and two bracelets for her hands, ten (shekels) of gold, was the weight of them. And he said, whose daughter art thou? tell me I pray thee: is there in thy fathers house, place for us to lodge? And she said unto him; I am the daughter of Bethuel: the son of Milcah, whom she bare unto Nachor. And she sayd unto him; with us, is both straw and provender y-nough: place also, to lodge. And the man bended down the head; & bowed-himself, unto Iehovah. And hee said, Blessed be Iehovah, God of my lord Abraham, who hath not left-off his mercy & his truth, from with my lord: I, being in the way, Iehovah led me to the house of the brethren of my lord. And the damſell ran, and told her mothers house: according to these words. And Rebekah had a brother, & his name was Laban: and Laban ran unto the man, without, unto the well. And it was, when he saw the eareting, and the bracelets upon his sisters hands; and when he heard, the words of Rebekah his sister, saying, thus spake the man unto me: that he came unto the man, and behold hee was standing by the camels, at the well. And he sayd, Come in thou, the blessed of Iehovah: wherefore standest thou without? & I, have

32 prepared the house; and place, for the camels. And the man came, into the house; and he ungirded the camels: and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him. And there was set (meat) before him, to eat; and he said, I will not eat, untill I have spoken my words: and he said, speak. And he sayd; I am Abrahams servant. And Iehovah hath blessed my lord, greatly, & he is become great: and he hath given him flocks and heirds, & silver and gold, and men servants, and women servants, and camels and asses. And Sarah my lords wife, bare a son to my lord, after her old-age: and he hath given unto him, all that he hath. And my lord made me swear, saying: Thou shalt not take a wife unto my son, of the daughters of the Canaanite, in whose land I dwell. If thou shalt not goe unto my fathers house, and unto my familie: and take a wife, unto my son. And I said, unto my lord: if so be, the woman wil not goe, after me. And he sayd, unto me: Iehovah, he before whom I have walked, will send his Angell with thee, and will prosper thy way; and thou shalt take a wife unto my son, out of my family, and out of my fathers house. Then shalt thou be clear from my execration, when thou shalt come unto my family: and if they will not give thee (one), then shalt thou be clear from my execration. And I came this day unto the well: & I sayd, Iehovah God of my lord Abraham, if thou be now prospering my way, the which I goe. Behold I stand, by the well of

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44 waters: and let the mayd that cometh forth to draw, and I say to her, let me drink I pray thee a little water, out of thy pitcher. And she say to me, Both drink thou, & I will draw for thy camels also: *let the same be the woman,* whom Iehovah hath evidently appointed, for his sons son. And before I had made an end of speaking in my hart; behold Rebekah came forth, and her pitcher on her shoulder, and she went down unto the well, and drew: and I sayd unto her, let me drink I pray thee. And she halted, and let down her pitcher from upon her, and sayd Drink thou, and I will givethy camels drink also: & I drank, and she gave the camels drink also.

47 And I asked her, & sayd; whose daughter art thou? and she sayd, the daughter of Bethuel, son of Nachor, whom Milcah bare unto him: and I put the earring upon her face, & the bracelets upon her hands. And I bended down the head, and bowed my selfe unto Iehovah: and I blessed Iehovah God of my lord Abraham, who led me in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will doe mercy & truth unto my lord, tel me: & if not, tell me; that I may turn unto the right hand, or unto the left.

50 And Laban and Bethuel answered & sayd; The thing proceedeth from Iehovah: we cannot speak unto thee, evill or good. Behold Rebekah is before thee, take her & goe: & let her be the wife, to thy lords son, as Iehovah hath spoken. And it was, when Abrahams servant heard their words; that he bowed himselfe down to the

53 earth, unto Iehovah. And the servant brought forth, vessels of silver and vessels of gold, & garments; and gave to Rebekah; and he gave to her brother, & to her mother, precious things. And they did eat and drink, he & the men that were with him, & tarried all night: and they rose up in the morning; and he sayd, send me away unto my lord. And her brother, & her mother sayd; let the damselfe abide with us, dayes, at least ten; afterward, she shall goe. And he sayd unto them, Hinder me not, seeing Iehovah hath prospered my way: send me away, that I may goe unto my lord. And they sayd, we will call the damselfe: and will aske of her mouth. And they called Rebekah, & sayd unto her; Wilt thou goe with this man? And she sayd, I will goe. And they sent away Rebekah their sister, & her nurse: and Abrahams servant, & his men. And they blessed Rebekah, & sayd unto her; Our sister, be thou unto thousands of ten thousands: and let thy seed possesse, the gate of those that hate them. And Rebekah arose, and her damselfe; and they rode upon the camels, and went after the man: and the servant took Rebekah, and went away. And Isaac came from the way, to Beer-lachai-roi: and he dwelt in the south country. And Isaac went out to meditate in the field, at the looking forth of the evening: and he lifted up his eyes, & saw, & behold the camels were comming. And Rebekah lifted up her eyes, and saw Isaac: and she lighted off the camel. For she had sayd unto the servant, what man is this that walketh in

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the feild, to meet us? And the servant had sayd, he is my lord; and he took a veyl, and covered herself. And the servant told Isaac; all things that he had done. And Isaac brought her into the tent of Sarah his mother; & he took Rebekah, & she was to him a wife, and he loved her: and Isaac was comforted, after his mother was dead.

Annotations.

1 **I** No dayes, that is, yeres: see Gen. 18. 11. He was now 140. yeres old: for Isaac his son was fourtie, Gen. 25. 20. and he was born, when Abraham was 100, Gen. 21. 5.

2 Ver. 2. the eldest; or, the Elder: so the Greek translates it elder, or Ancient, whereby may be meant Governour, as the words following doo explain: for Elder, is an usual name for Governour, Gen. 50. 7. Num. 11. 16. Ruth 4. 2. 1. Tim. 5. 17. This is likelihood was his Steward Eliezer, Gen. 15. 2.

under my thigh; a sign which Iacob also required of his son Ioseph, Gen. 47. 29. eyther to signifie subiection, or for a further mysterie of the covenant of circumcision, or rather of Christ the promised seed who was to come out of Abrahams loynes or thigh, as the like phrase sheweth, in GE. 46. 26. of the souls that came out of Iakobs thigh: wherefore Abraham & Iacob make their thighs as holy signes, in respect of Gods promise. For otherwise in swearing, they used to lift up the hand towards heaven: see Gen. 14. 22. Herupon the Greeks have of the Hebrew word *Ierek*, that is a Thigh, framed their *Horkei* that is an oath: even as of the Hebrue *lamia* which is the right hand, (used when others were taken, *Esa. 61. 8.*) they have formed the Greek word *Omnio*, to swear.

3 Ver. 3. by Iehovah; by whom alone we are commanded to swear: *Deut. 5. 13.* The Chaldee sayth, by the word of the Lord: that is, Christ: *Ioh. 1. 1.* the Canaanite; or Canaanites, as the Greek translates: see

Gen. 10. 16. This care Abraham had for his sons wife, left by marrying with unbelievers, he or his posteritie should be drawn from God, as the law sayth, *Thou shalt make no marriages with them: thy daughter thou shalt not give into his son, neither take his daughter unto thy son; for they will turn away thy son from following me &c.* *Deut. 7. 3. 4.* See also *GE. 27. 46.* Plato a hethen philosopher, divinely sheweth (in his 6. book of lawes,) the end of marriage to be, the continuall propagation of mankind, & good education of children, that leaving childrens children after them, parents may always have some as in their own sted, to serve God, and to worship him according to the Law. As Isaac was a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the church, gathered of Saints, by the employment of his ministers, to be the spouse of Christ. For he is compared to a bridegrome, *Ioh. 3. 29.* & the church is the bride the Lambs wife, *Rev. 21. 9. 10.* & the Apostles prepared the churches for one husband, to present them a pure virgin to Christ, 2. Cor. 11. 2. which was not to be of the Canaanites, that figured the unholy thut out of the Lords house, *Zach. 14. 21.* but from Christs own land & kindred, that is from heaven, born of God from above, *Rev. 21. 2. 1. Pet. 1. 13. 1. Ioh. 3. 9. 10.*

4 Ver. 4. my land; which after is named Mesopotamia: v. 10 where though idolatrie too much prevailed. *Ios. 24. 2.* Gen. 31. 19. 33. yet not so much as among the Canaanites, *Deut. 12. 31.*

5 Ver. 5. Iffo be; or, Peradventure, so v. 39. see Gen. 18. 24. goe after; that is, follow, or come with meso in y. 8. &c. That which in Mark. v. 20, is went after him; in Mat. 4. 22, is written, followed him. Again, where one writeth, he followeth us not, Mar. 9. 38. another sayth, he followeth not with us, *Luk. 9. 49.* that is, he accompanieth us not.

6 Ver. 6. lest thou; or, that thou return not. As Abraham by faith abode in the land of promise, so would he have his son, *Heb. 11. 9.*

Ver. 7. thy seed; the Chaldee explaineth

eth it, *thy son*: the Greek, *to thee* and *to thy* *fed*. See Gen. 12.7. *before thee*] and

with thee, as in the repetition v. 40. is expressed: both to lead, and to protect. As a prudent wife is of the Lord, Prov. 19.14. So Abraham beleeveth that the Angels, who are all ministering spirits, sent forth to minister for them, who shall be heirs of salvation, Heb. 1.14. should be sent for assistance in this business; which unto many, seemeth worldly & base, but is indeed honourable Heb. 13.4.

8 Ver. 8. *clear*] or innocent, & so discharged of the oath.

9 Ver. 9. *his Lord*] or master; the pillar & susteyner of the familie: see Gen. 18.2. As the Hebrue signifieth Lord & Master; so the scripture useth them indifferently: as where one Evangelist sayth Lord, Mat. 17.4. another sayth Master, Mark 9.5.

10 Ver. 10. and all the goods] the Greek translatheth, and of all the goods of his Lord, with him. This, by comparing v. 13. seemeth to be the true meaning.

Mesopotamia] in Hebrue called *Aram Nabarajim*, that is to say, *Aram* (or Syria) of the two rivers, it being a country that lay between the rivers Euphrates & Tigris (or Chiddekel), whereof see Gen. 2.14. The Chaldee calleth it *Aram* that is by Euphrates. As *Misraim* is in Greek and other tongues, called Egypt, Gen. 12.10. so *Aram Nabarajim*, is in Greek *Mesopotamia*, so called of lying admitt the rivers, vvhich name the new Testament also keepeth, in Act. 7.2. Afterwards it is called *Padam Aram*, in Gen. 25.20. *Aram*, the new Testament usually calleth Syria; Mat. 4.14. Act. 15.23. 41. See Gen. 10.12. of *Nachor*] where *Nachor* dwelt, that was *Chasan*, Gen. 28.2.10. By which it appeareth that *Nachor* accompanied *Abraham* and *Tsarah* from *Ur* to *Charran*, but no further. Gen. 11.31. So that is called *Christi* citie, vvhetherin he dwelt, Mat. 9.1.

11 Ver. 11. to kneel down] and consequently to rest them; as the Greek interpreteth it.

12 Ver. 12. bring it to pass] or, cause it to happen: that is, give good success, or, send me good luck. The same vvord is in Gen. 27.20. & is spoken of occurrences and events that

doe fall out & offer themselves unto men, beyond their skill & counsel, through Gods providence, but to us by hap or chance, as the scripture also speaketh in Luk. 10.31. This being repeated by the servant, v. 42. is expounded, prospering; and the Greek there and here, so translatheth it: by one & the same vvord

14 Ver. 14. the damsel] or young-woman, mayd; in Hebrue *Naarah*, vvhich 5. times in this chapter, and often other where is written by the letters *Naar*, in the form masculine, but by the vowels *Naara*. evidently appointed; or prepared as by certain argument and demonstration: of nurtured; that is prepared and brought up by nurture & chastisement. The original vvord signifieth properly to argue, chastise; or nurture. Here it signifieth appointing or preparing; (as the Greek and Chaldee doe translate it) but vvhith evident demonstration to another. So Paul useth the Greek vvord *Elench*, (answerable to the Hebrue here,) for an Evidence or Demonstration: Heb. 11.1.

15 Ver. 15. it was, &c.] this may also be read thus, And the same was, (or came to pass,) before he had made an end of speaking; for loe *Rebekah* &c. So God promiseth his people, before they call, I will answer; and whilst they speak, I will hear: Isa. 65.24. And in the 45. verse following, it is sayd that this speaking vvvas in his hart, and her pitcher.] the Greek translatheth it, having her pitcher (or waterpot.) The scripture often setteth down the base and homely vvorks, vvhetherin the faints (men and women) vvvere in old time employed from their youth; as here of *Maaks* wive, the mother of the patriarchs: likewise of *Rachel* *Iakobs* wive, Gen. 29.9. and of the daughters of *Moses* father in law, Exod. 2.16. and sundry the like.

16 Ver. 16. good countenance] or good of visage, that is, say to look upon. So Gen. 26.7. & Exod. 2.2. translated say or goodly, by the Apostles authority. known] that is, lyen with her: See Gen. 4.1. These properties of humility, kindness, bevyty and chastity, are mentioned by the Holy ghost,

as the most excellent: so *Christis* spowie is spiritually described by such; Song 1.8.15. &c.

17 Ver. 17. let me drink] or take my thirst. The word here used is strange, and seemeth to be Syriack, vvhich they spake in that country, and to have the signification of great thirst which he desireth to be slaked: & after in repeating this, v. 45. he useth the common Hebrue, *haskhemi*, that is; let me drink.

21 Ver. 21. wondering] that is, wondrous, and as the Greek translatheth, considered her, and held his peace.

22 Ver. 22. took] and gave unto her: as taking, Isa. 68.19. is expounded giving, Eph. 4.8.

care-ring] for abillment, jewel, such: which was hanged sometime on the ear, Gen. 35.4. sometime on the nose, face or forehead, Ezek. 16.12. and so this here was, as the 47. verse sheweth. The Greek turneth it as of many care-rings. In narration of this storie (which yet seemeth to be of light and triviall matters,) the spirit of God is very exact & large: whereas other things wherein great mysteries are intolented (as the historie of *Melchisedek*, Gen. 14. & many the like,) are set down in few words. That men might consider Gods wisdom & providence in things of least esteeme among men. Compare 1. Cor. 1.25.27.28.

halfe a shekel] a weight called in Hebrue *sheqel*, which signifieth clef or cut in the middle; and so the law expoundeth it to be half a shekel, Exod. 38.26. the Greek translatheth it a drachm, or dram: which if it were halfe the common shekel weighed 80. graines of barley: the hely shekel, was double so much: see Gen. 20.16.

ten] to weet shekels, as the Chaldee expressly addeth: such words as easie to be understood, are often omitted: so a thousand, 2. Sam. 8.4. for a thousand chariots, 1. Chron. 18.4. the three, 1. Chron. 11.18. for the three mighty men, 2. Sam. 23.16. and many the like.

24 Ver. 24. *Bethuel*] in Greek, *Bathuel* son of *Melch*:

26 Ver. 26. bowed himself] or, adored, worshipped *Iehovah*. The former word signifieth

the bending or stooping with the head: this meaneth the bowing or prostrating of the whole body: usually called worshipping or adoration. So Exod. 4.31. Gen. 22.5.

27 Ver. 17. mercy] or gracious kindness: see V. 49 brethren] that is, kinfolk: see Gen. 13.8. or brethren is put for brother, as the Greek and Chaldee translatheth it, and so it is after explained, v. 48.

31 V. 31. blessed of *Iehovah*] an honourable title, used as it seemeth, in those times by many, as Gen. 26.19.

32 Ver. 32. there was set] to weet by *Laban*, or *beside*: (for the Hebrue hath a double reading to afford both senses,) & so the Greek translatheth he set; and the Chaldee, they set: and here the word meat or bread (as the Greek expresseth) is to be understood, as elsewhere other words, which the scope of the place sheweth; as he put in Syria 1. Chron. 18.6. for he put garrisons in Syria 2. Sam. 8.5. See Exod. 34.7. not eat] an example of a diligent and faithfull servant, preferring his work for which he was lew, before his food. So the Apostle teacheth servants obedience, in singleness of their hart, as unto Christ: not with eye-service as men-pleasers &c. Ephe. 6.5.6.7.8.

36 Ver. 36. after her old age] that is, after she was wizen old: and so without naturall strength to bear: see Gen. 18.11. all that he hath] wherein he also was a figure of Christ whom the Father hath made heire of all things, Heb. 1.2. and of true Christians, who with him shall inherit all things, Rev. 21.7. So again in Gen. 25.5.

38 Ver. 38. If thou shalt not goe] understand, wishing a curse to thy soule, if thou goe not: for so imprecations were annexed with solemn othes, but not expressed: see Gen. 21.23. The Greek translatheth, but thou shalt goe: which is also the meaning; and so expressed before, in v. 4. family] that is, kindred: or as the Greek faith, my tribe; and so before, in v. 4. and after v. 40. 41.

40 V. 40. have walked] and pleased (as the Greek translatheth) and that by his calling and faith in his promises, as before v. 7. see Gen. 5.22. & 17.1. with] and

- and before thee: see ver. 7.
- 41 Ver. 41. exsecration] or curse: as the Greek here translate it. Before it was called simply an oath, ver. 8. and so the Chaldee still hath it here: but this word, and the form of the oath in ver. 38. sheweth it was also with imprecation of evil, if he did break his promise. So Gen. 26. 18. Deut. 29. 12. 14. 19. 21. The Hebrue *Alah* is by the Apollie in Greek, *ala*; that is, a curse, Rom. 3. 14 and in Num. 5. 21. both are joynd, an oath of cursing.
- 42 V. 42. if thou be now] or, O be thou pray thee: for it was a prayer, as the 12. verse before sheweth: and as oaths, so prayers were often uttered after this manner: as in Luke 12. 49. if it were already kindled: that is, O that it were: as the Syriack translation explayneth it, I desire that it were already kindled: So in Psal. 139. 19. If thou wouldst play the wicked: that is, O that thou wouldst: and sundry the like: see Gen. 28. 20.
- 45 Ver. 45. in my hair] or unto my hart: the Greek saith, in my minde. This was not expressed before, in verse 15.
- 46 Ver. 46. from upon her] from her shoulder, and to upon her hand, as was sayd in verse 18. and so the Greek here joyneeth them both.
- 47 Ver. 47. her face] or nose; forehead, from whence it hung down on the nose: so Ezek. 16. 12. See before in ver. 22.
- 48 Ver. 48. way of truth] that is, the true (the right) way.
- 49 Ver. 49. doe mercy and truth] that is, deale mercifully and truly, or kindly and faithfully: which two things as they are often spoken of God towards men; as before in v. 17. and Gen. 32. 10. 2. Sam. 2. 6. Psal. 25. 10 & 57. 4. & 61. 8. & 89. 15. & 98. 3. & 138. 1. so of men towards men, as here, and in Gen. 47. 29. 7. 12. The first word signifieth a gracious, kinde and mercifull affection; the other, a true and faithfull disposition, constantly to performe what is spoken or expected: of these both it is sayd, let not mercy and truth forsake thee: Prov. 3. 3.
- 50 Ver. 50. the thing] or, the word is come forth,

- unto thee] the Greek turneth it, speake against thee. evil or good] that is, any thing at all against it, but doe rest in the will of God. A like speech is in Gen. 31. 24.
- 53 Ver. 53. vessels] or instruments, ornaments, jewels &c. The word is large, signifying all things for use or ornament. precious things] or, dainties: and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greek translate it onely gift. This word is used in Deut. 33. 13. 14. 15. Song. 4. 13. 2. Chron. 21. 3. & 32. 23. Exr. 1. 6. The holy Ghost seemeth to expresse it in Greek by *opora*, that is, summer or autumn fruit: Rev. 18. 14.
- 55 Ver. 55. daies, at least ten] or thus, daies, or ten: meaning a yeer, or ten moneths. The Greek interprete it about ten daies; but the Chaldee addeth, or ten moneths; and so it may well be understood, a yeer of daies, (that is a full yeer,) or at least ten moneths, Daies, is often used for a yeer, as is shewed on Gen. 4. 3.
- 57 V. 57. her mouth] that is, ask her consent: or, what she will say. The Chaldee translate it, and heare what she sayth. The mouth is put for that which cometh out of the mouth: vouch the Holy Ghost expoundeth the word, Luk. 4. 4. from Deu. 3. 3. Hereupon the mouth, is often used for speech, or words; as in Gen. 41. 40. & 45. 21. Exod. 17. 1. Num. 9. 20. Deut. 1. 26. Psal. 49. 14.
- 59 Ver. 59. her nurse] named Deborah, whom Isakob buried with lamentation, Gen. 35. 8. he was sent for honourable respect, and to have tender care of Rebekah, as the Scripture sheweth Nurses to have, 1. Thes. 2. 7. Numb. 11. 12.
- 60 V. 60. unto thousands] that is, a mother of innumerable people. The Chaldee translate it thousands, and ten thousands, whereby an infinite number is meant, as in Dan. 7. 10. the gate] that is, as the Gr. and Chaldee translate it the cities, and by possiding or inheriting, is meant dominion over them; Lev. 21. 46. See in Gen. 22. 17. them] or it, that is the seed, see Gen. 22. 17.
- 61 V. 61. after] the Greek translate it, with the

- the man. So in 1. Cor. 10. 4. the rock that followed them, is in the Syriack & Arabick versions, turned, the rock that went with them. Thus Rebekah left her friends, and fathers house, to goe unto Isak her husband: so the spouse of Christ is exhorted to forget her people, and her fathers house. Psal. 45. 11.
- 62 Ver. 62. from the way] Hebr. from the coming; or, from coming, that is: from walking, The Greek translate it, Isak walked through the wilderness. Beer lachai] that is, the well of him that liveth, that feed me; whereof see Gen. 16. 14. The Greek sayth, by the well of vision: the Childee, from the well wher at the Angel of life appeared. But the Ierusalem paraphrase sayth, And Isak went from the schoole house of Sem the great, to the well wher at the majesty of the Lord had been revealed: Though this exposition be uncertayn, yet it is certayn Sem was now alive, by comparing his life time Gen. 11. 11. See also the notes on Gen. 14. 18. Where Melchisedek is counted by the Lewes, Sem the great: vvhoo might, vvell be master of a schoole of the Prophets. south countrie.] or, land of the south: the fourth part of Canaan: see Gen. 12. 9.
- 63 Ver. 63. to meditate] or to pray, as the Chaldee translate it; but the Greek sayth to exercise himself, which comprehendeth both meditation & prayer, as the Hebrue also doeth, Psal. 77. 4. 7. 13. and 119. 15. and 102. 1. the looking forth] or turning towards; that is, when it was towards evening: before sun setting: as on the contrary, the looking forth of the morning Exod. 14. 27. is very early, before sun rising. So in Deut. 23. 11. vvhether this phrase is explained to mean before the sun be sett. It seemeth to be at the ninth howr of the day, (with us, the third howr after noon) for then they began the dayly evening service of God, & burning of sacrifice, & it was called in Israel the howr of prayer, Act. 3. 1.
- 64 Ver. 64. lighted] Hebr. set down; the Greek hath, leaped down, which was to meet him with the more reverence & submission, a vey] a signe also of subiection, 1. Cor. 11.

5. 6. 10.
- 67 Ver. 67. the tent of Sarah] which she had peculiar, for her own use, see Gen. 23. 2. the Greek translate it the house, or habitation: and so the Lords tent, is called an house, 1. Chron. 9. 23. Compare with this, Song. 8. 2. where the church bringeth Christ into her mothers house. he took] by solemnitie of marriage; this was in the 40. yeer of his life, Gen. 25. 20. loved her;] So ought men to love their wives, as their own bodies: like wife he sayth, Husbands, love your wives, even as Christ also loved the church Eph. 5. 28. 25. was dead] These words the Chaldee paraphrase addeth: and the Hebrue text sometime supplieth such wants, as that which thou hast prayed, Esai. 37. 21. for, I have heard abab which thou hast prayed: 2. King. 19. 35. The Greek translate it, he was comforted concerning Sarra his mother. She dyed three yeeres before this his marriage. Hereupon the Hebrue Doctors say, Isak mourned for his mother Sarah, three yeers; after three yeeres he took Rebekah, and forgot the mourning for his mother: from whence thou mayst learn, that whiles a man takes not a wife, his love goeth after his parents, when he takes a wife, his love goeth after his wife; as it is sayd (in Gen. 2. 24.) Therefore shall a man leave his father and his mother, and he shall cleave to his wife. Pirke R. Elutzer, ch. 32.
- CHAP. XXV.
1. Abraham taking Keturah to wife, hath by her many sons and nephewes. 5. The division of his goods. 7. His age and death. 9. His buriall. 11. Isak blessed after his fathers death. 12. The generations of Ismael; 17. his age and death. 19. Isak prayeth for Rebekah being barren. 22. She conceiving the children strive in her womb. 24. The birth of Esau and Jakob. 27. Their different state. 29. Esau selleth his birthright to Jakob, for a messe of pottage.
- 1 AND Abraham added, and took a wife, and her name was Keturah. And he bare to him, Zimran, &c

3 and Iokhan, and Medan, and Mid-
 4 jan: and Tihbak, and Shuach. And
 5 Iokhan begate, Sheba, and Dedan:
 6 and the sonns of Dedan, were Aftu-
 7 rim, and Letufhim, and Leummim.
 8 And the sonns of Midjan, Ephah &
 9 Epher, and Enoch, and Abida, and
 10 Eldaa: all these, were the sonns of Ke-
 11 turah. And Abraham gave, all that
 12 he had, to Ifaak. And to the sonns
 13 of the concubines which Abraham
 14 had, Abraham gave giftes: and sent
 15 them away from Ifaak his son, while
 he yet lived; eastward, unto the east
 cuntry. And these, are the dayes
 of the yeres of the life of Abraham,
 which he lived: a hundred yeres, and
 seventy yeres; and five yeres. And
 Abraham gave up the ghost, and dy-
 ed, in a good hoary-age, an old-man,
 & full (of dayes): and he was gathered,
 unto his peoples. And Ifaak and If-
 mael his sonnes, buried him; in the
 cave of Macpelah: in the feild of E-
 phron the son of Zohar the Chethite,
 which is before Mamree. The feild,
 which Abraham purchased, of the
 sonns of Cheth: there was Abraham
 buried, and Sarah his wife. And it
 was, after the death of Abraham, that
 God blessed Ifaak his son: and Ifaak
 dwelt, by Beer-lachai-roi.

12 And these are the generations of
 13 Ifmael, Abrahams son: whom Hagar
 14 the Egyptian, Sarahs hand mayd,
 15 bare unto Abraham. And these, are
 the names of the sonns of Ifmael; by
 their names, according to their ge-
 nerations: the first-born of Ifmael, Ne-
 bajoth and Kedar, Adbael, & Mib-
 sam. And Mithma, and Dumah, &
 Massa. Hadar and Tema, Ietur, Na-

16 phiish, and Kedmah. These are the
 17 sonns of Ifmael, and these are their
 names; by their tovvns, and by their
 castles: twelve princes, according to
 their nations. And these, are the
 18 yeres of the life of Ifmael; a hundred
 yeres, and thirtie yeres, and seven
 yeres: and he gave up the ghost & dy-
 ed; and was gathered unto his peo-
 19 ples. And they dwelt, from Havi-
 lah unto Shur; which is before Egypt,
 as thou goest to Afsiria: before the
 faces of all his brethren, did he fall.

§ § §

19 And these, are the generations of
 20 Ifaak the son of Abraham: Abraham,
 21 begate Ifaak. And Ifaak was fourtie
 22 yeres old, when he took Rebekah,
 23 daughter of Bethuel the Syrian, of
 Padan Aram: the sister of Laban the
 24 Syrian, unto him to wife. And Ifaak
 25 intreated Iehovah, for his wife; be-
 26 cause she was barren: & Iehovah was
 intreated of him, and Rebekah his
 wife conceived. And the sonns
 strougled together, within her; & she
 sayd if it be so, why am I thus? And
 she went to inquire of Iehovah. And
 Iehovah sayd unto her; Two nations,
 are in thy womb; and two peoples,
 shall be separated from thy bowels: &
 the one people, shall be stronger then
 the other people; and the greater, shall
 27 serve the lesser. And her dayes were
 fulfilled, to bring-forth: and behold,
 28 twins were in her womb. And the
 29 first came out red, all over like an ha-
 30 yrie mantle: and they called his name,
 31 Esau. And afterward, came his bro-
 32 ther out; and his hand holding by the
 heel of Esau; and he called his name,
 33 Iakob:

34 Iakob: and Ifaak was sixtie yeres old,
 35 when he bare them. And the boyes
 grew; and Esau was a cunning hunt-
 36 man, a man of the feild: and Iakob,
 37 was a perfect man, dwelling in tents.
 38 And Ifaak loved Esau, because veni-
 39 son was in his mouth: and Rebekah,
 40 loved Iakob. And Iakob sod pot-
 41 tage: and Esau came from the feild,
 42 and he was faint. And Esau sayd to
 43 Iakob; Let me tast I pray thee, of that
 44 red, that red potage, for I am faint:
 45 therefore he called his name, Edom.
 46 And Iakob sayd; Sell to me this day,
 47 thy first-birthright. And Esau sayd,
 48 Loe I am going to dye: and wherfore
 (Jerueth) this first birthright unto me?
 49 And Iakob sayd; Swear unto me this
 50 day, and he sware unto him: and he
 fold his first birthright, unto Iakob.
 51 And Iakob gave to Esau, bread and
 52 potrage of lentiles; and he did eat and
 drink, and rose up and went away:
 and Esau despised, the first birthright.

Annotations.

1 A Dded] that is, did again take a wife,
 when he was 140. yeres old, & had
 of her 6. sonns, by the extraordi-
 nary blessing of God: whereas 40. yeres be-
 fore, his body was even dead, in respect
 of naturall strength and vigour, as the A-
 postle noteth, Rom. 4. 19. a wife]
 called elsewhere a concubine, 1 Chron. 1. 32.
 what manner of wife that was, see on
 Gen. 22. 24. Keturah] in Greek
 Chetoura.

2 Ver. 2. Zimvan,] in Greek Zombran:
 Iekshan] in Greek Jexan. Me-
 dan] whose posterity are called Medanes,
 Gen. 37. 36. Midian] in Greek Madiam,
 & Madiam Aft. 7. 29. of him came the peo-
 ple called Madianties; that soon fel from
 Abrahams faith to idolatry, Num. 25.

Shuach] in Greek Soie: of him came Bil-
 dad, Iobs freind, called the Shuchite, Job. 2. 11.
 Ver. 3. Sheba] in Greek Saba: his poste-
 rity robbed Iob, of his oxen and asses,
 Job. 1. 15.

4 V. 4. Ephah,] or Gepha; in Greek Gephar.
 Epher] or Gopher, in Greek Spher: of
 him the country Aphrica is thought to
 have the name. Enoch] Hebr. Chano-
 chas Gen. 5. 18.

5 Ver. 5. 10. Ifaak] as being his onely heyr,
 and child of promise, Gen. 22. 12. a figure
 of Christ and Christians, heyr by promise
 of all things: Heb. 1. 2. Job. 3. 34. Rev. 21. 7.
 Gal. 3. 29. d. 4. 28.

6 Ver. 6. concubines,] Hagar, and Keturah:
 v. 1. east cuntry] or, land of the East: a
 part of Arabia: hereupon mention is made
 of the sonns of the East: Job. 1. 3. And Iob
 himself, was in likelihood the son of one
 of these sonns or nephews of Abraham
 by Keturah.

7 Ver. 7. 175. yeres] This summe of his yeres
 sheweth, how Abraham had lived a pil-
 grim in Canaan 100. yeres after he came
 out of Charran, Gen. 12. 4. That he attayned
 not to the yeres of his forefathers, who
 all lived longer then he. Gen. 11. 11. &c.
 as did also his son Ifaak, Gen. 35. 28. That he
 left alive behind him, Heber, that great
 patriarch & prophet, of whom he had the
 surname to be an Hebrue, Gen. 11. 17. and
 14. 13. & from whom he was the 15. venth
 generation, as Enoch was from Adam.

8 Ver. 8. hoary age] as was promised,
 Gen. 15. 15. of dayes] so the Greek
 and Chaldee explyne it, and the He-
 brew it self elsewhere, Gen. 35. 29. Such
 words are often to be understood, as a ful,
 for a ful cup. P. 73. 10. see Gen. 4. 20. and 5. 3.
 & by being full of dayes, is meant, a willing-
 nes to dye, without desiring longer life
 on earth. his peoples] the Greek transla-
 terh, his people: the like is sayd of Ifmael,
 v. 17. of Ifaak, Gen. 35. 29. of Iakob, Gen. 49.
 33. of Aaron, Num. 20. 24. of Moses, Deut.
 32. 50. and others: to witte it is sayd, &c.
 gathered to their fathers, 1. Kin. 22. 20. Judg. 2. 10.
 Aft. 13. 36. and by Abrahams peoples, are

meant his *fatners*, Gen. 15. 15. & the phrase significeth the immortalitie of soules : for Abrahams body was gathered to the body of Sarah onely, as the next words shew : and by *hu fatners*, are meant the *spu-rits of iust men made perfect* : Heb. 12. 23. See also in v. 17.

10 Ver. 10. and Sarah] as is shewed in Gen. 23. 19. Afterward Isaac & Iakob with their wives, where buried there also, Gen. 49. 29. 31.

11 Ver. 11. blessing [Isaac] so applying and confirming to him, the promises made to Abraham Gen. 12. 2 and 14. 19 and 17. 19, and so Isaac commended to Iakob, the blessing of Abraham Gen. 28. 3. 4. and by this blessing, the righteousness of faith is implied, 10 Abrahams seed, Gal. 3. 8. 9. &c.

Ber-lachai-voi, in Greek, the well of vision; in Chaldee, the well at which the Angel of life appeared; this place of Isaacs seating, is not without myserie : see Gen. 16. 14. & 24. 62.

12 Ver. 12. generations,] a rehearsal of Isaacs off-spring, as Gen. 5. 1. And here, the fulfilling of Gods promise is seen, made in Gen. 16. 10. 12. & 17. 10. and how he that was born after the flesh, and cast out of Abrahams house, Gal. 4. 23. 30. was multiplied before Isaac the child & heir of the promise. See the like, of Esau : Gen. 36. 43.

13 Ver. 13. Nebajoth,] he and his brethren feared in Arabia, Esau. 20. 13. 14. 16. Ezek. 17. 21. where peoples and places, receyved the footsteps of their names : they gave themselves to shepherdy, as appeareth, Esau. 60. 7. Jer. 49. 29. And here are twelve founts reckoned, vvhich where princes of their tribes, as was promised in Gen. 17. 20. answerable in number to the 12. sons of Iakob, heads of the 12. tribes of Israel; but these Ismaelites are a generation before them, as Ismael himself was born before Isaac. For, that is first which is natural, and afterward that which is spiritual, 1. Cor. 15. 46.

16 Ver. 16. castles,] or villages : dwelling houses so named of being fayr and high

built in a new order. In Greek *habitation*, as in Act. 1. 20. from Psal. 69.

17 Ver. 17. 137. yeres.] So he lived not so long as his father Abraham, or his brother Isaac, or as did Iakob; though he lived to a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spokē before of Abraham, v. 8.) & the burying of his father with his brother, v. 9. may be some probability of Isaacs repentance, and dying in the faith of Abraham : for unless it be he, no reprobate hath his whole life time recorded in holy scripture. Or if Ismael dyed wicked; then by *hu fatners* to whom he was gathered, are meant the soules of wicked men before him : which are *spu-rits in prison*, 1. Pet. 3. 19.

18 Ver. 18. they that is, Isaacs sons dwell. In Greek, *he dwelt*. *Shur* a place in the wilderness; see Gen. 16. 7. The Chaldee there and here, calleth it *Chagra*, *did he fall* meaning eyther, that his lot did befall him, so to dwell, or that he so dyed, as the word *fall* sometime signifieth, Psal. 82. 7. Gen. 14. 10. But the Greek here translateth it, *he dwelt* : so also dooth the Chaldee paraphrast; and so the playn text was before, in the promise Gen. 16. 12. and to make to fall, is to divide by lot an inheritance to dwell in, Ios. 23. 4. Psal. 78. 55.

Here beginneth the sixth section of the law, called The generations of Isaac. See Gen. 6. 9.

19 Ver. 19. the generations] that is, the historie of the off-spring of Isaac; and things that befall unto him, as Gen. 2. 1. & 5. 1. & 6. 9.

20 Ver. 20. old] Hebr. son of 40. yere, fo v. 16. see Gen. 3. 32. the Syrian] the Hebrue name is, *Aramite*; vvhich the holy Ghost in Greek calleth Syrian, Luk. 4. 27. See Gen. 10. 22.

Padan Aram,] the same that *Aram Naharajim*, Gen. 24. 10. for the Greek turneth hem both *Mesopotamia* of Syria, *Aram* is Syria, Gen. 24. 10. & 10. 22. *Padan* in the Syrian tongue is a *payr* or couple, & the country of *Arā* laing between a couple of rivers, is so named *Padan Aram* : & so

21 sometime onely *Padan*, as Gen. 48. 7. Ver. 21. for] or directly-for, (as the force of the Hebrue word implyeth) and before *hu wife*; so it seemeth to be some solemn prayer which they made together directly for this matter : having lived twenty yeres together without any child, & Isaac wexen old, into the 60. yere of his life, v. 26. God exercising his faith hereby, as he had done Abrahams, Gen. 15. 2. The Iewes have a tradition, that Isaac went with his wife, to mount *Morijah*, to the place where hee had been bound, (Gen. 22. 9.) and prayed there. *Pinke R. Elizer*, ch. 32.

22 Ver. 22. strugled-together] or bruised themselves by strugling; which did preface, the contrariety that should be between these two brothers : and so between the children of God, and of this world. *fo* &c.] an unperfect speech, vvhich in her passion she uttered; the Greek translateth it, *if it shall so be with me, why (w)thunto me* vvhly have I conceived, if I must feel such things? to enquire] or seek, either by private prayer, or by asking some Prophet. The *Ierusalem Targum* taketh it in this last sense, & saith she went to the schoole of *Sem* the great: Howbeit *Sem* was dead about ten yeres before this: but by *Abraham*, or *Heber* the great patriarch, then living, he might vvell inquire of God. Others (as *Elizer*, *Perex* 32.) take it to be meant of her praying unto God.

23 Ver. 23. Two nations] that is, fathers of two nations, & divers peoples: *Edomites*, and *Israelites*. the greater] to weat in dignity, which came naturally by the first birth-right; or, the elder. The Hebrue *Reb*, (vvhose of great men and masters are called *Rabbies*, Iob. 1. 39. Mat. 23. 8.) signifieth a superior in dignity. The Holy Ghost in Greek translateth it, the greater, Rom. 9. 12. Hereby Esau and his posterity are meant. *shal serve* as came to passe carnally, when the *Edomites* (of Esau) became servants to David & to the Israelites which were of Iakob; 3. Sam. 8. 14. & spiritually, when Iakob got of Esau the first birth-right; and bereaved him of the blessing, Gen. 25. 33.

and 27. 29. For servitude came in with a curse, and figureth reprobation, Gen. 9. 25. Job. 8. 34. 35. Gal. 4. 30. 31. Therefore from hence the Prophet teacheth, that God loved Iakob, and hated Esau, Mal. 1. 2. 3. and the Apostle gathereth the doctrine of Gods election and reprobation, saying, when *Rebekka* had conceived by one, even by our father Isaac, the children being not yet born neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth, it was sayd unto her, the greater shall serve the lesser, as it is written, Iakob have I loved, but Esau have I hated, Rom. 9. 10. 11. 12. 13.

25 Ver. 25. red] a sign of the choleric cruel, and bloody disposition, found in Esau himself, and in his posteritie, Gen. 27. 40. 41. Obad. 1. 10. Ezek. 25. 12. So the cruel persecuting Dragon was of red colour, Rev. 12. 3. The Hebrue doctors say, Esau the wicked, was drawn after the works of judgement, mystically signified in these words, And by thy sword shalt thou live, Gen. 27. 40. and therefore he was red. *R. Menachem Rakenas*, on Gen. 25. And in *Bresith rabbah* they note, how he was red, and his meat was red, Gen. 25. 30. and his land was red, (as in Gen. 31. 3.) &c. And he that takes vengeance on him is red; and in red clothing, Song. 5. 10. Efs. 63. 1. 2.

all over] Hebr. all of him like a mantell of hayr; which the Gr. translateth, like a rough hide. This also signified his strong ferce & crafty nature : For hayr is a sign of natural strength; and nature being corrupted, hayriness denoteth the power of corruption, therefore when Lepers were purified, all their hayr was to be shaven off, Lev. 14. 8. So the Hebrewes say, that his hayriness signified the strength of uncleannes, which came out of him. *R. Menachem*, on Gen. 25. Esau] by interpretation Made, or Perfected : as being of a more strong & perfect constitution natural, then other children : rather like a man then a babe.

26 V. 26. the heele] for footsole, as if he would have pld back his brother fro the birth, and have been before him; or at least, for so overthrow him. Which as God by

T 2 their

their former struggling in her body, & now by this behaviour did signifie: so the Prophet mentioneth it after to Iakobs children, how he thus strove for the grace of the firstbirthright, which they by sin suffered themselves to be deprived of: *Hof. 12. 2. 3.* This manner of birth that Iakobs hand held his brother by the heel, was also extraordinarily strange, & perilous for the life both of mother and child. See the like after, in *Gen. 38. 28.* he called] that is, every one called: as in *v. 21.* it is written they called: or, he was called, *fo v. 30.* See the notes on *Gen. 16. 14.* Iakob] that signifieth one that should hold by the foot, or overthrow his brother.

V. 27. a cunning huntsman] Hebr. a man knowing hunting. of the field] ranging the fields for to hunt beasts. Of a disposition much like Imaels: *Gen. 16. 12.* or Nimrods. *Gen. 10. 9.* perfect] of a religious, honest, plaine and simple disposition, without guile or wickedness: as the Greek translateth, *perfect*. See *Gen. 6. 9.* dwelling] or, sitting in tents: that is either keeping home, (as *Judg. 5. 24.*) or being with the sheepsfolds as an herder: for shepherds kept in tents: *Gen. 4. 20. Esa 38. 12.* & such was Iakobs trade, and his childrens, *Gen. 46. 34.* Besides, that dwelling in tents, signified his pilgrimage in the land, *Heb. 11. 9.* Hereupon Iakobs tents, are used for the state of the commonwealth of Israel, *Num. 24. 5. Mal. 2. 12.* The Gr. here translateth, dwelling in house: but the Chaldee sayth, *A minister of the house of doctrine:* as giving himselfe to religious study and scholarship. So other of the Hebrew Doctors, as in *Pirkei R. Eliezer*, ch. 32. it is sayd, After the children were grown, the one walked in the way of life, the other walked in the way of death. Iakob our father walked in the way of life, for he dwelt in tents, and studied the law, all his daies; but Esau the wicked, walked in the way of death, to kill Iakob, *Gen. 27. 41.*

V. 28. in his mouth] for his mouth; namely his meat as the Greek explayneth it: that is, because he delyted to eat of Esaus venison.

This love for carnall respect, continued contrary to the Oracle of God, but it was disappointed: *Gen. 27. 4. 33.*

Ver. 29.ottage] or broth: Hebr. *sod* a seething. saint] with weariness: as the word implyeth. This signified Esaus vayne employment of his time & strength; whereas they that wayt on the Lord spiritually saynt not: *Esa 40. 30. 31.* but the righteous eateth to the satisfying of his soule: *Prov. 13. 25.*

Ver. 30. Let me tast] or let me have a draught; the Greek and Chaldee, translate it *tast*. It is a word not used but in this place. red] which in Hebrew is *Adom*: whereupon his name was called *Edom*. The doubling of the word red, & omitting the word *ottage*, noteth Esau hath and greediness, increased also by the colour. he called] or his name was called *Edom*: that is Red. For he was ruddy when he was born, *v. 25.* and now longing for red broth, and selling his birthright for it, this name was given him, as a brand-mark of his greediness and profaneness.

Ver. 31. this day] or, even now: the Hebr. *Cajom*, *as to day*; is often used for *hajom*, this day, as the Greek here interpreteth it, and in *ver. 23* following. *So 1. Sam. 2. 16 & 9. 13. 2. Chron. 18. 4.* And the Hebrew word for *As*, is often a very affirmation: see *Gen. 27. 12.* firstbirthright] The dignity wherof the Law sheweth to be great, in that all the first-born were peculiarly consecrated and given unto God, *Ex. 22. 29.* were next in honour to their parents, *Gen. 49. 3.* had a double portion of their fathers goods, *Deut. 21. 17.* succeeded them in the government of the family, or kingdom: *2. Chron. 21. 3.* and administration of the preihood, and service of God; *Num. 8. 14. 17.* Therefore the first born is used for one that is loved, and deere to his father; *Ex. 4. 22.* and higher then his brethren, *Psal. 89. 28.* and figured Christ, *Rom 8. 29.* and true Christians heirs of the kingdom of heaven, *Heb. 12. 23.* This honour Iakob strove to have at

his

his birth; but missing then, he seeketh now, and obeyneth it. The Greek translate it plurally, *firstbirthrights*; & so doth the Apoklie, in *Heb. 12. 16.*

Ver. 32. going to die] that is, ready or in danger to die: which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birthright: and of his daily danger to bee killed by the wilde beasts, in the field where he hunted. wherefore serveth] or what profiteth as if he should say, nothing at all.

Ver. 33. Swear] to confirm the bargain, (*Heb. 6. 16.*) and to make it irrevocable, (*Pf. 110. 4. & 15. 4.*) So by oath he renounced his birthright before God whose name is therefore used in othes, *Deut. 6. 13.* he sold] It is recorded in the Lewes canon lawes, that the first born who selleth the portion of his birthright, even before it be parted; his sale standeth in force: because the first born hath part in the birthright, before the parting thereof. *Maimony, Treat. of Inheritances*, ch. 3. §. 6.

Ver. 34. of lentiles] a kind of pulse much like to vetches or smal pease; & but course food; so vile an exchange did Esau make of his heavenly dignity: that not without cause doth the Holy Ghost call him a profane person, who for one meales meat, sold his first birthrights, *Heb. 12. 16.* It is a tradition of the Hebrew doctors, that Lentiles were wont to be eaten of men, in their sorrow and mourning: and that Iakob did feed upon Lentiles, in mourning and sorrow, for that the kingdom, and dominion, and firstbirthright was Esaus. Whereupon they also gather, that the sons of Esau should not fall, untill the Remainder of Iakob come, and give to the sons of Esau, food of lentiles, with mourning and sorrow, and take from them the dominion, kingdom, and firstbirthright, which Iakob bought of him by oath, *Pirkei R. Eliezer*, ch. 35.

eat and drink] This seemeth to intimate not onely a satisfying of his hunger, but a carnall secure despising of his honour now sold: as in *1. Cor. 15. 32.* let us eat and drink, for to morrow we shall die.

away] without shewing any remorse or sorrow, for his profane bargain.

despised] unto this the Ierusalemly paraphrast addeth, that he also despised his portion in the world to come; and denied the resurrection of the dead. Thus the Iewes esteemed his fact, most irreligious & profane: as the Apoklie also doth, *Heb. 12. 16.*

CHAP. XXVI.

1. *Isaak* because of famine goeth to Gerar; 2. God biddeth him, not goe into Egypt, but dwell in the land; & promisseth him the blessings of Abraham. 7. *Isaak* denyeth his wife, 9. *Abimelech* therefore reproveth him. 12. He groweth rich. 18. He diggeth three wells, *Esek*, *Sitnah*, and *Rehoboth*. 23. *Abimelech* maketh a covenant with him at Beersheba. 34. *Esau* wives.

1 **A**ND there was a famine, in the land; besides the first famine, which was in the dayes of Abraham: and Isaak went, unto Abimelech king of the Philistims, unto Gerar. 2 And Iehovah, appeared unto him; & sayd, Goe not down into Egypt: dwell in the land which I shall say unto thee. 3 Sojourn in this land; and I wilbe with thee, and will blisse thee: for to thee & to thy seed, wil I give all these lands; & I wil stablish the oath, which I sware unto Abraham thy father. 4 And I will multiply thy seed, as the stars of the heavens; and will give unto thy seed, all these lands: and in thy seed, all nations of the earth shal blisse themselves. 5 Because that Abraham, obeyed my voice: and kept my charge, my commandments, my statutes & my lawes. 6 And Isaak dwelt, in Gerar. 7 And the men of the place, asked of his wife; and he sayd, she is my sister: for he feared to say my wife, lest the men of the place should kill me, for

Rebekah; because she *was*, of a good countenance. And it was, when the daies had been prolonged by him there; that Abimelech king of the Philistims, looked-out, through a window: and saw, and behold Isaac *was* sporting, with Rebekah his wife. And Abimelech called Isaac, & sayd, Behold surely she *is* thy wife; and how saydest thou, she *is* my sister? And Isaac sayd unto him; Because I sayd, lest I die for her. And Abimelech sayd; what *is* this thou hast done unto us? one of the people might lightly have lye[n] with thy wife, and thou shouldest have brought upon us guiltines. And Abimelech commanded all the people, saying: he that toucheth this man, or his wife, dying hee shall be put to death. And Isaac loved, in that land; and found in that yere, an hundred measures: and Jehovah blessed him. And the man, waxed-great: and went going-on, and waxing-great; untill he was waxed-great, exceedingly. And he had possession of flocks, & possession of herds; and much husbandry: and the Philistims, envied him. And all the wells, which his fathers servants had digged, in the dayes of Abraham his father: the Philistims stopped them, and filled them with dust. And Abimelech sayd, unto Isaac: Goe from us, for thou art very-much mightier then we. And Isaac, went from thence: and pitched in the vallie of Gerar, and dwelt there. And Isaac returned, & digged the wells of water; which they had digged, in the dayes of Abraham his father; and the Philistims had stopped them, after the

death of Abraham: & he called their names, according to the names that his father had called them. And Isaac's servants, digged in the vallie: and found there, a well of living waters. And the herdmen of Gerar did strive, with the herdmen of Isaac, saying, The water *is* ours: and he called the name of the well, Esek; because they contended with him. And they digged, an other well; and they strove also for it: and he called the name of it, Sitnah. And hee removed from thence, and digged an other well; and they strove not for it: & he called the name of it, Rechoboth; and he sayd, for now Jehovah hath made-room for us, and we shalbe fruitfull in the land. And he went-up from thence, to Beerheba. And Jehovah appeared unto him, the same night; and sayd, I *am* the God of Abraham thy father: fear not, for I *am* with thee; & wil blesse thee, and multiply thy seed, for my servant Abrahams sake. And he builded there an altar, and called on the name of Jehovah; and stretched-out there, his tent: & there Isaacs servants, digged a well. And Abimelech, went unto him, from Gerar: and Achuzzath his freind, & Phicol, the Prince of his armie. And Isaac, sayd unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they sayd, Seeing we have seen, that Jehovah *is* with thee; & we sayd, Let there now bee an oath-of-execration betwixt us, betwixt us and thee: and let us strike a covenant, with thee. If thou shalt do unto use evil, as we have not touched thee, and as wee have

doen

doon unto thee; but-onely good, & have sent thee away in peace: thou now, the blessed of Jehovah. And he made unto them, a banquet; and thy did eat and drink. And they rose early in the morning, and sware each-man to his brother: & Isaac sent them away, and they went from him, in peace. And it was, the same day; that Isaacs servants came, and shewed unto him, concerning the well which they had digged: and they sayd unto him, we have found water. And he called it, Shibeah: therefore the name of the citie, *is* Beer-sheba, unto this day.

And Esau was, fourtie yeres old; and he took a wife, Judith; the daughter of Beeri, a Chethite: & Basemath, the daughter of Elon, a Chethite. And they were, a bitterness of spirit: to Isaac, and to Rebekah.

Annotations.

- 1 **F**irst famine] wherof see Gen. 12. 10. Abimelech] of whom see Gen. 20. 1. &c. which historie is to be compared with this.
- 2 Ver. 2. Egypt] as Abraham did, Gen. 12. 10. and whither it seemeth Isaac was purposing to goe.
- 3 Ver. 3. this land] of Canaan, the land of promise, and figure of the place of heavenly rest: see the notes on Gen. 12. 5. So by David he exhortheth, *Dwell in the land, & feed on faith*, Psa. 37. 3. See Gen. 37. 1.
- ¶ *Wibe*] the Chaldee expoundeth it, my word shalbe an help unto thee: so in v. 24. & 28. these lands] or countries, possessed by so many nations, Gen. 15. 19. 20. 21. lo Psa. 105. 44. The Greek translateth singularly, land; and so was the promise made to Abraham, Gen. 13. 15. and 15. 18. and 17. 8. see the notes there.
- ¶ *Stablish the oath*] that is, performe the promises sworn: Gen. 22. 16. 17.

4 Ver. 4. *stars*] that is, innumerable: see Gen. 15. 5. *seed*] meaning Christ, Gal. 3. 16. 8. *blest themselves*] or as the Greek translateth, *shalbe blessed*, see Gen. 22. 17.

5 Ver. 5. *charge*] Hebr. *keeping, or observation*, that is, ordinances to be kept. So in Lev. 8. 31. and 22. 9. Deut. 11. 1. *lawes*] for this word, elsewhere the scripture sayth, *judgments*, Deut. 11. 1. and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11. &c. and under these three particulars, the whole *charge* or *custodie* fore-spoken of, is comprehended; as afterward by Moses God gave the ten commandments or morall precepts, Exo. 20. *judgments*, or iudiciall lawes for punishing transgressors, Exo. 21. &c. and *Statutes, or rules, ordinances and decrees* for the service of God, Lev. 3. 17. and 6. 18. 22. Exo. 12. 24. and 27. 31. and 29. 9. and 30. 21. All which Abraham observed, & is commended of God therefore.

7 Ver. 7. *my sister*] He imitateth his father Abrahams practise, Gen. 12. 11. 12. 13. and 20. 2. *Kyll me*] Moses expresseth this as Isaacs own words, of himself. The Greek translateth it, *should kyl him*: so elsewhere that version changeth the person, for more easy order of speech, and understanding to the reader. See Psa. 144. 12. *good countenance*] elsewhere it is *sayr of countenance* (or *visage*) Gen. 12. 11. so the Greek turneth it here: and before, *good* is used for *sayr* or *goodly*: Gen. 24. 16.

8 Ver. 8. *by him*] or to him; that is, when he had been a long time there. *sporting*] or laughing, playing, rejoicing: it is the yword wherof Isaac himself had his name, Ge. 17. 17. 19. and 21. 6. Solomon sayth, *Rejoyce with the wife of thy youth* &c. Prov. 5. 18. 19.

10 Ver. 10. *might lightly*] or had almost lye[n]. *guiltines*] a lyn making use guiltie of punishment, a *shamful crime*, named in Hebrew *Asham*: the Greek translateth it *Ignorance*: & so Paul calleth the lymns of the people *Ignorances*, or *ignorant-irrespects*, Heb. 9. 7. rightly so gathered from Levit. 4. 22. See the further explication of this word, there. Abimelech by this word *Asham*, meaneth both the syn and the punishment for the same.

same; as in the law, *Asham*, is both the Guilty *syn*, and the Sacrifice for the same. *Levit. 5. 6.*

11 Ver. 11. *toucheth* that is *hureth* or *injur*eth, *10 in v. 2. 9. and in 10. 9. 19. Ruth. 2. 9. Job. 1. 11. Ps. 105. 15. Zach. 2. 8.* or Hebr. and: which is often used for *or*; as is observed on *Gen. 13. 8.* *dying* that is, he *shal* surely be put to death: as *Gen. 2. 17.*

12 Ver. 12. 100. *measures* that is, as the Chaldee explaineth it, a hundred for one when he measured it: or an 100. may mean many: as an hundred fold *Mat. 19. 29.* is elsewhere called manifold more, *Luk. 18. 23.* The word *Shegnarim*, signifieth *publk. measures* such as were used at the gates of cities, & which were full & large. And this increase, (which is the most that our favour speaketh of in *Mat. 13. 23.*) sheweth the fruitfulness of the land of Canaan when God blessed it; and figured the bountiful reward which the godly *shal* find of their labours, in the heavenly country, which wee seek. *Gal. 6. 7. 8. 9. Heb. 12. 14. 16.* The fruitfulness of Canaan, signified also the graces of the gospel, *Ezek. 34. 27. Zach. 8. 12. Psal. 67. 7.*

13 blessed him] and his blessing maketh rich, *Prov. 10. 22. Job. 42. 12.* This the next words of Isaac doo also confirm.

14 Ver. 14. *possession* for cattle: so *Gen. 47. 17.* *husbandrie* to also the Greek turneth it *georgie*. It implieth all manner work and service belonging to a familie; and so servants, and tillage of all sorts. The like is sayd of *Job. 7. 1. 3.* *envied* had as *envious-zelo* and *emulation*. So Solomon saw how all labour and rightnes of worke, brought envy to a man from his neyghbour, *Ecds. 4. 4.*

15 Ver. 15. with dust] or earth, as the Greek translateth. This also they enviously did, against their oath before, *Gen. 21. 30. 31.* And this injurie was great, because of scarcitie of waters there, *Gen. 21. 25.* It figured out the corrupting of the cleare doctrines of the gospel, by earthly glosses and traditions of Antie-cristians. *Psal. 65. 20. and 84. 7. Song. 4. 15. Num. 21. 16. 18. Job. 4. 10. 14.*

17 Ver. 17. *pitched*] to weat his tent, or, encamped. A word used for pitching of canpes or armies, *Exod. 14. 9. & 15. 27. &c.* applied first here to Isaaks familie, afterward to Iakobs, *Gen. 33. 18.* and so to his posteritie. And betokeneth a refiding, or quiet sitting: opposed to removing, or journeying. *Num. 1. 50. 51. 52. and 9. 17. 18.* The Chaldee translateth it *dwelld*.

18 Ver. 18. returned and digged,] that is, as the Greek explaineth it, *again digged*. Figuring the restoring of the ancient truth, out of corruption: as *v. 15.* their names] so renewing the ancient good names (that carried, as semeth, the memoriall of Gods graces) which the wicked had detaced: as on the contrary, the idolatrous names of places, on which the heathens had set the memoriall of false Gods and superstitions, were by the Israelites changed, when they came into their possession, *Num. 34. 38.* for the very names of idols, are not to be heard out of our mouths; *Exod. 23. 13. Psal. 16. 4.*

19 Ver. 19. the valley,] of *Gerar*, as the Greek version dooth exprels. living] that is, as the Chaldee here translateth, *springing waters*. Waters that spring, or run; are for their continuall motion, called *living*, *Levit. 14. 5. 50. and 15. 13. Num. 19. 17. Song. 4. 15.* For life consisteth in continuall motion. The Greek keepeth the Hebrue phrase: and so in the new Testament, where living waters, signify heavenly graces. *Job. 4. 10. 11. 14. and 7. 38. Rev. 21. 6. and 22. 1.*

20 Ver. 20. ours] or (belonging) to us: the Greek changeth the person, saying that the water was theirs. So *v. 7.* *Ezek. 1* that is, Contention, or wrongful strife: *Wringing* the Greek translateth, *Injurie*, because they injured him.

21 Ver. 21. *Sinab*] that is *Haired*, or *Spinefulnes*. Of this the Devil hath his name, *Satan*. Ver. 22. *Rechoboth*] that is *Roomthes*: of large spaces. Compare *Psal. 4. 2.* in dist: *thou hast made roomth for me.*

24 Ver. 24. *fear not*] for the opposition of the Philistims, and other straitens that are incident unto thee. So God comforted Abraham

Abraham, *Gen. 15. 1.*

25 Ver. 25. called on] the Chaldee saith, *prayed*: so did Abraham his father, *Gen. 11. 7. 8. & 13. 4. 18.* stretched out] that is, *set up*, or pitched his tent, as the Greek explaineth it, which was with spreading and stretching out the curtaynes and cords unto stakes: *Esa. 33. 20.*

26 Ver. 26. *Abuzrah* his friend] or, a retinue of his friends; and so the Chaldee translateth it, *a company of his friends*: but the Greek takes it for a proper name, *Ochozrah*; and his friend, the Greek calleth *nymphagogos*, which is the companion (or leader) of the bridegroom; like that in *Ludg. 14. 20.* which the Greek there translateth as this here. Prince] that is *Chiefe captain*: in *Gr.* the Chief leader of the army, as in *Gen. 21. 22.* with which this hyllorie is to bee compared. Isaaks wayes pleasing the Lord, he made his enemies to be at peace with him: as *Prov. 16. 7.*

28 Ver. 28. Seeing &c.] that is, we have evidently seen, *Jehovah*] the Chaldee expounds it, the word of the Lord is thine help. an oath of execration] in Greek, a curse: that is, an oath withing a curse to the breaker of it: as *Gen. 24. 41.* The Chaldee paraphraeth thus; Let the oath now bee confirmed, which was between our fathers, and between us and thee. strike] Hebr. cut: see *Gen. 15. 18.*

29 Ver. 29. If thou shalt] understand, Taking a curse upon thee, if thou shalt meaning, that thou shalt not (or wilt not) doe evil, as the Greek explaineth it. See *Gen. 21. 23.* touched] that is, hurt; as *v. 11.* blessed] see *Gen. 24. 31.* An imperfect speech, as if he should say, O thou blessed of the Lord, doe thou likewise deale with us: or, as thou art now blessed of the Lord, so Iware unto us by him. The Greek translateth, and now thou art the blessed of the Lord.

30 Ver. 30. a banquet] iudged when men made covenants together: *Gen. 31. 54.*

31 Ver. 31. man to his brother] that is, one to another: the Greek saith, man to his neyghbour.

33 Ver. 33. *Shibeah*] in Greek *Hayker*: in

English *Oath*. *Beer[sheba]* that is, the well of oath; as the *Gr.* also interprets it. This name was given before, *Gen. 21. 31.* It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (*v. 30.*) was by the Philistims stopped: *Gen. 26. 15.* & they would therefore have no such monument: but Isaac now reneweth the name. Or here the cite is named *Beer[sheba]*, there the place, *Gen. 21. 3.* that is, the whole region.

34 Ver. 34. old] Hebr. *son*. This also was the age of his father Isaac when he married, *Gen. 25. 20.* Judah] one of the daughters of the Canaanites, called by an other name, *Gen. 36. 2.* see the annotations there. This fact was contrary to Abrahams charge, *Gen. 24. 3.* and his father Isaaks, as is likely by *v. 35.* and *Gen. 28. 2. 6. 8.*

a Chetite] in *Gr.* an *Evite*: see *Gen. 36. 2.* These were of the worst sort of people in the land, *Ezek. 16. 3.*

35 Ver. 35. a bitterness of spirit] that is, a griefe of mind, through their bitter provocation and rebellious cariage: so that they were yrked of their life by reason of them, *Gen. 27. 46.* Or, of a rebellious spirit, rebelling their parents. This latter the Greek followeth, calling them Contentious with Isaac and Rebekah: & the Chaldee sayth, they were rebellious and stubborn against the word of Isaac and Rebekah: unto which the Ierusalemey Thargum addeth, that they served (God) with strange service (that is, idolatry) and received not the instruction either of Isaac or of Rebekah. See *Gen. 27. 46.*

CHAP. XXVII.

1. Isaac sendeth Esau for venison, purposeing to eat, and bless him before his death. 5. Rebekah instructeth Jacob to obteyn the blessing. 15. Iakob under the prison of Esau, obteyneth it. 30. Esau bringeth venison. 33. Isaac trembleth. 34. Esau complaineth, and by importunity obteyneth a blessing. 41. Hee threateneth to kill Iakob. 42. Rebekah disappointeth it.

1 **A**ND it was, when Iſaak was old, and his eyes were dim, that he could not ſee: then called he Eſau, his elder ſon, and ſayd unto him, my ſon; and he ſayd unto him, Behold *here am I*. And he ſayd, Behold now I am old: I know not the day of my death. And now, take I pray thee thy weapons, thy quiver and thy bow: and goe out to the field; and hunt for me, veniſon. And make for me ſavoury-meats, ſuch-as I love; and bring *it* to me, that I may eat: that my ſoul may bleſſe thee, before I dye. And Rebekah heard, when Iſaak ſpoke to Eſau his ſon: & Eſau went to the field, to hunt for veniſon, for to bring *it*. And Rebekah ſayd, unto Iakob her ſon, ſaying: Behold I heard thy father, ſpeaking unto Eſau thy brother, ſaying. Bring me veniſon, and make for me ſavoury-meats, that I may eat: & I will bleſſe thee, before Iehovah, before my death. And now my ſon, obey my voice: according to that I doe command thee. Goe now, unto the flock; & take to me from thence, two good kids of the goats: & I will make them ſavoury-meats, for thy father, ſuch-as he loveth. And thou ſhalt bring *them* to thy father, that he may eat: for that he may bleſſe thee; before his death. And Iakob ſayd, to Rebekah his mother: Behold Eſau my brother, *is* a hairy man; and I, a ſmooth man. If ſo be, my father ſhall feel me; then ſhall I be in his eyes, as a deceiver: & I ſhall bring upon me, a curſe, and not a bleſſing. And his mother, ſayd unto him; Upon me *be* thy curſe, my ſon; Onely obey my voice, & goe, take *them* unto me. And he went &

took, & brought *them* to his mother: & his mother made ſavoury-meats, ſuch-as his father loved. And Rebekah took the deſireable garments, of Eſau her elder ſon; which *were* with her, in the houſe: and put *them* upon Iakob, her yonger ſon. And the ſkinns of the kidds of the goats, ſhe put upon his hands: and upon the ſmooth of his neck. And ſhe gave the ſavoury-meats, and the bread, which ſhe had made: into the hand, of Iakob her ſon. And he came unto his father, and ſayd my father: and he ſaid, Behold *here I am*; who *art* thou, my ſon? And Iakob ſayd unto his father, I *am* Eſau thy firſtborn; I have done, even as thou ſpokeſt unto me: Ariſe I pray thee, ſit, and eat of my veniſon; that, thy ſoule may bleſſe me. And Iſaak ſayd, unto his ſon; How *is* this, that thou haſt ſo ſoon found *it*, my ſon? And he ſayd, becauſe Iehovah thy God, brought *it* to paſſe, before me. And Iſaak ſayd unto Iakob; Come-neer I pray thee & let me fee thee, my ſon: whether thou *be* the ſame, my ſon Eſau, or not. And Iakob went-neer, unto Iſaak his father, and he felt him: and he ſaid, the voice *is* the voice of Iakob; and the hands, *are* the hands of Eſau. And he diſcerned him not, becauſe his hands were, as the hands of Eſau his brother, hairy: and he bleſſed him. And he ſayd, *art* thou the ſame, my ſon Eſau? And he ſayd, I. And he ſayd, Bring-neer unto me, and I will eat of my ſons veniſon, that my ſoule may bleſſe thee: and he brought *it* neer to him, and he did eat; and he brought unto him wine, and he drank. And Iſaak

Iſaak his father, ſaid unto him: Come neer now and kyſs me, my ſon. And he came-neer, and kyſſed him; and he ſmelled the ſmell of his garments, and bleſſed him: and ſayd, See, the ſmell of my ſon: *is* as the ſmell of a field, the which Iehovah hath bleſſed. And God give unto thee, of the dew of the heavens, and of the fatneſſes of the earth: and multitude of corn, and of new-wine. Let peoples ſerve thee, and nations bow-down themſelves unto thee; be thou a mayſter, to thy brethren; and let thy mothers ſonns, bow-down-themſelves unto thee: Curſed *be* every one of the that curſe thee, and bleſſed *be* every one of them that bleſs thee. And it was, when *as* Iſaak had made an end, of bleſſing Iakob; and it was, that Iakob was but going gone out, from the preſence of Iſaak his father: that Eſau his brother, came in, from his hunting. And he alſo made ſavoury-meats, and brought *them* to his father: and ſayd unto his father, Let my father ariſe, & eat of his ſonns veniſon; that, thy ſoul may bleſs me. And Iſaak his father ſayd unto him, who *art* thou? and he ſayd, I *am* thy ſon thy firſtborn, Eſau. And Iſaak trembled, with a very vehement great trembling; & ſayd, Who *is* he that hath hunted veniſon, and brought *it* unto me, and I have eaten of all, ere thou cameſt, and have bleſſed him: yea-and he ſhall be bleſſed. When Eſau heard, the words of his father; then cried-he-out with an outcrie, great and bitter, very vehemently: & ſayd unto his father, Bleſs me, me alſo, my father. And he ſayd, Thy brother came, with guile: and he

36 hath taken, thy bleſſing. And he ſayd; *is* it becauſe his name was called Iakob; for he hath ſupplanted me, theſe two-times; he took my firſt-birth-right, and behold now, he hath taken my bleſſing: and he ſayd, haſt thou not reſerved a bleſſing, for me? And Iſaak answered, and ſayd unto Eſau; Loe I have appointed him to be a maſter over thee; & all his brethren, have I given to him, for ſervants; and with corn and new-wine have I ſuſtyned him: and unto thee now, what ſhall I doe, my ſon? And Eſau ſayd unto his father, haſt thou but that one bleſſing, my father; bleſs me, me alſo, my father: and Eſau liſted up his voice, and wept. And Iſaak his father answered, and ſayd unto him: Behold, of the fatneſſes of the earth, ſhalt thou dwelling be; and of the dew of the heavens, from above. And by thy ſword ſhalt thou live; & thy brother, ſhalt thou ſerve: and it ſhall be, when thou ſhalt get-the-dominion, that thou ſhalt break his yoke, from off thy neck. And Eſau, hated Iakob; for the bleſſing, with which his father had bleſſed him: and Eſau ſayd in his hart, The dayes of mourning for my father, are nigh; and I will kyll Iakob my brother. And the words of Eſau, her elder ſon, were told to Rebekah: and ſhe ſent and called Iakob, her yonger ſon; and ſayd unto him; Behold Eſau thy brother, comforteth himſelf as touching thee, to kyll thee. And now my ſon, obey my voice: & ariſe flee thou, unto Laban my brother, to Charan. And tarry with him, a few dayes: untill the hot-wrath of thy brother, turn away. Untill the

anger of thy brother, turn a way from thee; and he forget, that which thou hast doon to him; and I will fend, and take thee from thence: why should I be bereved, even of you both, in one day? And Rebekah sayd unto Isaac: I am yrked of my life, because of the daughters of Cheth: if Iakob take a wife, of the daughters of Cheth like these, of the daughters of the land; wherfore have I life?

Annotations.

That he could not see] Hebr. from seeing: which phrase the Apostle turneth in Greek, not to see: Rom. 11. 10 from Psal. 69. 24. Vpon this occasion, Gods works were shewed in Isaac, (as Job. 9. 3.) for in his blindness he gave Iakob the blessing, which he would not so have doon, if he had seen: v. 23. elder] in Hebrue, greater, lo ween of age, or by birth; as the Greek translatheth Elder; and lesser for younger, v. 15. see Gen. 10. 21.

Ver. 2. my death] the Greek sayeth, my end: yet lived he after this, above 40. yeres; Gen. 35. 28. 29.

Ver. 3. Venison] Hebr. hunting: wherof venison hath the name, as being gotten by hunting. So v. 5. 19. &c.

Ver. 4. that I may,] or, and I will eat: so in v. 7. and 10. These two phrases are used indifferently; as, that ye be not judged, Mat. 7. 1. which another Evang. list sayth, and ye shal not be judged: Luk. 6. 37. See also Gen. 11. 12. that my soul] or to the end my soul: that is I my selfe: as after in v. 7. it is repeated. Isaac being to give the blessing in faith, Heb. 11. 20. v. would eat favourie meat, and drink wine, v. 25. to styr up & chear his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions; doe distemper the mind: which may be mitigated by outward means, as wine maketh men to forget their miserie, Prov. 31. 6. 7. and musick allayeth anger: wherfore

Elisha the Prophet, when he was moved against K. Israhim, called for a musician, who when he played, the hand of the Lord came upon the prophet: 2. King. 3. 14. 15.

blesst thee] As the Preists with authority blessed and put the name of God upon the people, Gen. 14. 19. Num. 6. 23. 7. So the Patriarches derived the blessing before their death, unto their children (or some one of them,) as an inheritance by testament; wherfore Paul speaketh of inheriting the blessing, Heb. 12. 17. which also was of great authority and strength, as being doon by the spirit of God: and in faith, and before the Lord, as v. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. & 49. 25. 26. 28. Heb. 11. 20. 21. and 12. 17. Eisu, (who had his name of Doms,) is here promised the blessing upon his deed; as the law also promiseth blessing and life to the doers thereof, Rom. 10. 5. but Iakob got the blessing by faith, as doo all the faithfull Gal. 3. 9.

Ver. 7. before Iehovah] that is, in his presence, by his power and authority, and for ever, (The like phrase is of cursing, 1. Sam. 26. 19.) And being doon before his death, it was with the more power, care, reverence, & as by his last will & testament. So Deut. 33. 1.

Ver. 12. if so be] or, Peradventure my father will feel me, & I shalbe &c. The Greek translatheth it, Me pote, which word Paul useth 2 Tim. 2. 25. in like sense; if so be, (or if peradventure) God will give them repentance.

as a deceiver] or, as one that that causeth to err: the Greek translatheth it, a desipser, the Chalde, a mocker. Or we may English it a very deceiver: for in the Hebrue, as, is often a lure affirmation, Neh. 7. 2. and so the Greek answering thereto, Job. 1. 14. a cuse, [not feared without cause, for cused is he that maketh the blind to err in way, Deut. 27. 18. and deceitfulness in all Gods works, maketh men lyable to the cuse, Jer. 48. 10. Mal. 1. 14.

Ver. 13. upon me thy cuse] a speech of her faith, to encourage him, (though it may be mixt with infirmities of carriage:) for

for it seemeth sh: relyed on the oracle of God, in Gen. 2. 23 the greater shall serve the less: which oracle, Isaac might understan I not of the persons of Esau and Iakob; but of the nations and peoples, their posterities; & therefore thought it his dutie to give the blessing of the first birth right unto Esau, to whom by nature it belonged, and which might not be changed for affect, as the Law after provideth, in Deut. 21. 15. 16. 17. But Rebekah understood it of these very persons also, and therefore attempted this strange and perilous way, to procure the blessing unto Iakob. A like different meaning of that oracle, is gathered by men at this day. The Chalde paraphraseth thus; It was sayd unto me by prophesie, that curses shall not come upon thee; but blessings.

V. 15. desirable garments] Heb. garments of desires, that is goodly, sweet, precious: the Greek translatheth it, a goodly, robe, (or sayr stole, which was a long garnet that great men used to wear, Luk. 20. 46. and 15. 21.) The Preists after in the law had holy garments, to minister in, Exod. 28. 2. 3. 4. which the Greek there also cauleth a holy robe or stole. Whether the first born before the lav had such to minister in, is not certain; but probable, by this example. For had they been common garments, why did not Esau himself, or his wive, keep them? but being in likelihood holy robes, received by their ancestors; the mother of the familie kept them in sweet chests, from mothes and the like; whereupon it is sayd in v. 27. Isaac smelled the smell of his garments. These might wel figure out those robes of innocencie and righteousness; wherewith the saints are clothed, Revela. 7. 9. 14. and 19. 8. and 3. 18. The like mystic also is in the kids skins following: see Gen. 3. 21.

Ver. 19. firstborn] This though it were not so properly, (& cannot in that respect be excused, yet was it true in mystic; & spiritually, as Iohn Baptist was Elias, Mat. 11. 14. and we gentiles, are the Circumcision, Phil. 3. 3. Rom. 2. 28. & the children of pro-

mise, are counted for the seed, Rom. 9. 8. Gal. 4. 28.

Ver. 20. brought it to pass for, made it to meet (or occur:) in Greek, denveried it: in Chaldee prepared it. See Gen. 24. 12.

Ver. 22. and the hands] or but the hands: the Ierusalem Targum sayth, the feeling of the hands.

of a field] the Greek addeth, of a full (or plenitudo) field: which with herbs, flowers and fruits, giveth a fragrant smell. Compare Song. 2. 13. and 4. 12. 13. 14. and 7. 11. 12. 13. The Ierusalem Targum applyeth this to the smell of the perfume of good prices, that should after be offered in the mount of the house of the sanctuary.

V. 28. And God give] or will give, it is both a prayer and a prophesie: the word And north the passion of mind: for so it is often used to signify vehement affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Psal. 2. 6. Act. 23. 3. Mark 10. 26. 2. Cor. 1. 2. Sometime it is omitted quite; as 2. Sam. 24. 3. and the Lord thy God add: for which, in 1. Chron. 21. 3. is written, the Lord add: leaving out and, dew] which as it is the meanes to make the field fruitful, so can it not be given but by God, Jer. 14. 22. and the withholding of it; is a curse, 2. Sam. 1. 21. It spiritually signifieth the doctrine and graces of the gospel, and spirit of Christ up in men. Deut. 32. 2. Ejai. 45. 8. and 26. 19. Hof. 14. 6. 7. Psal. 133. 3. A like blessing is in Deut. 33. 13. 18. faires] that is, sundry sorts and plenty of far things: whereby is meant the best of every thing (see Gen. 4. 4. and 49. 20. Ejai. 30. 23. and spiritual graces, Ejai. 25. 6. The land of Canaan, (the figure of all blessednes,) is called therefore the fat land, Neh. 9. 25. 35. corn and new wine:] which as they are the stay and comfort of mans life, Psal. 104. 15. so they also signify heavenly blessings that God sendeth upon his people, Psal. 65. 10. 14. Zach. 9. 17. A like blessing Moses uttered, Deut. 33. 28.

Ver. 29. nations] the Greek translatheth it, Princes; the Chalde, kingdoms. The Ierusalem Targum applyeth these peoples, V 3 nations,

nations, brethren, and mothers sons; to the sons of Esau, of *Ismael*, of *Keturah* and of *Laban*. As servitude implieth a spirituall curse, Gen. 9. 25. so this sovereignty is a spirituall blessing; Rev. 2. 26. 27. a mayster) or, a sovereign, a Lord, or governor: named of prevailing. Herein was implied a part of the first-birthright, 1. Chron. 5. 2. Psal. 89. 28. every-one &c.] Hebr. thy curses, cursed be he; that is, every one of them: for a word singular, joynt with a plurall, noteth exactly all and every one. Compare this with Gen. 12. 3. Num. 24. 9.

Ver. 32. and it was) or, it was I say: the doubling of this, maketh the matter the more remarkable, touching Gods providence herein. going gone: that is, newly gone, or scarce gone out.

Ver. 33. trembled) or, was terrified; as the Greek and Chaldee translate, was astonished: it signifieth an exceeding fear with trembling, as Exod. 19. 16. 18. Gen. 42. 28. who where) a trembling passionate speech: or, who then is he? he shall be) So the gifts of God (which are without repentance Rom. 11. 29.) are stablished to Iakob here, and after more advizedly, in Gen. 28. 1. 4.

Ver. 35. with guile) the Chaldee sayth, with wisdom: but the word is usually taken in the evil part, and so Izaak seemeth to intend it. The scripture also seemeth hereby to blame the indirect means which Iakob used: for none should doe evil, that good may come; no not though through mans ly, the truth of God doeth more abound, unto his glorie; Rom. 3. 7. 8.

Ver. 36. Is it because) meaning surely he hath. Therefore the Greek translateth it, Rightly was his name called Iakob; & the Chaldee, Truly, was called. Hebr. he called, meaning every one. See Gen. 16. 14. for he hath) or, that he hath supplanted: where the Hebrue Izaakbens, supplanted me, is Esaus interpretation of Iakobs name, as signifying a supplanter or overthrower with the foot, and so a deceiver: So Ier. 9. 4. he took) thus Esau layeth the fault on his brother, for asking that which him self profaunly sold,

Gen. 25. 33. Heb. 12. 16.

my blessing] but that: folowed the first-birthright, which being sold, the blessing was lost also: as the Apostle interteth upon it, that afterward vvhhen Esau would have inherited the blessing, he was rejected, Heb. 12. 16. 17.

Ver. 37. appointed) or put; that is, made as the Greek translateth it. [sustained] the Greek translateth strengthened: See Psal. 104. 15.

Ver. 38. and wept) yet found he no place of repentance, though he sought it with tears, Heb. 12. 17. For because when God calleth, men doe refuse: when they call upon him, he wil not answer; Prov. 1. 24. 28.

Ver. 39. fatnesses) that is, fat and fertile places: which were upon mount Scir, Gen. 36. 6. 8. and this was unto Esau, a gift of God, Job. 24. 4. Therefore this also is a blessing, which Izaak by faith uttered concerning things that were to come, unto Esau as before unto Iakob: Heb. 11. 20. How be it, the cheif, spirituall, and hereditary blessing was before given to Iakob only, and Esau willing to inherit it, was rejected, Heb. 12. 17. and the oracles here folowing confirme the same.

Ver. 40. And by) or, But by thy sword: that is, with warts and troubles, shalt thou defend thy state and country, and not enjoy peace as Iakob, Deut. 33. 27. 28. The sword is opposed unto peace, Mat. 10. 34. and living by the sword, meaneth the continuance of that troublesome state; as life, is opposed to momentary troubles, Psal. 30. 6. Contrarywise in Christs Kingdom, the swords are beaten into plow-shares, Esai. 2. 4. thou serve) namely, in thy posterity: for Esau in his person served not Iakob, but his children in Davids dayes, 2. Sam. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. shalt get the dominion, or shalt get strength: and that shalbe, when Iakob shall for his synns, loose the dominion, as came to pals in the dayes of Ichoram son of Ieholaphat who did evil in the eyes of the Lord,

Lord, 2. King. 8. 16. 18. 20. So both the Chaldee paraphrases say, when his sons shall transgress the words of the law, thou shalt remove his yoke (the yoke of their servitude) from off thy neck. Otherwise (as the Hebrue word sometime signifieth to mourn, or bee cast down with sorrow, Psal. 55. 3.) it may be interpreted, when thou shalt mourn, to weep, for that hard servitude. his yoke) the yoke of servitude, as the Ierusalemey Thargum explyneth it. So yoke also signifieth in Lev. 26. 13, Esay 9. 4. & 10. 17. Ier. 27. 8. 11. And Esau broke the yoke, when Edom rebelled from under the hand of Iudah, and made a King over themselves, 2. King. 8. 20. 22.

V. 41. hated) with an inward spitefull hatred, as the word signifieth, which sheweth his former teares to proceed not from true repentance. And in hating his brother for the blessing: he shewed himselfe to be of that wicked one, as was Kain; 1. Iob. 3. 12. 15. This hatred continued also in his posterity, against Iakob, Obad. v. 10. 11 &c.

for my father) the Hebrue phrase, as also the Greek, is, of my father; but the meaning is for my fathers death, as the like speeches elsewhere manifest, Ezek. 24. 17. Ier. 6. 26. and at burials they used to mourn seven dayes, Gen. 50. 10. The Greek translateth; Let the dayes of my fathers mourning be nigh, that I may kill Iakob my brother: so making it a wish for his fathers speedy death; and the Hebrue also will bear that translation: yea his words are such, as may imply, not a stay till his fathers death, but that he would with the first opportunity kill Iakob, and so his father would soon die with sorrow. Thus meaning, he should be a double parricide. And Rebekah with the first, sent Iakob away, to prevent danger.

Ver. 42. comforter himselfe) in respect of his losse of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evil. The Greek translateth, he threateth thee; and the Chaldee, he layeth ways for thee.

Ver. 43. flee thou) or, flee for thy selfe: and for thy safety. Here the blessing, brought

speedy persecution and exile upon Iakob, which his mother counselled himin faith to undergoe, rather then for his life, to make accord with Esau, and to forgoe his first-birthright now obtained.

Ver. 44. a few dayes) thiele fell out to be twenty yeres: as the sequels of the historie sheweth, Gen. 31. 38. and Rebekah saw him no more, as the Hebrew doctors gather, by the time of her death, which they thinke was before Iakob came againe: See the notes on Gen. 35. 8.

Ver. 45. why should I be) the Greek turneth it, lest I be bereaved: and the specketh of the losse of them both, for that Esau for his murder, was also to be killed, by the law in Gen. 9. 6. or it man had not punished him, God might have cursed and cast him out, as he did Kain, Gen. 4. 11. 16.

of Cheth) the Greek saith, daughters of the sons of Cheth, the Chethites, whom Esau had married, Gen. 26. 34. 35. This grief, the took for an occasion also, to get Iakobs consent, unto Iakobs departure.

of the land) that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: see Gen. 11. 1.

wherefore have I) that is, what good will my life doe me? meaning, none at all.

CHAP. XXVIII.

1. Izaak blest Iakob, and sendeth him to Padan Aram for a wife, 9. Esau seeing it, marieth Machalah, the daughter of Ismael. 10. Iakob by the way hath a dream and vision of a ladder, 13. God appearing, promiseth to blest him, and bring him home againe, 16. Iakob awaking, and moved with reverence of the place, amaineth a stone set up for a pillar, and nameth the place Bethel, 20. and maketh a vow, to honour God there, when he shall returne in peace.

And Izaak called Iakob, and blessed him: & commanded him, & sayd unto him; Thou shalt not take a wife of the daughters of Canaan. A rise

rise goe to Padan Aram, to the house
of Bethuel, thy mothers father: and
take to thee a wife, from thence; of
the daughters of Laban, thy mothers
brother. And God Almighty, bleſs
thee; and make thee fruitfull, & mul-
tiply thee: and be thou, an assembly
of peoples. And he gave to thee, the
bleſſing of Abraham; to thee, and to
thy ſeed with thee: that thou mayſt
inherit the land of thy ſojournings,
which God gave unto Abraham. And
Iſaak ſent away Iakob, and he went
to Padan Aram: unto Laban ſon of
Bethuel, the Syrian; the brother of
Rebekah, mother of Iakob and Eſau.
And Eſau ſaw, that Iſaak had bleſſed
Iakob; and ſent him to Padan Aram,
to take unto him a wife from thence:
when he bleſſed him, & commanded
him, ſaying; thou ſhalt not take a wife,
of the daughters of Canaan. And
Iakob had obeyed his father and his
mother: and was gone to Padan A-
ram. And Eſau ſaw, that the daugh-
ters of Canaan were evil in the eyes
of Iſaak his father. Then went Eſau,
unto Iſmael: and took Machalath
daughter of Iſmael, ſon of Abraham,
the ſiſter of Nebajoth; unto his wives,
to him to wife.

□ □ □

And Iakob went forth, from Beer-
ſheba: and went to Charran. And he
lighted upon a place, and taried there
all night, becauſe the ſun was gone-
down; and hee took of the ſtones of
the place, and put for his pillowes: &
lay down, in that place. And hee
dreme; and behold a ladder ſet up
on the earth, & the head of it, reach-
ing to the heavens: and behold the

Angels of God, aſcending & deſcen-
ding on it. And behold Iehovah was
ſtanding above it, and ſayd; I Iehovah
the God of Abraham thy father, and
the God of Iſaak: the land, that
which thou yeſt upon, to thee will I
give it, and to thy ſeed. And thy
ſeed ſhalbe, as the duſt of the earth;
and thou ſhalt ſpread abroad, to the
ſea, and to the Eaſt, and to the North
and to the South: and bleſſed ſhalbe
in thee, all families of the earth, and
in thy ſeed. And behold I will be
with thee, and wil keep thee, in all (the
way) that thou ſhalt goe, and will re-
turn thee agayn, unto this land: for
I will not leave thee, until that I have
done, that which I have ſpoken unto
thee. And Iakob awaked, out of his
ſleep; and he ſayd, Surely Iehovah is,
in this place: & I knew it not. And
he feared, and ſayd; how fearfull, is
this place? this is no other, but the
houſe of God; and this, is the gate of
heavens. And Iakob roſe up early
in the morning; and took the ſtone,
that he had put for his pillowes; and
ſet it, for a pillar: and he poured oile,
upon the head thereof. And he called
the name of that place, Bethel: but
Luz was the name of the citie, at the
firſt. And Iakob vowed a vow, ſay-
ing; If God, wilbe with me, and will
keep me, in this way, which I am go-
ing; and will give me bread to eat, &
rayment to put on. And I returne
in peace, unto my fathers houſe: and
Iehovah ſhall be to me, a God. And
this ſtone, which I have ſet for a pillar,
ſhalbe, the houſe of God: and of all,
that thou ſhalt give to me; I will tith-
ing give the tenth unto thee.

Annotations

Annotations.

Bleſſed him] God hereby confirmed Ia-
kobs faith, againſt doubts and fears,
both of things paſt & to come, while
his father now wittingly and willingly
bleſſeth him, and comforteth him, againſt
future troubles, that might befall him in
his pilgrimage. The Hebrew doctors ſay:
*Better is the end of a thing, then the beginning
thereof.* (Eccleſ. 7. 8.) the firſt bleſſing; wherewith
Iſaak bleſſed Iakob, were of the dew of heaven,
and corn of the earth, Gen. 27. 28. the after bleſ-
ſing, were bleſſings; that had an eternall founda-
tion, and had no end of them; eyther in this
world, or in the world to come: as it is written,
And God almighty bleſſ thee, (Gen. 28. 3. 4.) &
addeth moreover unto him, the bleſſing of Ab-
raham. *Purkei R. Eliezer. ch. 35.*
Ver. 2. Padan Aram] or Adipotamia; as
the Greek turneth it: ſo v. 5. 6. &c. ſee the
notes on Gen. 25. 20. *a wife.*
The like care Abraham took, to provide a
wife for Iſaak, Gen. 24. But there, ſervants
were ſent with camels, and ſtore of good
things: here the ſon himſelf is ſent on
foot in poor eſtate, with his ſtaff, Gen. 32. 10.
to ſerve for a wife, Hoſ. 12. 12. So, great was
the trial of Iakobs faith in this his pilgri-
mage; greater the all his fathers; and up-
on his inheriting of the bleſſing, there
followed preſently great afflictions.
Ver. 3. Almighty] or, All ſufficient; ſee
Gen. 17. 1. *an aſſembly*] or, church, con-
gregation, company; that is, a multitude of
peoples, as, Ezek. 23. 24. The Greek tranſla-
teth it *ſynagogues* (or *aſſemblies*) of nations, &
the Chaldee, *an aſſembly of tribes*; reſpect-
ing the twelve tribes that came of Iakob:
Exod. 24. 4. This bleſſing, God promiſed at
Bethel to perform unto Iakob, Gen. 48. 3.
4. and 35. 11.
Ver. 4. bleſſing of Abraham] which chieſ-
ly conſiſted in redemption from the curſe
of the law, by forgiveness of ſynns, and re-
ceiving the promiſe of the Spirit (of the
adoption of children, and ſanctification)
through faith in Chriſt. Gal. 3. 23, 24. 29.

Rom. 4. 7. 8. 13. &c. Here Iakob is made
heyr of the bleſſing: ſo are all true Chriſti-
ans, 1. Pet. 3. 9. *of thy ſojournings*] where-
in thou art a ſojourner and pilgrim; the
land of Canaan. See Gen. 17. 8. *gave*
to Abr.] to weat by promiſe: of this gift,
ſee Gen. 12. 7. and 13. 15. & 15. 7. 18. & 17. 8.
Ver. 5. Syrian] ſo the Greek uſually
tranſlateth it, which the new teſtament
followeth, Luk. 4. 27. The Hebrew is, the
Aramite: ſee Gen. 10. 22.
Ver. 8. evil] that is, diſpleaſing, grievous:
ſo Gen. 48. 17. on the contrary, good, is for
pleaſing, Gen. 16. 6. 8.
Ver. 9. Iſmael] that is, Iſmaels familie, or
the Iſmaelites: for Iſmael himſelf was now
dead, Gen. 25. 17. See the notes on Gen.
19. 37. *Machalath*] called alſo Baſe-
math, Gen. 36. 3. he took her, being of his
kinred, to pleaſe his father; though ney-
ther according to Gods will, nor his fa-
thers. So the wicked would ſeem to a-
mend one evil, by running into another.
of Nabajoth] that is, of the ſame mo-
ther that Nebajoth (Iſmaels eldeſt ſon)
was. *unto his*] that is, beſides &
unto the two Canaanitiſh wives which
he already had, Gen. 26. 34. ſo now he had
three wives.

□ □ □ Here beginneth the ſeventh
ſection of Moſes law, whereof ſee the an-
notations on Gen. 6. 9. Which ſection
when it is leſs abſolute, the Hebrewes call
Paraſha, a *Diſtinction*; and ſignifie it by a
threefold P but when it is more full and
abſolute, they name it *Seder*, an *Order*, & de-
note it by a threefold S as in this place.
Ver. 10. Charran] of which place; ſee
Gen. 11. 31. It was diſtant from Beerſheba,
almost 500. Engliſh miles. And Iakob was
now, about 77. yeres of age, when he un-
dertook this pilgrimage, as may be ga-
thered by the hiſtorie following, and by
Gen. 47. 9. Of which journey, the prophet
after ſpeaketh, how Iakob fled into the land
of Syria, and Iſrael ſerved for a wife, Hoſ. 12.
12. So the afflictions of the fathers, are ex-

X amplex

amples unto the children in all ages, & in whatsoever is written: Rom. 4. 23. 14. and 15. 4. 1. Cor. 10. 11. Of Iakob's age, the Rab- bines also say, *Seventy & seven years old was Iakob, when he departed from his fathers house, Pirkei R. Eliezer, ch. 35.*

Ver. 11. *be lighted upon*] or happened, met with; by Gods providence, not of his own purpose or choice; who would have gone further, had not night prevented him: & made no reckning of this place, above any other. It was about 43 English miles distant from Beertheba, whence Iakob came: and from Jerusalem 8 miles north- ward.

pillow for head bolster: so in 1. Sam. 26. 7. The Greek translatheth, at his head. As this pillow of Iakob, sheweth his hard distresses for the present in body: so Gods appearing and word here re- vealed, manifesteth the comforts and refresh- ing of the spirit, which the faithfull have in their afflictions and pilgrimage. Hof. 12. 4. Gen. 35. 7. 2. Cor. 1. 5. See after, on v. 18.

Ver. 12. *dreamed*] a divine dream, such as in times past God used to speak unto men by; Job. 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is said, *If there be a Prophet among you, I Jehovah, will make my self known unto him in a vision, will speak unto him in a dream: Num. 12. 6.* See the notes on Gen. 15. 12.

a ladder] representing Christ, the son of man, on whom the Angels of God, ascend and descend: John. 1. 51. applied now in speciall to Iakob, and his journey; as followeth in v. 13. 14. The Hebrew doctors say: *The things made known to a prophet by prophetical vision, were made known unto him by way of parable: and immediately the interpretation of the parable, was written in his hart, and he knew what it was.* As the Ladder which Iakob our father saw, and the Angels ascending and descending on it. And that was a parable of the (sower) monarchies. *Maimony in Misn. in Iesud, hato- rah, ch. 7. 5. 3.* Other Rabbinies also apply this vision, to the monarchies in Daniel: but our Saviour is the best interpreter, Job. 1. 1. 1. 1. on the earth's signify- ing Christs humane nature, and conver-

sing with men. Job. 16. 18. and 17. 4. the heavens] signifying Christs heavenly nature, and mediation for men with God. Hb. 8. 1. and 9. 24. By whom all things are re- conciled unto God, and both the things in earth and things in heaven: 1. Cor. 1. 20. *He is the way, no man cometh to the Fa- ther, but by him: Job. 14. 6.* *ascend- ing &c.*] that is, looking with desire in- to the mysteries of Christ, 1. Pet. 1. 12. mi- nistring unto him, and through him unto his people, Mark. 1. 12. Heb. 1. 14. and now in speciall, guarding Iakob from all perils in his journey: Gen. 31. 12.

Ver. 13. *Iehovah*] whose providence & grace is towards his in Christ. The Chal- dee translatheth it, *the glorie of the Lord.*

God of Abraham &c.] See Gen. 17. 7. He is not ashamed to be called their God, for he hath prepared for them a citie, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Iakob; God calling him- selfe no less the God of Abraham (now dead to the world) then of Iakob now liv- ing: for Abraham also was alive unto him, Luk. 10. 37. 38.

to thy sons] that is, as the Chaldee expounds it, *to thy sons*: when as yet he had no child, (as is noted of Abraham, Act. 7. 2.) nor wife. Here God confirmeth to Iakob, the blessing of Abraham, which his father Iak had be- queathed unto him, before in v. 3. 4. And as the former, so this promise also was spirituall, to be accomplished by Christ in whom (under the name of David) God promiseth, that his people should dwell in the land, that he gave unto Iakob his servant, Exod. 37. 24. 25. So the ladder which Iakob saw, should be for him: besides this earth- ly voyage) to clime by, unto his heavenly countrie, and inheritance eternall; Heb. 11. 14. 16. and 9. 15. So after, in Gen. 31. 11. 12.

Ver. 14. *the dust*] that is innumerable: see Gen. 13. 16. and 32. 12. So Balaam sayd, who can count the dust of Iakob? Num. 23. 10. In Gen. 32. 12. for dust, is sayd *sand of the sea*, The

The Chaldee here translatheth, *thy sons shall be multiplied as dust, spread abroad*] Heb. *break forth*: that is, greatly increase and sud- denly spread abroad. So the word is also u- sed in Exod. 1. 12. Gen. 30. 30. 43. 1. Chron. 4. 38. The Greek translatheth it, *enlarge*; the Chaldee, *prevale*. It is a prophetic of the spreading of the Church, through all parts of the world. *the sea*] that is, as the Chaldee expounds it, *the west*: see Gen. 11. 8. *all families*] So the promise un- to Iakob, pertaineth also to us; who may say with the Prophet, God found him in Bethel, and there he spake with us: Hof. 12. 4. And it implieth the blessing of eternall life.

and in thy seed] that is, Christ: see Gen. 12. 18. & 12. 3. And, may here be taken for *That is to say*: for it explaineth the former promise. See the notes on Gen. 13. 15.

Ver. 15. *I will be with thee*] The like prom- ise God made at his return, Gen. 31. 3. which Iakob understood thus, *I will doe thee good*, Gen. 32. 9. The Chaldee translatheth it, *my word shall be thy help*. See Exod. 33. 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way*] so the Greek expresseth the word way, here wanting; xpressed also elsewhere in the Hebrew, Gen. 35. 3. And here the vi- sion of the Ladder, (Christ,) is applied to his present case and journey: for God gi- ving his Son, doeth with him give all things also, Rom. 8. 32. and godlines hath the prom- ise of the life present, and that which is to come, 1. Tim. 4. 8. *not leave thee*] This taught Iakob to repose confidence in God, being content with things present: the like is spoken to us all, Heb. 13. 5.

Ver. 16. *Iehovah*] The Chaldee para- phraseth, *the glory of the Lord dwelleth in this place.*

Ver. 17. *this is &c.*] The Chaldee addeth *this is no common (or private) place, but a place wherein God taketh pleasure; and over against this place, is the gate of heaven.* This place represented the Church of Christ, called the house of God, 1. Tim. 3. 15. which often times is, where men are not aware of it, Rev. 12. 6. Job. 1. 46. Where the Ladder

Christ standeth, Mat. 18. 20. Rev. 14. 1. and where his servants see & serve him, Rev. 22. 3. 4. Vnto which (as to the gate of hea- ven) the Lord bringeth such as shall be saved, to dwell in the light of it, Act. 2. 47. Rev. 21. 24.

Ver. 18. *the stone*] either stone, is here put for stones, (as in Gen. 3. 2. *see, how many*) or, that before in v. 11. of the stones; is meant some one of them: See Gen. 46. 23.

a pillar] or statue; that is a monument or ti- tle erected and standing up: This yvas here for a religious sign, as altars also were, Eisa. 19. 19. and Iakob did the like after- ward, Gen. 35. 14. But when the Law was given by Moses, no pillars might any more be set up, Lev. 26. 1. Hof. 10. 1. but all such as the heathens had erected, were to be broken down; Deut. 7. 5. & 12. 3. There were also pillars for civil monuments, Gen. 35. 20. 2. Sam. 18. 18. *to anoint and consecrate it for holy use*: as after in the law, there was an anointing oil, for to sanctifie the tabernacle, altar, laver, and al- other things used in Gods service, Ex. 40. 9. 10. 11. &c. So after Iakob powred both a drink offering, & &c. upon his pillar, Gen. 35. 14 Which oil represented the anoynt- ing of the Holy Ghost upon Christ & his people; Ps. 45. 8. 1. Job. 2. 20. 27. both which are also compared unto living stones, 1. Pet. 2. 4. 5. And the Hebrew doctors comment- ing upon this place, in *Brisi h rabbar*, doe make this stone to signifie the *Messias*.

Ver. 19. *Bethel*] that is by interpretation, *The house of God*; as v. 17. and so the Gr. here also translatheth it. And upon this an- cient religious use of this place, which God himselfe approved of, Gen. 35. 1. it seemeth Ieroboam set up there the mo- nument of his strange worship, which turned him to sin, 1. King. 12. 28. 29. 30. wherefore the Prophets changed the name from *Beth-el*, Gods house, to *Beth-aven*, the house of iniquitie (or of an idol) Hof. 4. 15. Of Luk. see Gen. 30. 37.

Ver. 20. *Powred*] that is, promised to God: for a vow, is an holy or religious promise, made therefore with prayers, as this place sheweth

sheweth, and *Psal. 6. Iudg. 11. 30. 31. & payed with thanksgiving Psal. 8. 2. & 66. 13. 14. See more in the law of Vowes; Lev. 27. and the annotations there.*

If God that is, prayer a wife; O that God would be with me; and in way of promise, *When God shall have been with me &c.* For a vow, implyth both prayer and promise, as before is noted. And the Hebr. *Im*, that is, *If*, is used in prayers, as is noted on Gen. 24. 42. *If thou be &c.* It signifyeth also, when, as in 1. Sam. 15. 17. Therefore one Prophet saith, *If a man shall sin, 2. Chron. 6. 12. another (relating the same) saith, If when a man.* So the Evangelists, one writeth, *If thine eye be single, Mat. 6. 21. another, when thine eye is single, Luk. 11. 34. with me* this respecteth the first part of that promise of God in v. 15. *Keep me* as the second part of Gods promise was, v. 15. *Give me bread &c.* This respecteth the fourth thing promised in v. 15. *I will not leave thee*, which taught him contentation, *Heb. 13. 5. and Iakob voyd of covetousnesse, desireth but food and raymen; wherewith we all should likewise be content, 1. Tim. 6. 8.*

Ver. 21. *return* this respecteth the third part of Gods promise, in v. 15. So Iakobs vow, was grounded in 31 points, upon the word and promise given him: to teach us how to vow, and pray unto the Lord.

and *Iehovah* for, then *Iehovah*: for this may be the first part of Iakobs vow or promise agayn to God, whom he would in faith and reverence, constantly profess to be his God, that is, author of his welfare and salvation. And this respecteth Gods spirituall worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13. & 14.

Ver. 22. *the house of God*, that is, a place of Gods worship, as the Chaldee expoundeth, *wherupon I will serve before the Lord.* This Iakob after performed, when he built there an altar, Gen. 35. 7. And this respecteth Gods outward service. *Giving* give I that is, *lovely give the tenth*, & sign also of homage and subjection unto God:

which therefore was given to the priests of the Lord; see Gen. 34. 20. and the law for tithes, in Lev. 27. Num. 18. Deut. 14. 22. 23. &c.

CHAP. XXIX.

1. Iakob cometh to the well of Charan. 2. He taketh acquaintance of Rachel. 3. Laban entereth him. 18. Iakob covneth for Rachel to be his wife. 23. Laban deceiveth him with Leah. 28. He marieth also Rachel, and serveth for her seven yeres more. 32. Leah beareth Reuben. 33. Simeon. 34. Levi. 35. and Judah.

AND Iakob, lifted up his feet: and went, to the land of the sonnes of the East. And he saw, and behold a well in the field; and loe there were three flocks of sheep lying by it; for out of that well, they watered the flocks: and a great stone, was upon the wells mouth. And thither were all the flocks gathered, & they rolled the stone from the wells mouth, and watered the sheep: and they put the stone againe, upon the wells mouth, in his place. And Iakob sayd unto them, my brethren, whence be ye? & they sayd, of Charan are we. And he sayd unto them, Know ye Laban the son of Nachor? and they sayd, we know him. And he sayd to them, Is there peace to him? and they sayd Peace; and behold, Rachel his daughter, is coming with the sheep. And he sayd, loe ye, the day is great, it is not time that the cattel should be gathered together: water ye the sheep, and goe feed. And they sayd, wee cannot, untill all the flocks, be gathered together; and they roll the stone, from the wells mouth: then water we the sheep. Hee yet was speaking with them; & Rachel came, with the sheep which

which were her fathers: for she, fed them. And it was, when Iakob saw Rachel, the daughter of Laban, his mothers brother; and the sheep of Laban, his mothers brother: that Iakob went neer; and rolled the stone, from the wells mouth; & watered the sheep of Laban, his mothers brother. And Iakob kissed Rachel: & lifted up his voice, and wept. And Iakob told Rachel, that he was her fathers brother; and that he was Rebekahs son: and she ran, and told her father. And it was, when Laban heard, the tidings of Iakob his sisters son; that he ran to meet him, and embraced him, & kissed him; and brought him in, to his house: and hee told Laban, all these words. And Laban sayd unto him, Surely thou art my bone & my flesh: and he abode with him, a moneth of dayes. And Laban sayd unto Iakob, Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder, was Leah; and the name of the younger, Rachel. And the eyes of Leah, were tender: and Rachel was fayre in form, & favr in countenance. And Iakob loved Rachel: and sayd, I will serv thee seven yeres, for Rachel thy younger daughter. And Laban said, *Is* better that I give her to thee, than that I should give her to an other man: abide thou with me. And Iakob served for Rachel, seven yeres: & they were in his eyes, as a few daies, because he loved her. And Iakob sayd unto Laban, Give me my wife, for my dayes are fulfilled: that I may goe in unto her. And Laban gather-

ed-together, all the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his hand-mayd: for a handmayd, to Leah his daughter. And it was in the morning, that loe it was Leah: and he sayd unto Laban, what is this thou hast doie unto me? Did not I serve with thee, for Rachel? and wherefore hast thou beguiled me? And Laban sayd, It may not be so doie, in our place: to give the younger, before the first-born. Fulfill thou the seven of this; and there shall be given unto thee, this also; for the service which thou shalt serve with me, yet seven other yeres. And Iakob did so, and fulfilled the seven of this: and he gave unto him Rachel his daughter for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmayd: for a handmayd to her. And he went in, also unto Rachel; and he loved also Rachel, more then Leah: and served with him, yet seven other yeres. And Iehovah saw, that Leah was hated; & he opened her womb: & Rachel, was barren. And Leah conceived, and bare a son; and she called his name, Reuben: for she sayd, for Iehovah hath seen my affliction; for now, my husband will love me. And she conceived again, and bare a son; and shee sayd, because Iehovah hath heard, that I was hated; he hath therefore given me, this also: and she called his name, Simeon. And she conceived agayn, and bare a son; and sayd, now this time my husband will be joynted

unto me; because I have born unto him, three sonnes: therefore he called his name, Levi. And the conceived again, and bare a son; and she said, this time, I will confess Iehovah; therefore, she called his name, Judah: and she stayed, from bearing.

Annotations.

I Justly [that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in *Psalm 74. 3.* *Johns of the East*] that is, the eastern people, in Mesopotamia, which lay eastward from Canaan. So in *Job 1. 3.* The Greek, omitteth the word *sonnes*; and translateth, the east countries. From the east God had raised up Abraham (the man of) righteousness, *Esa. 41. 2.* Gen. 12. 1. and thither now Iakob his nephew fleeth, there to serve for a wife, *Hof. 12. 12.* wherein the myserie of Christ and his Church, was figured; *Eph. 5. 32.* 2. Cor. 11. 2.

Ver. 2. a well [at a well in the field, Abrahams servant met with Rebekah Isaaks wife, Gen. 24. 11. 15. So here Iakob meeteth with Rachel his wife. A much like thing befell unto Moses, *Exod. 2. 15. 16. 21.* And Christ sitting on Iakobs well (in Samaria) preached there of the living waters of his gospel and spirit, which who so drinketh, they shall be in him a well of water springing up unto everlasting life, *Job. 4. 6. 14.* & 7. 38. 39. *Isa. 41. 2.* *Isa. 48. 1.* *Isa. 55. 1.* *Isa. 58. 1.* *Isa. 66. 1.* *Isa. 71. 1.* *Isa. 76. 1.* *Isa. 81. 1.* *Isa. 88. 1.* *Isa. 91. 1.* *Isa. 92. 1.* *Isa. 93. 1.* *Isa. 94. 1.* *Isa. 95. 1.* *Isa. 96. 1.* *Isa. 97. 1.* *Isa. 98. 1.* *Isa. 99. 1.* *Isa. 100. 1.* *Isa. 101. 1.* *Isa. 102. 1.* *Isa. 103. 1.* *Isa. 104. 1.* *Isa. 105. 1.* *Isa. 106. 1.* *Isa. 107. 1.* *Isa. 108. 1.* *Isa. 109. 1.* *Isa. 110. 1.* *Isa. 111. 1.* *Isa. 112. 1.* *Isa. 113. 1.* *Isa. 114. 1.* *Isa. 115. 1.* *Isa. 116. 1.* *Isa. 117. 1.* *Isa. 118. 1.* *Isa. 119. 1.* *Isa. 120. 1.* *Isa. 121. 1.* *Isa. 122. 1.* *Isa. 123. 1.* *Isa. 124. 1.* *Isa. 125. 1.* *Isa. 126. 1.* *Isa. 127. 1.* *Isa. 128. 1.* *Isa. 129. 1.* 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used for a banquet, or feast, in Luk. 14. 8. & to the Syriack there translateth it.

23 Ver. 23. *Leah*] in Greek, *Leia*. A notable example of perfidie in Laban, so to deale with his own sisters son. And by reason that women at such times were veiled, (as in other like cases may be seen, Gen. 38. 15. 16.) Iakob could not discern the trowl.

24 Ver. 24. *Zilpah*] in Greek *Zelpha*, hand mayd] or, bondwoman, servant, see Gen. 16. 1.

25 V. 25. *the morning*] Every mans works shall be made manifest, for the Day shall declare it, 1. Cor. 3. 13. They that doe evill, know not the light; & the morning is to them, even as the shadow of death, Job. 24. 16. 17. Therefore is this fact observed to be doen in the evening, and discovered in the morning.

beguiled me] The Childee sayth, *lyed unto me*] These things as they shew the evill mind and cariage of Laban, both in this his fact, and the excuse following: so may they be considered as a chastisement of God upon Iakob, who had by guile (though with a better mind) gotten the blessing, Gen. 27. 35. For even the righteous are recompensed in the earth, Prov. 11. 31. and with what measure men mete, it shall be measured to them againe. Mat. 7. 2. But how great an affliction was this unto Iakob: to be beguiled of his Love, and desyred with an other, whom in respect of her he hated; ver. 30. 31. For, love is strong as death, Song. 8. 6.

27 Ver. 27. *the seven of this*] or the week, that is the seven dayes banquet of the Leah, & so confirm the marriage with her; & then we will give thee the other. A week hath the name in Hebrue, of seven dayes; as with us; it is called a seven night. And the marriage feast, used to continue seven dayes, as appeareth by Judg. 14. 10. 12. And it is a canon among the Jewes, that who so marries a mayd, shall rejoyce with her 7. dayes not doing any work, but eating, drinking, and making merry. And so, if he marry a woman not a mayd, 3. dayes. And if he take more wives together he must rejoyce with eve-

ry of them, her convenient time of joy; *Maimony, treat of Wives, chap. 10. S. 12. 13.* Thus Laban provided, that Iakob by voluntary consent to this marriage with Leah, should not be able afterward to put her away. The Ierusalem Chaldee paraphrase, playnly applyeth this to the seven dayes banquet for Leah. And that it cannot be meant of seven yeres, before he should marry Rachel: the birth of their children, and life of Iakob after in the history, doo manifest, Gen. 47. 9. & 41. 46. & 30. 24. *ther shall be given*] to weete by me; as the Greek translateth, *I will give*. The Hebrue also may signify, *we will give*; that is, I & my friends. *thou also*] meaning Rachel; ver. 28. So to make him amends, he troweth upon him, an other marriage incestuous. Which how ever Iakob accepted, and it may be, by the speciall motion of Gods spirit, (as Samsons marriage with the Philistian woman, was of the Lord Judg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mystrie, the churches of Jewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrahams wives, Gen. 16. Gal. 4.

shall serve] So covetousnes of gayn by Iakobs service, made him thus to offer: & Iakob in yielding to this, is a mirror of patience.

31 Ver. 31. *hated*] not simply but in comparison of Leah; that is, less loved, as the former verse sheweth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastised of God, for consenting to the syn, with her father.

opened her womb] that is, made her to bear children: the contrary was in Gen. 20. 18. The Chaldee translateth, *gave her conception*.

32 Ver. 32. *Reuben*] that is, Son of seeing (or of him that seeth) meaning her affliction, as the next words doe explain: or, See ye the Son. So in Pirkei R. Eliezer, chap. 36. it is sayd; God saw Leahs tribulation, and gave her conception, and consolation to her soul; and she bare a man-child of a goodly forme; & sayd, see the son, which God hath given me.

33 Ver. 33. *Simeon*] written in Greek by the Evangelists, *Symeon*, 2. Pet. 1. 1. and *Simon*, Mat. 10. 2. by interpretation *Hearing*, or son of hearing, that Lea was hated.

34 Ver. 34. *he called*] or, (not noting any person, this name was called: See Gen. 16. 14. Levi] that is, joyed: the reason of the name here, was of her husbands joyning unto her: after, the Levites were joyned unto the Preists, in the ministry and service of God, as Num. 18. 2. 4.

35 Ver. 35. *this time*] or now, to weete again, as the Greek addeth. *confess*] that is, openly-praise and celebrate, in solemn manner. This here applyed to the Lord, is after applied to Iudah himselfe, Gen. 49. 8.

Iudah] or *Iehudah*; in Greek, *Iudas*: by interpretation, *A Confessor*, or the son of Confession, or of Praise. Of him, all the sons of Iakob, are called Jewes, *Esth. 3. 6. Mat. 27. 37.* and he is a true Jew, whole praise is of God, *Rom. 2. 29.* *stayed*] or, stood still, that is, left off bearing, for a while: afterward she had more increase, Gen. 30. 17. And thus God dispensed his blessings, where least love of man was shewen: which redounded to his further glorie, by Leahs thankfulness.

CHAP. XXX.

1. Rachel in grief for her barrennes, giveth Bilhah her mayd unto Iakob. 5. Bilhah beareth Dan and Naphtali. 9. Leah giveth him Zilpah her mayd, who beareth Gad and Asher. 14. Reuben findeth Mandrakes, with which Leah hirith her husband of Rachel. 17. Leah beareth Issachar, Zebulon, and Dinah. 22. Rachel beareth Joseph. 25. Iakob desireth to depart. 27. Laban sayeth him, on a new covenant. 37. Iakobs policie, whereby he became rich.

1 And Rachel saw, that she did not bear children unto Iakob; and Rachel envied her sister: and she said unto Iakob, Give me sonns; or else, I dye. And Iakobs anger was kindled, against Rachel: and he sayd, am I in Gods stead, who hath withheld fro

3 thee, the fruit of the womb? And she sayd; Behold my handmayd Bilhah, goe in unto her: & she shall bear, upon my knees; and I also, shall be builded by her. And she gave unto him, Bilhah her handmayd, to wife: and Iakob went in, unto her. And Bilhah conceived, and bare unto Iakob, a son. And Rachel sayd, God hath judged me; and hath also heard my voice, and hath given unto me a son: therefore, called his hisname, Dan. And Bilhah, Rachels handmayd, conceived again; and bare, a second son, unto Iakob. And Rachel said, wrastlings of God, have I wrastled with my sister, I have also prevailed: and she called his name, Naphtali. And Leah saw, that she had stayed f. bearing: and she took, Zilpah her handmaid; and gave her unto Iakob, to wife. And Zilpah, Leahs handmayd, did bear unto Iakob, a son. And Leah sayd; With a troupe: and she called his name, Gad. And Zilpah, Leahs handmayd, did bear, a second son, unto Iakob. And Leah sayd, With my blessednes, for the daughters will call me blessed: & she called his name, Asher.

14 And Reuben went, in the daies of wheat harvest; & found Mandrakes, in the field; and brought them, unto his mother Leah: and Rachel sayd unto Leah; Give me I pray thee, of thy sonns Mandrakes. And she sayd unto her; Is it a small matter, that thou hast taken my husband; and wouldst thou take, my sonns Mandrakes also? And Rachel sayd; therefore he shall lye with thee to night, for thy sonns Mandrakes. And Iakob came out of the field.

field, in the evening; and Leah went out to meet him; and she sayd, thou shalt come in unto me; for hiring I have hired thee, with my sonns Mandrakes: And he lay with her, that night. And God heard Leah: and she conceived, and bare unto Iakob, the fift son. And Leah sayd, God hath given me my hire, for that I gave my handmaid, to my husband: and she called his name, Issachar. And Leah conceived agayn: and she bare the sixt son, unto Iakob. And Leah sayd, God hath endowed me with a good dowrie: now will my husband dwell with me, because I have borne unto him six sonns; and she called his name, Zebulun. And afterward, she bare a daughter: and she called her name, Dinah. And God remembered Rachel; and God heard her, and opened her womb. And she conceived, and bare a son: and sayd, God hath gathered away, my reproch. And she called his name, Joseph; saying, Jehovah wil adde to me, another son. And it was, when Rachel had borne Joseph: that Iakob sayd unto Laban, Send me away, and let me goe; unto my place, and to my land. Give me my wives and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And Laban sayd unto him; I pray thee if I have found grace, in thine eyes: I have learned by experience, that Jehovah hath blessed me, for thy sake. And hee sayd, Expressly name thy wages unto me, and I will give it. And he sayd unto him; Thou knowest, how I have served thee: and how thy cattel hath

been, with me. For it was little, which thou haddest before me, and it is encreased to a multitude; and Jehovah hath blessed thee, at my foot: & now, when shall I also do, for my own house? And he sayd, what shall I give unto thee? And Iakob sayd, thou shalt not give unto me any thing; if thou wilt doe for me this thing, I will turn agayn, I will feed thy flock, I will keep them. I will passe through all thy flock, to day; removing from thence, every lamb speckled and spotted; and every brown lamb, among the sheeps; & the spotted & speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and brown amongst the sheeps; that (shall be counted) stolen, with me. And Laban sayd, behold; I would, it might be according to thy word. And he removed in that day, the hee-goats that were ring-straked and spotted, & all the hee-goats, that were speckled and spotted; every-one that had some white in it, and every brown one, amongst the sheeps: and he gave them, into the hand of his sonns. And he set three dayes way, betwixt him self and Iakob: and Iakob, fed the rest of Labans flocks. And Iakob took unto him, the rods of green white-poplar, & of nut-tree and of platane-tree; & pilled in them white strakes, with making bare the white, which was on the rods. And he set, the rods which he had pilled; in the gutters, in the troughes of waters: when the flocks came to drink,

before

before the flocks; that they might conceive, when they came to drink And the flocks conceived, before the rods: and the flocks brought forth, ring-straked, speckled, and spotted-ones. And the lambs, Iakob separated; and gave the faces of the cattell, toward the ring-straked, and all the brown, among the cattell of Laban: and he put his own flocks by themselves alone; and put them not, unto Labans cattell. And it was, whensoever the lustie cattell conceived, then Iakob put the rods before the eyes of the cattell, in the gutters: that they might conceive, among the rods. And when the cattell were feeble, he put them not: so the feeble, were Labans; and the lustie, Iakobs. And the man encreased, most exceedingly: and he had many flocks, & women-servants, and men-servants, and camels, and asses.

Annotations.

ENvied.] One word in the originall, is for envie, zeale, and jealousy; taken sometime in the good part, sometime in the evil, as in this place. It is a stronger affection then wrath or anger, Prov. 17. 4. and a work of the flesh, Gal. 5. 21. 1. Cor. 3. 3. *sonns* some son, or child. *or els* I saye] or, and if not, I am a dead woman. The like phrase was before, in Gen. 20. 3. Through treacheries & impatientie, she should kyll her self; for *envie*, is the rottenness of the bones, Prov. 14. 30. whereas she ought to have sought unto the Lord, as did Isaac. Genes. 25. 21.

Ver. 2. in Gods stead] who onely can give children: 1. Sam. 2. 5. 6. Psal. 113. 9. & 127. 3. So the Chaldee paraphrase, *Askest thou (sonns) of me? shouldst thou not ask them of the Lord?* *fruit* that is, as the

Chaldee expoundeth, *the child of thy bowels* So all children are called the fruit of the womb, Deut. 7. 13. Psal. 127. 3. even Christ himself, according to the flesh, Luk. 1. 42.

Ver. 3. and she shall] or, that she may bear upon my knees] meaning, children that might be brought up and nursed on her knees, as her owne; so Gen. 50. 13. Hereupon the calthe Bilhahs children, hers; v. 6. *she built*] that is, shall have children, as the Greek translateth. See Gen. 16. 2. where the like was spoken by Sarah.

Ver. 4. to wife] or, for a wife. The like is sayd of Agar, who yet was but a secondary wife, or concubine: see Gen. 16. 3. & 22. 23. So this Bilhah (or Bala), as the Greek writeth her, is called a concubine, Gen. 35. 22. The like is to be minded for Zilpah, in vers. 9.

Ver. 6. judged] This word, when it respecteth the godly, sometime meaneth chastisement & affliction for syn, 1. Cor. 11. 32. sometime deliverance out of their affliction, as 1. Sam. 24. 15. 2. Sam. 18. 19. Both may be implied here. *heard my voice,* received my prayer, sayth the Chaldee paraphrase: so in v. 17. and 22. By this it appeareth, that faith and vertues, were mixed together with the infirmities of these holy persons. So aiter in v. 17.

Dan] that is by interpretation, *judging*: so named of Gods judging, that is, helping, and delivering her. Afterward his name is applyed to the *judging*, that should be among his children, Gen. 49. 16.

Ver. 8. *Wrastlings* of God] that is, divine and vehement wrastlings, very great & earnest endeavours both with God in prayer, and by all other means that the soul is; *wrasting* is a writhing and turning every way to prevayle by might or flight. The name of God, is added to things for excellencie sake: see Gen. 23. 6. The Greek translateth it, *God hath holpen me*, & I have been compared with my sister; the Chaldee addeth, *God hath received my request; when I supplicated in my prayer, I desired that I might have a son, as my sister, and it is granted me.*

Naphthali] for as the Greek writeth it *Nephthalim*

thaleim: Rev. 7. 6. by interpretation, *Wrassler*, or, son of *My wrassling*.

Ver. 11. *with a troupe* for, a *troupe* is come: for here is a double reading, in the Hebrew margin it is written *ba Gad*, a *troupe* is come, which in the text is one word *bagad*, that is, in (or with) a *troupe*: so after in ver. 13. *beafri*, in (or with) my *blesfdues*. And so the Greek translate it *In*, or *with*: but the Chaldee turneth it *it come*. *Gad* significeth a *troupe*, or *band* of men, and to this interpretation *Iakob* after dooth allude, Gen. 49. 19. How be it the Greek translate it, *with good luck* (or *fortune*) Fortunately. And in Arabick, the planet *Jupiter*, is called *Gad*: *Gad* that is, a *troupe* or *host*: after the Greek, *Luck*, or *fortune*. This word is used in *Esa*, 65. 11. that prepare a table for the *troupe*: there the Chaldee translate it *Idols*: for it meaneth the *host* of *heaven*, or *planets*.

Ver. 13. *with my blesfdues* for *In my happynes*: that is, as the Greek explaineth it, *o blesf* (or *happy*) *am I*: meaning that this child was born *with her felicity*. The Chaldee translate it, *I have praise* (or *commendation*) *daughters* that is, as the Greek translate it, *women*: so in *Prov.* 31. 29. *Song.* 6. 8. And the Chaldee, *women will praise me*. *call me blesf* or *count me happy*. This phrase the *Virgin Marie* useth, *Luk.* 1. 48. See also *Song.* 6. 8. *After* or *After*, that is, *Blesf*, *happy*: or *making blesf*.

Ver. 14. *Mandrakes* in Hebrew *Dudaim*, which significeth *Lovely* or *amiable*: the Greek translate them, *apples of Mandragoras*, (or *Mandrake* *apples*): the Chaldee also calleth them *Yabrochin*, that is *Mandrakes*, which name is borrowed from the Arabick, They were such things as gave a *smell*, *Song.* 7. 13. Whither they were those that we now call *Mandrakes*, is uncertain. The name is not found in scripture, but in this history and in *Song.* 7. 13. there the Chaldee paraphrase calleth it *Balfam*.

Ver. 15. *Is it small* the Greek translate it, *Is it not enough*? These contentions were not merely carnall, but partly also for de-

sire of Gods ordinary blesfing, in propagation; and chiefly for the increase of the church, and obeying the promised seed for salvation.

Ver. 17. *heard Leah* the Chaldee sayth, *received her prayer*: so ver. 6. & 22. Gods providence and goodness is here admirable, that he should regard, & in his book record such things as these; about childish works, & womens contentions for their husband: unto which notwithstanding the Lord abaseth himself, (passing by the heroically acts of the world,) and preacheth his grace, (in the midst of all humane infirmities;) to those that in faith doe call upon him.

Ver. 18. *Jissachar* The Greek addeth the interpretation, *Jissachar*, that is, *Hinc*. It is written with the letters *Jissachar*, but by the vowels *Jissachar*, one *S*, not pronounced, which is not usual. *Sachar* significeth *Hire* or *wage*: whereof he had the name. But in that the counteth her son, a reward from God, for giving her mayd to her husband; it seemeth to be her error.

Ver. 20. *endowed* or *given me a good gift*, as the Greek translate it. *Zebulun* or, as the holy Ghost writeth it in Greek *Zabulon*, that is by interpretation, *Dwelling*.

Ver. 21. *Dinah* that is *Judgment*; in Greek *Deina*.

Ver. 22. *remembred* that is, *remembered*, and *help*. See Gen. 8. 1. The Chaldee translate it, the remembrance of *Rachel* came before God, and he received her prayer. So in 1. Sam. 1. 19. 20 the Lord remembered *Hannah*. *opened* that is, as the Chaldee expoundeth it, *gave her conception*. So in Gen. 29. 31.

Ver. 23. *gathered* or *taken away my reproch*, meaning *her barrennes*: which was a reproch, among men, *Luk.* 1. 25. 1. Sam. 1. 6. *Esa* 4. 1.

Ver. 24. *Joseph* that is, *He will add*: or *Adding*. Sometime he is written *Jehoseph*, as in *Psal.* 81. 6. and so it was graven on *Aarons Breastplate*, *Exod.* 28. The like is in the writing of other names, as *Jonathan*, 1. Chron. 10. 2. or *Iehonathan*, 1. Sam. 31. 2. *Josab*, 2. Chron. 24. 1. or *Jehosab*, 2. King. 12. 1. and

and sundry the like. will add] or prayerwise, he add to me. The performance hereof, see in Gen. 35. 17. Hereby her faith appeareth. The Hebrew doctors observe, that she sayd not other forms for she knew that there should be but 12. tribes; & she prayed that the same son might be of her. R. Menachem on Gen. 30.

Ver. 25. to my land] or countrie, meaning Canaan, promised to him, Gen. 28. 13. whither by faith he would return, and dwell in it, expecting the blessing of God, as Gen. 26. 3. Heb. 11. 9. So in *Ier.* 51. 9.

Ver. 27. *grace* or, *favour* in thy eyes: an unpolitic speech meaning, *I pray thee*. See the notes before on Gen. 11. 4. & 13. 9. & 23. 13.

Ver. 28. *Expressly name* or, *Nominate plainly*, appoint: The Greek sayth *distinguish*; that is *disting*ly name.

Ver. 30. *before me* that is, *before my coming*: so Gen. 32. 3. & 46. 28. increased] Hebr. broken forth: that is, increased and spread abroad suddenly: so ver. 43 & Gen. 28. 14. The Greek here translate it, *encreased*.

at my foot: that is, since my coming, and by my way I have service. So the foot is used to signify laborious service, *Deut.* 11. 10. and the coming or presence of any; *Hab.* 3. 5. The Chaldee translate it as before in ver. 27. for my sake. doe] that is, provide, labour, prepare, &c. for my own familie: which he that dooth not, is worse than an infidel: 1. Tim. 5. 8. The Greek translate it, *make my self an house*.

Ver. 31. *any thing* that is, *any certain wage*, or *stinted hire*, of *Labans* gift. He chose rather to depend on Gods providence. will turn agayn, will feed &c.] that is, as the Greek explaineth it, *I will agayn feed thy sheep, and keep them*.

Ver. 32. *removing* or, *remove thou*: and so the Greek translate it, *separate thou*.

if I shall] meaning, *such should be his wage*, namely all that were born so partly coloured at that time; And this choice depended upon Gods blessing: for naturally the cattel would bring forth others like themselves, & so *Iakobs* part should

be few. But by Gods extraordinary providence, it fell out other wise; see Gen. 31. 10. 12.

Ver. 33. *my justice* that is, a *just reward* of my labours from the hand of God, on whom I depend, and just dealing in me, who shall be seen to keep nothing but my own. answer for *Ier* testify for (or with) me. The contrary is in *Esa.* 59. 12. our *syms* answer (or testify) against us. Answering is for witnessing in *Exod.* 10. 16. in time to come] that is, hereafter shortly: the Hebrew phrase is, in day to morrow: but to morrow, is often used for hereafter, or time to come, *Exo.* 13. 14. *Deut.* 6. 20. *Ios.* 4. 6. *Mat.* 6. 34. as yesterday, is for time past. Gen. 31. 2.

when I shall come] or, for I shall come; or, when thou shalt come to look on my wages: The Greek translate it, *for my wages* is before thee.

Ver. 34. *I would*, it might be] or, *I wish it*, let it be: for the distinction seemeth to afford this sense. The Greek omitting the former, sayth onely, *Let it be*.

Ver. 36. *way* that is *journey*: so Gen. 31. 23. & often in the scripture.

Ver. 37. *rods* Hebr. *Yod*: as *tree*; for trees, Gen. 3. 2. green] that is, *moyst* opposed to *drye*; and is not meant of colour. It may also be referred to the rods.

nut tree] in Hebrew *Luz*: some think it to be the *hazel*, others the *almond tree*: the Hebrew and Greek are both generally, for any nut tree: & the word is not found for a tree, but in this one place. Elsewhere *Luz*, is the citie *Bethel*, so named as seemeth of nut-trees growing there, Gen. 28. 19. as elsewhere *Jericho*, is called the citie of *palm trees*, 2. Chron. 28. 15. *platan tree* or, *playn-tree*: thus both the Greek and Chaldee doo interpret the Hebrew name *gynamon*: some think it to be the *chestnut tree*. It was a *layr tree*, as appeareth by *Ezech.* 31. 8.

Ver. 38. *conceive* Hebr. *be in heat*; whereby conception or engendering is meant, as the Greek plainly translate it. And these things *Iakob* did by the oracle of God, as appeareth by Gen. 31. 9. 10. 11. 12. by reason whereof, it was no more unlawful

for him to doo thus, then for his children to rob the Egyptians. Exod. 12. 31. 36. It was in recompence of his fore labours, Gen. 31. 38. 49. and had not God provided this way for his recompence, Laban would have sent Isakob away empty, Gen. 31. 41.

Ver. 39. ring [straked] with a round strake, or ring about their legs, as if they were tied about. The Greek sayth white: so in Gen. 31. 8.

Ver. 40. the lambs which were so spotted and particoloured. ver. 39.

gave] that is, set, or turned the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilld rods in the troughes.

Ver. 41. lustre [or strong]. The Hebrue word signifieth bound together; which may be understood both of their bodies well-set & trust together, and of their conspiring together the male and female for engendering. Which was at the beginning of the yere, and therefore the Chaldee tranlateth it, the forward, or firstborn.

Ver. 42. feeble [or lateward], as the Childee also tranlateth it, or engendered late. It hath the signification of covering: and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

Ver. 43. enriched] Hebr. brake forth: as v. 30. Gen. 28. 14. The Greek here tranlateth it, waxed rich. exceeding] or vehemently: doubling the word to enlarge the sense, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Isakob, Gen. 28. 15, and delivered him from covetous Labans injuries Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as if where the Lord promiseth, that his people shall rob those that robbed them, and spoile those that spoiled them: Ezek. 39. 10. Of the things in this chap. & other the like, the Hebrue doctors give this commendation. Marvelous mysteries are in the histories of the holy law; that none is able to tell the praise

of the excellencie thereof, and of the hid things of the same: yet even then, when histories are found in the Law, which may be thought unnecessary & unprofitable. And when we read in the law, we bless God for the histories; by which he hath pleased eternall life amongst us, as by the ten Commandements. (Exo. 20.) For when a man remove the veil of blindness from off his face, he shall find in that work, a mountayne of spices & of frankincense: neither hath the eye seen, & God, besides thee: (Esa. 64. 4.) R. Menachem, on Gen. 30.

CHAP. XXXI.

1. Laban & his sons, envy Isakobs prosperitie. 3. God biddeth him return into Canaan. 4. He acquainteth his wives herewith, & complaineth of their fathers hard dealing. 14. They agree to goe with him; 17. so they all flee secretly. 19. Rachel stealeth her fathers images. 22. Laban pursueth after him, 26. and complaineth of the wrong; 33. and searcheth for his images; 34. but Rachel in policie hideth them. 36. Isakob chideth Laban for abusing, and hard usage of him, 43. Laban would make a covenant, 45. which Isakob assenteth unto, and it is confirmed by a sign, in oath, and a banquet; 55. so they part in peace.

And he heard, the words of Labans sons, saying; Isakob hath taken, all that was our fathers: and of that which was our fathers, hath he made all this glorie. And Isakob saw, the face of Laban; and beheld it was not with him, as in former dayes. And Isakob said, unto Isakob; Return, unto the land of thy fathers, & to thy kindred: & I will be with thee. And Isakob sent, and called Rachel & Leah: to the feild, unto his flock. And he said unto them, I see your fathers face, that it is not toward me, as in former dayes: and the God of my father, hath been with me. And ye know; that withall my able-power, I have

7 have served your father. And your father hath deceived me, and changed my wages, ten times: but God hath not given him, to doe me evil.

8 If he sayd thus, The speckled shall be thy wages; then bare all the cattell, speckled: & if he sayd thus, the ring-straked shalbe thy wages; then bare all the cattell, ring-straked. And God,

9 hath taken away the cattell of your father, & given them to me. And it

10 was, in the time that the cattell conceived; that I lifted up my eyes, and saw in a dream: and behold the hee-goats which leaped-up on the cattell, were ring-straked, speckled & grissled.

11 And the Angel of God, said unto me in a dream; Isakob: and I sayd, Loe

12 here I am. And he sayd, Lift-up now thine eyes, and see, all the hee-goats, that leap-up on the cattell, are ring-straked, speckled and grissled: for I

13 have seen, all that Laban doeth unto thee. I am the God of Beth-el, where thou anoyntedst the pillar, where thou vowedst unto me, a vow: now,

14 arise goe out from this land, and return unto the land of thy kindred. And Rachel and Leah answered, and

15 sayd unto him: Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him,

16 strangers? for he hath sold us: and eating he hath eaten-up also, our money. For all the riches, which God

17 hath taken-away from our father; that belongeth to us, and to our sonnes: and now, all that God hath sayd unto

18 thee, doe thou. And Isakob arose, and took-up his sonnes, & his wives, upon camels. And he led-away all his cattell, and all his substance which he had

gathered: the cattell of his getting, which he had gathered in Padan A-

19 ram: for to come unto Isakob his father, in the land of Canaan. And Laban was gone to shear his sheep: and Rachel had stolen the Teraphims,

20 that were her fathers. And Isakob stole, from the hart of Laban the Syrian: in that he told him not, that he fled.

21 And he fled himself, & all that he had, & he rose up, & passed over the river:

22 & let his face, toward mount Gilead. And it was told Laban, in the third

23 day; that Isakob was fled. And hee took his brethren with him, and followed after him, seven dayes way: &

24 overtook him, in mount Gilead. And God came, to Laban the Syrian, in a dream by night: and he sayd unto him; Take thou heed, lest thou

25 speak with Isakob, from good to bad. And Laban overtook Isakob: and Isakob,

26 had pitched his tent in the mount; & Laban pitched with his brethren, in mount Gilead. And Laban

27 sayd, to Isakob; what hast thou done, that thou hast stolen-away from my hart: & hast led-away my daughters,

28 as captives with the sword? What fore didst thou flee secretly, & steal-away from me: and didst not tell me? that

29 I might have sent thee away, with mirth and with songs, with timbrel and with harp. And hast not suffred

30 me, to kisse my sonnes, & my daughters: now, thou hast done foolishly in so doing. It is in the power of my

hand, to doe you evil: but the God of your father, sayd unto me yesternight, saying; Take thou heed, that thou speak not with Isakob from good to

bad. And now, going thou wouldst

be

be gone, because longing thou long-
edst after thy fathers house: wherefore
41 halt thou stolen my Gods? And Iakob
42 answered, and sayd to Laban: be-
cause I feared; for I said, lest thou take-
43 by force thy daughters from me. With
whom thou shalt finde thy gods, let
him not live: before our brethren, dis-
cern thou what is thine with me, and
take it to thee: and Iakob knew not,
44 that Rachel had stolen them. And
Laban entred into the tent of Iakob,
45 & into the tent of Leah, and into the
tent of the two handmayds, and he
46 found them not: & he went out from
the tent of Leah, and entred into the
47 tent of Rachel. And Rachel had taken
the Teraphims, and put them in the
camels furniture, & sate upon them:
48 and Laban felt all the tent, and found
them not. And she sayd to her father,
49 Let it not be displeasing in the eyes
of my Lord, that I cannot rise up be-
fore thee, for the custome of women
is upon me: and he searched, & found
50 not the Teraphims. And Iakob was
wroth, & chode with Laban: and Iakob
answered & sayd to Laban, what
is my trespass, what is my sin, that
thou hast hotly pursued after me?
51 Whereas thou hast silt all my stuffe,
what hast thou found of all the stuffe
of thy house? set it here, before my
brethren & thy brethren: & let them
52 debate, between us two. This twenty
yeres have I bene with thee; thy ewes
& thy three-goats have not cast their-
yong: and the rammes of thy flock, I
53 have not eaten. The torn, I brought
not unto thee; I made it good; of my
hand, didst thou require it: the stolen
54 by day, or stolen by night. I was in

the day, the heat did consume me, &
the frost in the night: & my sleep fled
from mine eyes. This was my twenty
yere, in thy house: I have served thee
fourteen yeres, for thy two daugh-
ters; and six yeres, for thy cattell: and
thou hast changed my wages, ten
times. Except the God of my father,
the God of Abraham, & the Fear of
Isaak, had been with me; surely now,
thou hadst sent me away empty: my
affliction & the labour of my hands,
God hath seen, and rebuked thee yef-
ternight. And Laban answered, and
sayd unto Iakob, These daughters are
my daughters, and these fonnies, my
fonnies, and these cattell my cattell; and
all that thou seest, it belongs to me: &
to my daughters, what shall I doe to
these this day? or to their fonnies, which
they have born? Now therefore,
44 come let us strike a covenant, I and
thou: and let it be for a witness, be-
tween me and thee. And Iakob took
45 a stone: & set it up, for a pillar. And
Iakob sayd to his brethren, Gather
stones; and they took stones, & made
an heap; and they did eat there, upon
the heap. And Laban called it, Je-
gar-sahadutha: and Iakob, called it
46 Galed. And Laban sayd, This heap
is a witness, between me and thee, this
day: therefore, he called the name of
it, Galed. And Mizpah, for he sayd;
47 Iehovah watch, between me & thee:
when we shalbe hidd, each man from
his neighbour. If thou shalt afflikt my
daughters, & if thou shalt take wives
besides my daughters, no man is with
us: see, God is witness, between me &
thee. And Laban sayd, to Iakob; Be-
hold this heap, & behold this pillar,
48 which

which I have cast, between me and
thee. This heap be witness, and the
52 pillar be witness: that I, will not pass
over this heap unto thee; and that
thou, shalt not pass over this heap,
53 and this pillar unto me, for evill. The
God of Abraham, and the God of
Nachor, they judge between us; the
God of their father: and Iakob sware,
54 by the Fear of his father Isaak. And
Iakob slew a slaughter (of beasts,) in
the mount; and called his brethren,
to eat bread: and they did eat bread
and taried all night in the mount.
55 And Laban rose early in the morning,
and kysed his fonnies and his daugh-
ters, and blessed them: and Laban
went, and returned, unto his place.

Annotations.

H^E that is, as the Greek expresth,
Iakob heard. made all this glo-
rie] that is, (as the Chaldee expoun-
deth it) got all these riches: for, thereupon
glorie arileth; as riches & glorie are joynd
together, in Prov. 3. 16. & 2. 18. Eccles. 6. 2.
Glorie (or Honour) hath the name of weigh-
tynes, (as Paul mentioneth the weight of
glorie, 2. Cor. 4. 17.) and Abraham was sayd
to be weighty, when he was rich, Gen. 13. 2.
And in Esa. 61. 6. glorie, is in Greek, transla-
ted riches.
2 Ver. 2. face] or countenance, wherein favour
or displeasure is easily discerned: the
Chaldee sayth, the look of his face.
as in former dayes.] or, as in time past: the
Hebrue phrase is, as yesterday, & the day-
before: which two dayes past, are used for
all times before; even as to day, is for the time
present, Psal. 95. 7. and to morrow for all time
to come, Gen. 30. 33. So after here in ver. 5.
Exod. 4. 10. & 5. 7. 14. & often in the scrip-
ture.
3 Ver. 3. of thy fathers] the land of Canaan,
given by promise to Abraham and to I-

Isaak, Gen. 13. 15. & 26. 3. be with
thee] that is, doo thee good, Gen. 32. 9. the
Chaldee translatheth, my word shalbe for thy
help. See Gen. 28. 15.
4 Ver. 4. unto his flock] the Greek expounds
it, where the flocks were.
5 Ver. 5. with me] to bid me depart, verf.
13. or, as the Chaldee explaineth it, his
word hath bene my help.
7 Ver. 7. ten times] in his six yeres service;
ten here may be put for many times; in
Job. 19. 3. given] that is, sufficed,
see Gen. 20. 6.
9 Ver. 9. God hath] so it was not by Iakob
frowne, as his brethren unjustly cal-
umniated him, verf. 1. neyther used he
that art of putting rods into the troughes
(Gen. 30. 37.) but by Gods direction.
10 Ver. 10. a dream] sent of God, as Gen.
28. 12. hee-goats] and rammes, as the
Greek expressly addeth. By this he was
taught, that the generation of the cattell
in that manner, was by the instint of
God; for to enrich Iakob. grifled] or
hayl-spotted, that is, having many white
spots like hayl stones, for so the Hebrue
and Chaldee words import. The Greek
expounds it, sprinkled as with ashes. It may
be also to signify, that this was Gods
work, as the hayl fallerth from heaven.
Such was the colour of certaine horses,
that Zacharie saw in a vision, Zach. 6. 3.
11 Ver. 11. Angel] called in verf. 13. the
God of Bethel: that is Christ. So after, Gen.
48. 16. The Hebrue doctors also name
this Angel, Michael; Pirkei. R. Eliez. c. 36.
12 Ver. 12. he goats] the Greek a33yn ad-
deth, and rammes. cattell] for flock,
which the Greek translatheth sheep & goats,
the Hebrue comprehendeth both, as Le-
vit. 1. 10.
13 Ver. 13. the God] Hebr. El Beik-el, that
is, the God of the house of God: which the
Chaldee expoundeth thus, the God which
appeared unto thee in Beth-el: the Greek, thy
God, which appeared unto thee in Gods place,
God here manifesteth that he accepted
the service which Iakob used in conse-
crating Bethel; Gen. 28. 18. 19. 22. & was
Z mindfull

mindfull of his promises there made, v. 15. *kundred* or *nativity*, generation, as the Greek translath; adding more over, and *tribe with thee*, as was in ver. 3.

14 Ver. 14. *for us* or *to us*; these words may imply, both that they had no hope of benefit from their father; & that they had no mind any longer to continue with him, but to depart. Compare 1. King. 12. 16. and the law, in Gen. 2. 24. Laban is set forth in this historie, as a picture of a man covetous, envious, injurious, unthankfull, and unnaturally besides his idollrie and hypocrite. By such a miser, w's Iakobs faith and patience exercised 20. yeres.

15 Ver. 15. of him) or to him; meaning that he had dealt with them as strangers, rather than as children. *old us* for 14. yeres service by thee our husband.

eating he hath eaten that is, quite eaten up, and consumed: or greedily eaten. Or question weise, *should he eat* that is, consume us quite. For by often changing Iakobs wages, he sought to have enriched himself, with the extreme povertie of his daughters.

money Hebr. *silver*:

Vled here generally for the price, which he had turned to his own profit: or figuratively, the means and commodities bought with such money as was due to them for their husband service, besides their own portions.

16 Ver. 16. *riches* the Greek addeth, and *glorie*, as ver. 1.

18 Ver. 18. *substance* or *gathered goods*: see Gen. 12. 5. Thus also Iakobs children went with all their goods out of Egypt. Exo. 10. 26. *Padan Aram* that is, as the Greek hath it, *Mesopotamia*.

19 Ver. 19. *Teraphims* the Greek here translatheth them, *idols*; the Chaldee, *Images*: Laban calleth them *his Gods*, ver. 30. and that they were images or representations used in divine worship, other Scriptures also doe confirm, *Judg.* 17. 5. & 18. 14. 17. 20. *Hof.* 3. 4. and it seemeth that Idolaters consulted with their Gods by them, and had oracles, *Ezek.* 21. 21. *Zach.* 10. 2. there

fore the Chaldee and Greek in *Hof.* 3. 4. translate it, *deities*, or *manifests*, 10. weat of hidden things. They were greatly displeasing to the true God, 1. Sam. 15. 23. and therefore were by the goully rooted out, 2. King. 23. 24. Sometime the Greek version keepeth the original name *Teraphim*, *Judg.* 17. and of it, the heben Greeks framed the word *Terapentin*, for to signifie the service or worship of their gods, and using to consult with such, for recovery of their health, (as Ahazjah did wth Beelzebub, 2. King. 1. 2.) they applied the Greek word *Terapentin*, for to heal or cure diseases. An ancient Rabine sayth; *what were those Teraphims? They killed a man that was a firstborn (son), and took off his head, and salted it with salt and with oil, and wrote up on a plate of gold, the name of an unclean spirit, and put it under the tongue thereof; and set it up on a wall, and lighted candles before it, and bowed themselves down unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanitie. Pirkei R. Eliezer ch. 36. It is more likely, they were Images in the shipe of men; as may be gathered by 1. Sam. 19. 13. 16.*

20 Ver. 20. *stale from the hart* that is, *stale* (or conveyed away himself) without the knowledge or consent of Laban. For the hart is the seat of knowledge and understanding, *Eccles.* 7. 25. *Prov.* 7. 7. So the Greek here for *stale*, translatheth *hid*; and the Chaldee sayth, *Iakob concealed it from Laban*. The word *from*, is here to be understood, as a reward in ver. 26. & 27. where this speech is opened; and sometime the scripture it self supplieth this and the like wants; as in 2. Chron. 6. 33. *hear thou from the heavens* whereas the same speech being written in 1. King. 8. 43. the word *from*, is wanting. Otherwise, to *stale the hart*, meaneth privily to draw the hart and affection unto one, as in 2. Sam. 15. 6. Or, if here we so read it, *stale the hart of Laban*, the meaning is, he caried away, and deceived him of that which his hart did expect and affect, namely more wealth by Iakobs service &c. And so it is a Syriack phrase, nor much differing

differing from that in 2. Cor. 12. 16. *I brought you with guile*, where the Syriack translatheth *I stole you with guile*. And *stealing* is used for carrying away, *Job.* 21. 18.

21 Ver. 21. *the river* *Euphrates* (as the Chaldee explains it,) which was between Chaldea and Canaan: *Jos.* 24. 2. 3.

ser his face that is; his affections and actions, without declining to any other way. Therefore the Greek translatheth it *boresen*, which signifieth an earnest (violent) running thitherward. The like phrase is in *Jer.* 50. 5. *Luke* 9. 51. 53. *Gilead*]

in Greek, *Galaad*. It was a goodly mountain adjoining next to Lebanon: beneath which mount, was a fertile country called also the land of *Gilead*; *Jer.* 22. 6. *Deut.* 34. 1. They were stored with *Balm*, *myrrh*, and other spicerie; *Gen.* 37. 25. *Jer.* 8. 22. were very good for feeding of cattel, and were afterwards taken from the Amorites, and given partly to the sonnes of Ruben, and Gad, and partly to the sonns of Manasses for inheritance; *Song.* 4. 1. *Num.* 32. 1. 39. *Jer.* 50. 19. *Deut.* 3. 12. 13. 15.

22 Ver. 22. the third day] his flock being 3. dayes journey from Iakobs, *Gen.* 30. 36. *Ver.* 23. *brethren* that is, *kinsfolk*: see *Gen.* 13. 8. *way* that is, *journey*: so *Gen.* 30. 36. Laban pursueth Iakob gone out from his servitude: so Pharaoh pursueth his children, for the like cause, *Exod.* 14. 5. 6. 7. 9.

24 Ver. 24. *God cam*] The Chaldee sayth, *word came from the face of God*. Compare *Gen.* 10. 3. *Take thou heed*] or. *Keep thy selfe*, as the Greek translatheth. It was a rebuke unto Laban: ver. 42. *from good to bad*] the Greek sayth onely, *that thou speak not bad words*. The Hebrew phrase seemeth to mean, *either good or bad*; as in the like, *Gen.* 14. 23. and also in this very phrase, 2. Sam. 13. 13. And to speak neither good, nor bad, is meant respectively to that end for which Laban pursued him; as to carry Iakob back againe into his servitude. So after in ver. 29.

This was the Lords hook in Labans nostrills; to carry him back the same way he came, as in ver. 15. & *Esa.* 37. 19.

26 Ver. 26. *from my hart* secretly and unawares to me: the Chaldee saith, *concealed it from me*: as ver. 30. *captives*] or *prisoners*. But they went voluntarily, ver. 16. and belonged to Iakob, rather then to Laban; *Gen.* 2. 24.

27 Ver. 27. *secretly see*] Hebr. *keep thee secret in fleeing*. *from me*] this openeth the former speech of *fleeing away from his hart*. The Chaldee here againe translatheth, *didst conceal it from me*. *timbril*] of the found which it maketh, when it is beaten on with the hand: It was an instrument of joy, *Esa.* 24. 8. used by Iakobs daughters when they went out of the Egyptians service; *Exod.* 15. 20. which Laban here speaketh of, though it may be he meant no such thing.

28 Ver. 28. *to kiss*] and so to bid farewell. For *kissing* was used both at the meeting, and at the parting of friends, *Ex.* 4. 27. *Gen.* 29. 21. & 30. 31. *Ruth.* 1. 14.

29 Ver. 29. *for us*] or *for us*; but the Greek translatheth it of the time present, *And now my hand is able*. A vain boast, like *Pilate*, *Joh.* 19. 10. 11.

30 Ver. 30. *going &c.*] that is, *thou wouldst needs be gone*. *longing*] that is, *thou greatly longedst, or desiredst*. *my gods*] that is, *Teraphims*, ver. 19. images by which he worshiped God. For so figuratively the Scripture useth to call those things Gods, which represent God and his presence unto men: as *Exod.* 32. 4. 1. King. 11. 23. And the word *God* is spoken of one image; *Exod.* 32. 8. and is the same that *God*, *Neh.* 9. 18. So *Teraphim*, though a word of the plurall number, yet is used also for one Image; 1. Sam. 19. 13. 16. The Chaldee here translatheth it, *my fear*, that is, *my God whom I fear*, as in ver. 13. This complaint of Laban that his Gods were stolen (the weath the vanity of such Idolatry, *Jer.* 10. 5. 16. 17. 24. 31. & 18. 24. So God also did execution upon the

gods of Egypt, when Iakob sons departed thence, Num. 33. 4. Ex. 12. 12. & threateneth the like after, Jer. 43. 12. 13. Eja. 19. 1.

32 Ver. 32. not live] a severe judgment; untired-unawares, for he knew not that Rachel had stolen them: yet the Hebrue doctors note, that Iakob sayd, who so ever hath stolen the Teraphims, he shall die before his time; and that which cometh out of the mouth of a just man, is as if it came out of the mouth of an Angel, &c. Rachel traveled in childbirth, & dyed, Gen. 35. 16, 18. Parker Eliz. 36.

34 Ver. 34. furniture] or, *uticle*: The Greek word also meaneth such stuffe as the camel was laden with. *uticle* that is, searched; Solv. 37.

35 Ver. 35. displeasing] or wrathfull, grievous: see Gen. 4. 5. The Greek translateth, take it not ill (or grievously.) *my lord*] so in words the honoured her father, as Sarah with like title, did her husband: see Gen. 18. 12. *rise up*] to doe thee honour; in gesture, as Lev. 19. 32.

custome] Hebr. way of women; meaning her natural disease, such as women used to be put apart for, Lev. 15. 19.

36 Ver. 36. trespass] or, *disloyal-iniquities*; the Greek translateth it iniquity, (or unrighteous-deed: and it is in degree greater then sin; as Job 34. 37. he addeth trespass to his sin;

37 Ver. 37. debate] or dispute, argue and discuss the thing; and consequently judge, and lay the blame where it is due.

38 Ver. 38. not eaten] as is the manner of evill shepherds, Ezek. 34. 2. 3. &c.

39 Ver. 39. The torn] to weat with wilde beasts, as the Greek explaineth it.

I made it good] or, I payed for it; as the Greek translateth. The Hebrue word signifieth to expiate, or *satisfice* as for sin, as if he should say, I put away the sin by satisfaction: so spoken, because Laban imputed it to Iakob for a fault, though in deed it was not. *thou require*] which he could not doe without injurie: for Gods law sheweth, that that which is torn of beasts, should not be made good by him that kept it. Exod. 22. 10. 13.

40 Ver. 40. consume] or, eat: The Greek

translateth, burnt with heat.

41 The Greek sayth, departed. Care of his flock, kept his eyes that they could not sleep. The dutie of good shepherds, is hereby signified, Luk. 2. 8. Heb. 13. 17. The contrary is in the evill, Eja. 56. 10. This relation, setteth forth Iakobs miserie while he dwelt in Syria, and kept sheep; not only once noted by the Prophet, Hos. 12. 11. but continually remembered unto God by Iakobs children, who bringing their first-fruits, did every one confesse, *A Syrian* ready to perish, was my father: Deut. 26. 5.

42 Ver. 42. the Fear] or Dread; that is, the God whom Iakob feared; as also after in v. 13. So the Chaldee expresseth it: he whom Iakob feared. So Iakob himselfe explaineth it, Gen. 32. 9. & in Pl. 76. 12. God is absolutely called the Fear, as unto whom all fear & dread is due, Eja. 8. 12. 13. *with me*] or *forme*, and on my side: see the like speech in Plal. 124. 1. 2. &c. *hands*] Hebr. palms: a part being put for the whole. Though hereby secret and unknown labour, may be implied. *ther*] This word the Greek also addeth, the sense requiring it. The holy Ghost often supplyeth the want of such words, as, I believed not the words, 1. King. 10. 7. that is, their words, 2. Chron. 9. 6. And, to provoke, 2. King. 21. 6. that is, to prayoke him, 2. Chron. 33. 6. So, the heel, Pl. 41. 10. is translated, *his heel*, Job. 13. 18. And by the Evangelists, into the garner, Mat. 3. 12. that is, into his garner, Luk. 8. 17. and sundry the like. See before, Gen. 2. 19.

43 Ver. 43. and to my daughters] that is, and as for my daughters, what shall I doe to them? The pawles in the Hebrew, yeeld this sense: but the Greek referreth it to the former; it is mine and my daughters.

44 Ver. 44. therefore] Hebr. and now; which the Greek also translateth, Now therefore. The Hebrue sometime useth one of these for an other: as, and he called, 2. Sam. 5. 3. which an other Prophet saith, therefore they called: 1. Chron. 11. 7.

45 Ver. 45. a pillar] a monument of the covenant, which Iakob consented to make.

46 Ver. 46. did eat] after the covenant had been

been made, v. 34.

47 Ver. 47. *these* are Syriack words, signifying, The heap of witness, as the Greek curieth them. So Laban named it in his own language. *Gal. ed*] This is Hebrue, and signifieth also, The heap of witness; as the Greek translateth it. So Iakob named it in his holy language: & thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth the mount and country adjoining was called Galaad, or Gilead.

48 V. 48. heap] in Hebrue Gal. a witness] in Hebr. Ed: which together make Galaad. V. 49. *Mispah*] that is by interpretation, a Watch-tower, or place of Elpying. The place had these names figuratively, as being a sign of Gods witness to, and watch over the covenant now made. *watch*] or *spie*: it sheweth a reason of the former name. *hid*] that is, absent, out of the sight one of another. The Greek translateth, because we depart one from another.

50 Ver. 50. *If thou shalt*] we may understand, Swearing, or, Wishing a curse to thy selfe, if &c. Or, That thou shalt not. See the notes on Gen. 24. 38. & 14. 23. *u*] or be witness: and consequently a punisher of the evill. For the men that were present, were not meet-witnesses, because they were kinfolks: v. 23.

52 V. 52. that I will not] this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, *If* thou, to weat, shall passe over this place, I will not passe over to thee for evill; and, if thou, to weat, shall passe over, &c. But if in Hebr. is sometime used for *Thou*; and so the Greek, Act. 26. 23. unto thee] meaning, for evill; as in the latter branch is expresse.

53 Ver. 53. God] or Gods, *their father*] that was *Tharab*, and he served strange gods, Job. 24. 2. So Laban sweareth by idols. *the fear*] that is the God feared; as v. 42. So Iakob sware by the true God only; as is commanded, Deut. 6. 13.

54 Ver. 54. *slew a slaughter*] for a feast; and lo

they used at making of covenants, Gen. 26. 30. Vually the word is applied to saying of sacrifices: but the general meaning, seemeth most proper here. So in 1. King. 1. 9. Num. 22. 40. *bread*] this word is often used generally for all food: (see Gen. 21. 14.) and sometime for flesh: Lev. 3. 11. & 11. 6. Num. 28. 2. V. 55. *blissed them*] Thus God over-ruled Labans cruel mind, as he turned Balsams curse into a blessing, Deut. 25. 5.

CHAP. XXXII.

1. Iakob meeteth an host of Angels. 3. Hee sendeth a message to Esau. 6. Hearing of Esaus coming, he is afraid, 9. and prayeth for deliverance. 13. He sendeth a present to Esau. 24. He wrestleth with an Angell, and will have a blessing of him. 28. Thereupon his name is called Israel. 30. the place is called Peniel. 31. and Iakob batieth.

1 And Iakob went on his way; and the Angels of God, met him. 2 And Iakob sayd, when he saw them; This is Gods host: and hee called the name of that place, Machanaim.

3 And Iakob sent messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he comanded them, saying; Thus shall ye say, to my lord, to Esau: thus sayth thy servant Iakob; I have sojourned with Laban; and tarried, untill now. And I have, oxen & asses, flocks, and men-servants and women-servants: and I have sent, to tell my lord; to find grace in thine eyes. And the messengers returned, unto Iakob, saying: we came to thy brother, to Esau; & also he is coming to meet thee, & four hundred men with him. And Iakob feared greatly, and was distressed: & hee divided the

the people that ~~was~~ with him; and the
 8 flocks, and the herds, and the camels,
 into two companies. And he sayd,
 if Esau come to the one companie, &
 9 smite it: yet the companie that is left,
 shall escape. And Iakob sayd; O God,
 of my father Abraham; and God, of
 my father Isaac: Iehovah, that saydest
 unto me, Return unto thy land, and
 10 to thy kindred, and I will doe thee
 good. I am less: then all the mercies,
 & then all the truth, which thou hast
 11 doen unto thy servant: for with my
 staff, I passed over this Iordan; & now
 I am become two companies. De-
 12 liver me I pray thee, from the hand of
 my brother, from the hand of Esau:
 for I, fear him; lest he will come and
 13 smite me; the mother with the sonns.
 And thou saydest, doing good I will
 doe thee good: and wilt put thy seed,
 14 as the sand of the sea; which shall not
 be numbred, for multitude. And he
 15 lodged there, the same night: and
 took of that which came into his
 hand, a present, for Esau his brother.
 16 Two hundred she-goats, and twenty
 hee-goats: two hundred ewes, and
 17 twenty ramms. Thirty milch cam-
 els, and their yong-ones: fourty shee-
 bullocks, and ten hee bullocks, twenty
 18 shee asses, and ten hee asse colts.
 And he gave them, into the hand of
 his servants; every herd by it selfe al-
 19 to: and sayd unto his servants, passe
 over before me; and put a space, be-
 20 tween herd and herd. And he com-
 manded the first, saying; when Esau
 my brother shall meet thee, and shall
 21 say, What sayest thou; and whither
 goest thou; and whose are
 22 these before thee? Then thou shalt

say, *(they be)* thy servant Iakob; it is
 19 a present sent, to my lord, to Esau:
 & behold he also, is behind us. And
 he commanded also the second, & the
 20 third, & all that went after the herds,
 saying: according to this speech, shall
 ye speak unto Esau; when you finde
 him. And ye shall say also, Behold
 thy servant Iakob, is behind us: for
 21 he sayd, I will appeale his face, with
 the present that goeth before me; &
 afterward, I will see his face: peradven-
 22 ture, he will accept my face. And
 the present passed-over, before his
 face: and himself, lodged that night,
 23 in the company. And he rose up
 that night, and took his two wives,
 and his two handmayds; and his
 24 eleven children: and he passed over
 the foord Iabbok. And he took the,
 & caused the to passe over the brook;
 25 and caused to passe over, that which
 he had. And Iakob was left, himself
 alone: and there wrastled a man with
 26 him, untill the rising-up of the mor-
 ning. And he saw, that he prevailed
 not against him; and he touched the
 27 hollow of his thigh: and the hollow
 of Iakobs thigh was out-of-joynt, as
 he wrastled with him. And he sayd
 28 let me goe; for the morning riseth-up:
 and he sayd, I will not let thee goe,
 29 except thou blesse me. And he sayd,
 unto him, what is thy name? and he
 sayd, Iakob. And he sayd, thy name,
 shall not be called any more, Iakob;
 but Israel: for as-a-prince-hast-thou-
 30 power with God, and with men, and
 hast prevailed. And Iakob asked,
 & sayd, Tell me I pray thee thy name;
 and he sayd, wherefore is it, that thou
 31 askest for my name? And he blessed
 him,

30 him, there. And Iakob called the
 name of the place, Peniel: for I have
 31 seen God, face to face; and my soule,
 is delivered. And the Sun arose unto
 him, as he passed over Peniel: and he
 32 haired, upon his thigh. Therefore, the
 sons of Israel eat not, of the sinew
 that thrank; which is upon the hollow
 of the thigh; unto this day: because
 he touched, the hollow of Iakobs
 thigh; in the sinew, that thrank.

Annotations.

1 **A**ngels] by interpretation *Messengers*,
 and so the word is used in the 3. v.
 but these were heavenly spirits, of whom
 see the notes on Gen. 16.7. By this vision,
 God confirmed Iakobs faith in him, who
 commanded his Angels to keep his people
 in all their wayes. *Psal. 91. 11. host*
 or camp, army; as in warre: for Angels are
 heavenly soldiers, *Luk. 2. 13. horses and char-
 rets of fire, 2. King. 6. 17. fighting for Gods
 people, against their enemies, Dan. 10. 20.*
 Of them there are thousand thousands, and
 10 thousand times ten thousand, *Dan. 7. 10.* and
 they are all sent forth, to minister for them who
 shall be heires of salvation, *Heb. 1. 14.* & they
 pitch a camp about them that fear God, *Ps.
 34. 8.* The heathens reyned the knowledge
 hereof, though corruptly; for the Greek
 Poet saith, *there be thrise ten thousands of the
 immortal (Angels) of God, here upon the earth,
 keepers of mortall men, and observers of their
 workes both just and unjust; they are clad with
 the aier, and goe abroad all over the earth.* He-
 11 *rod, Oper. & Dies. 1. 1. Machanaim*
 that is, two hosts (or camps): either be-
 cause the Angels appeared in two compa-
 nies, for Iakob to goe between them: or
 because there was one camp of Angels,
 and one of Iakobs family. About this
 place there was a citie afterwards called
Ma-basaim, inhabited by the Preists of
 God, *Ios. 21. 38.* This also hath a spirituall
 application to the Church of Gods, in

Song. 6. 13.

3 V. 3. AND IAKOB] Here begin-
 neth the eight section, or course of the
 law, called of the first word *Yayishlak*, that
 is, *And he sent*. But it is not distinguished
 with great letters as usually they are. See
 Gen. 6. 9. *messengers*] the same word
 which before was translated *Angels*, v. 1.

See] a mountainy land possessed before
 by the Chorrims, Gen. 14. 6. but Esau with
 his children destroyed them, and dwelt in
 their sted, *Deu. 2. 22.* Thither was Esau gone
 from the face of his brother Iakob. See
 Gen. 36. 6. 7. *field*] that is, as the Gr.
 translate it, *country of Edom*, that is,
 Esau. See Gen. 14. 7. & 25. 30.

4 Ver. 4. my Lord] by his title Iakob ho-
 noured and submitted to him, as to his el-
 der brother, Gen. 4. 7. 1. *Per 3. 6. 8.* For Iak-
 obs superiority forgiven in Gen. 27. 19.
 the time was not yet come, that it should
 be fulfilled. So David caried himself to
 Saul: 1. *Sam. 24. 7. 9. &c.*

5 V. 5. Oxen] *Hebr. Oxe* & *acc.* singu-
 lar for plural: see Gen. 3. 1. *to find*
 that is, that I may finde, as Gen. 6. 19. The
 Greek translate it, *that thy servants may finde
 grace before thee.*

6 Ver. 6. and 400. men] armed for war, as
 seemeth by v. 8. Here the ancient quar-
 rel 20. yeres before (Gen. 27. 41.) was re-
 membered, and Iakobs danger & trouble
 renewed. In *Pirke R. Eliezer*, c. 37. it is said,
 Iakobs case 20; As if a man did flee from a
 Lion, and a Bear met him, (*Amos 5. 19.*) The
 Lion was Laban, that pursued after Iakob, to
 tear his soule: the Bear was Esau, who stood by
 the way, as a Bear robbed of her whelps, and
 came to slay the mother with the children. And
 the Lion hath shamefastnes, but the Bear hath
 no shamefastnes.

7 Ver. 7. companies] or camps: the word
 used before, in ver. 2.

8 Ver. 8. smite] that is, slay (or kill) it: as
 Gen. 14. 17. So after, ver. 11. *shall*

escape] *Hebr. shall be to escape; or shall have
 evasion: the Greek saith, shall be saved.*

9 Ver. 9. will doe thee good] or, will dea' wel
 with thee: thus Iakob understood the pre-
 mise,

mise, & wife with thee: Gen. 31. 3. So after in ver. 12.

10 Ver. 10. [est] to weat in worth, that is, *am unworthy* all (or any) of the mercies. So the Chaldee translateth, *Lesse are my deserts, then all the mercies and all the benefits, which thou hast doon to thy servant.* with my staff, that is, having nothing els: the Chaldee expounds it, *my self alone.*

11 Ver. 11. mother with the [sons] in Greek, and the mother with the children: (Or upon them.) It meaneth great cruelty, in sparing none, as Hof. 10. 14. For smite, the Chaldee translateth *kill me.*

12 Ver. 12. doing good &c.] that is, I will surely doo thee good. put] that is, make thy seed: see this promise, Gen. 28. 14.

13 Ver. 13. came into his hand] that is, such as he had, and could send for the present. And it was a rich gift; of five hundred and fiftie beasts, of sundry sorts, for store. A mans gift, maketh room for him; and bringeth him before great men: Prov. 18. 16.

15 Ver. 15. young-ones] or colts: in Hebrew sons: see Gen. 18. 67.

16 Ver. 16. every herd] or drove. Hebr. herd herd: see the like phrase, in Gen. 14. 10. Or herd] Hebr. Or between herd. This was doon, that by distant spaces, the heat of Elsus rage might be abated, v. 20.

20 Ver. 20. is behind] or, as the Chaldee explains it, commeth after us. appease his face] or cover (& pacify, his face, that is, his anger, as the Chaldee interpreteth it; for anger (as favour) appeareth in the face. See the like in Lev 20. 6. Psal. 21. 10. And appeasing, is the word to often used in the law, for covering or taking away offences, and so pacifying the anger by gifts, and making atonement: Exod. 29. 36. Levit. 1. 4. & 4. 20. 26. & 5. 6. 10. 13. &c. the present] for, a gift in secret pacifieth anger, Prov. 21. 14. my face] that is favour me, & grant my request: see Gen. 19. 21.

22 Ver. 22. handmaids] or bondwomen: the Chaldee translateth them concubines. See Gen. 35. 22. the food] or the passages: so the Greek sayth the passage of Iakob. A river mentioned also in Deut. 2. 37. & 3. 16.

24 Ver. 24. wrestled] or combated, by taking hold one of another. A peculiar word, not used but in this historie. It figureth the spirituall wrastling, strife and conflict of the children of God, Phil. 1. 27. Eph. 6. 12. Rom. 15. 30. Heb. 10. 32. called after, and by the Prophet Hosee, God, and an Angel, v. 28. 30. Hof. 12. 3. 4. It was therefore Christ, appearing in the form of a man, (as before to Abraham, Gen. 18. 2. 22.) the Angel that redeemed Iakob from all evil, Gen. 48. 16. God wrestleth with men, by tentations; and we with him, by prayers and tears, as Iakob now also did for he wept & made supplication unto him, Hof. 12. 4. Rom. 15. 30. and Christ playeth in the earth, and hath his delytes with the sons of Adam, Prov. 8. 31. And the ancient Jewish Rabbines acknowledged this Angel to be Christ; Our Doctors of blessed memorie (sayth R. D. Kimchi, on Hof. 12. 4.) have sayd, this Angel was Michael; and of him he sayth, (Gen. 48. 16.) the Angel that redeemed me from all evil. Michael, is Christ the Archangel, Dan. 10. 21. Jude. 9. Revel. 12. 7. Later Rabbines doo feign, that this was Elias Angel, who sought to hinder Iakob; but Iakob himself refuteth this, v. 30.

the rising up of the morning] or ascending of the day dawning, that is, till the break of the day. So v. 26. A phrase much like the looking forth of the morning, wherof see Gen. 24. 63. Exod. 14. 27. This time, in the night, & the continuance of it, setteth forth the greatnes of this tentation. So Abrahams vision was in the night, Gen. 15. 12. 17. And the night, is figuratively the time of troubles, fears and dangers: Job. 36. 20. Song. 3. 8. & 5. 2. Psal. 91. 5.

25 Ver. 25. he] that is, the man (the Angel) preyed not. For faith preyeth even over Christ himself, as in Mat. 15. 22. 24. 27. 28. touched] and so did hurt the hollow place wherin the hucklebone moveth. Which being so hard a place for man to come unto, Iakob by this touch, perceived he was no ordinary man, with whom he wrestled. was out of joynt] or, hung loose; the Greek translateth, was benumbed.

benumbed. This was to humble Iakob the conquerour, that he should not be exalted out of measure, as 2. Cor. 12. 7, and to teach him that he could not overcome the troubles in the world, without sorrow and paine unto his flesh; by the hand and work of God.

26 Ver. 26. let me goe] or, send me away: the Angel craveth to be dismissed of Iakob, and so giveth him the victorie, who held him fast, and gave not over, though hee had hurt him; for when Gods people are weak, then are they strong, 2. Cor. 12. 10. Thus God sayd to Moyses, Let me alone: Exod. 32. 10. and men by zealous prayer, are sayd to take hold on God; Esa. 64. 7.

riseth up] or ascendeth: and so would reveal more cleerely what manner of one he was that wrestled with Iakob: but hee would not yet have his glory manifested, for hee dwelleth in the darke cloud, 2. Chron. 6. 1. and in the light that none can attaine unto 1. Tim. 6. 16. Besides, as the night signifieth the time of afflictions; so the day is the time of deliverance, joy and comfort, when our wrastling that have an end, Esa. 60. 20.

will not] Iakob perceiving him to be a divine person, would not let him goe without a blessing, for which (with the feeling of his own infirmities) he wept and prayed unto him, Hof. 12. 4. and in all his temptations got a full conquest through him that loved him, as Rom. 8. 37. So in Song. 3. 4. the spowse of Christ holdeth him, and will not let him goe: and such importunacie in prayer, offendeth not, but pleaseth God, Luk. 18. 1. -- 7. 8.

28 Ver. 28. any more] meaning, not Iakob only, or not so much as Israel: for he and his posterity, are often in the Scripture called Iakob, but much more often, Israel. This change of name, signifieth a change & more excellency of his estate, as Abrahams before, see Gen. 17. 5. 15. Esa. 62. 2.

Israel] that is, one that hath princely power with God; as the words following doe manifest. He had both his names given him of striving and wrastling; but the first, Iakob was at his birth, where hee throve to

be the firstborn, but prevailed not till afterward, Gen. 25. 26. & 27. 36. this latter is upon victorie prevailing with God and men. This new name, God giveth him the second time, Gen. 35. 10. Hereupon the Church, when speech is of her infirmity, is often called Iakob, and when her glory and valour is signified, she is called Israel, as throughout the Scriptures may be observed. See Amos 7. 2. 5. 8. Esa. 41. 14. Gal. 6. 16. as a prince-hast thou power] or, thou hast behaved thy self princely, hast had princely power, or got the principedom & dominion. The Greek translateth, hast been strong, or prevailed-with power. The Chaldee thus, for thou art a prince before the Lord, and with men. with God] or with the gods, that is, the Angels, as the word sometime signifyeth, (Psal. 8. 6. so interpreted by the Apostle, Heb. 2. 7.) But the Greek translateth it with God; and the Prophet useth both words, Hee had princely power with God, he had princely power over the Angel, Hof. 12. 3. 4. with men] as with Esa. Gen. 25. 31. & 27. 36. and with Laban, Gen. 31. Thus was hee confirmed against the feare of his brother, which now distressed him, v. 7.

29 Ver. 29. Wherefore] This was a refusal to tell it; as the like was in Judg. 13. 17. 18. The Greek here addeth, wherefore thus asketh thou my name which is marvellous? blessed him] so granting Iakobs first request, v. 26. confirming the former blessings given him, Gen. 27. 28. & 28. 3. 4. and comforting him against the hurt in his thigh, v. 25. God so shewing himselfe, the smiter and the healer, Hof. 6. 1.

30 Ver. 30. Peniel] and Pencil, v. 31. & after the Greek pronunciation Phanoel; that is, The face of God; the Greek expounds it, the shape of God: the reason wherof followeth. This memoriall of Gods mercy, Iakob thankfully set upon the place. So before in Gen. 28. 19. In this place afterward a citie and towne, was builded, Judg. 8. 8. 17. It was about 40 miles distant from Ierusalem. God] the Chaldee translateth it, the Angel of the Lord.

A a face

face: face] that is, after a manifest manner: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew and spake with face to face, *Deut.* 34. 10. *Exod.* 33. 11. But as touching the proper being of God, no man can see his face, & live; *Exod.* 33. 20. 23. *soul is delivered*] namely, from death; which the godly feared when they saw visions of God, being privy to their great weakness and unworthiness: *Judg.* 13. 22. & 6. 22.

31 Ver. 31. arose unto him] as the son of righteousness (Christ) riseth to them that fear the name of God, *Mal.* 4. 2. Contrary wife, the sun of the wicked, goeth down while it is yet day, *Ier.* 15. 9. *Amos* 8. 9. See *Gen.* 19. 23. The Gr. translatheth, The Sun arose, when the shape (or appearance) of God passed away. *hal-* ted] which signifieth infirmity, which the best doe bewray in their tentations and wrastlings with God. 2. *Cor.* 12. 7-9. *Psal.* 35. 15. & 38. 18.

32 Ver. 32. eat not] or, shall not, (may not) eat, For it seemeth to be a law first of God, that as the halting upon this thigh, figured our infirmities; so the abstinence from the eating of that synew; should figure our mortification, and absteining from evil. The Hebrew doctors say, Jakobs sinew being touched, became like the fat of a dead thing: therefore it is unlawfull for the sons of Israel to eat of the sinew &c. *Pinkei R. Eliez.* ch. 37. that shrank] or, that was removed; or, forgate his place. The Greek translatheth, the sinew that was benumbed. By the Hebrew canons, they were bound to absteyn from eating this sinew, both within the land (of Israel) and without the land, in common meates, and in holy: in cattell and in wilde beasts; in the right thigh (of the beast) &c. in the left. But not in fowles, because they have no hollow (in the thigh): And who so eateth of the sinew that shrank the quantity of an Olive, is beaten with 40 stripes. *Talmud. Bab. in Cholin.* ch. 7. and *Mamony* in treat. of Forbidden meates, ch. 8. Therefore the Jewes, are carefull to cut away, out of all beasts which they kill and eat, this sinew, with all the braches of it underneath, and the

muscle of flesh where in they are, for more assurance. Also in their sacrifices, with the members of the burnt offering were cut in peeces, & salted, then all the peeces were laid upon the Altar: and they took out the sinew that shrank, being upon the top of the altar, & shew it upon the ashes, which was in the midst of the altar: sayth *Maimon* in *Misn.* treat. of Offering the sacrifices, ch. 6. S. 4. Among the Hebrewes also, that payn in the thigh, with us named the *Sciatica*: is by them called *Gilbannasheb*, that is, The sinew that shrank.

CHAP. XXXIII.

1. Jakob goeth before his son: & boweth unto Esau seven times. 4. the names of Jakob & Esau at their meeting. 6. Jakobs wives & children bow unto Esau. 10. With whom treaty he receiveth Jakobs present. 12. Offeth to accompany Jakob, but he courteth him, & finally refuseth. 17. Jakob cometh to Succoth. 18. At the cite of Sechem he buyeth a field, and buildeth an altar, called El-Elohe-Israel.

1 AND Jakob, lifted up his eyes; & saw, and behold Esau came; and with him, foure hundred men: & he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmayds, and their children, first: and Leah & her children, after; and Rachel and Joseph, aftermost. And he, passed over before them: & bowed himself to the ground, seven times; untill he came-neer, to his brother. And Esau ran to meet him, and imbraced him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and sayd, who are these with thee? and he sayd, The children, which God hath graciously given to thy servant. And the hand-mayds came-neer, they and their children,

1 and bowed themselves. And Leah also came-neer, and her children, and they bowed themselves: and after, came Joseph neer, and Rachel, & they bowed themselves. And he sayd, what meanest thou, by al this company, which I met? And he sayd, to find grace, in the eyes of my Lord. And Esau sayd, I have much: my brother, let that which is thine, be thine. And Jakob sayd; Nay I pray the, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee; because God hath dealt graciously with me, and because I have all: and he urged him, and he took it. And he sayd, let us take our journey and goe: and I will goe, before thee. And he sayd unto him, my lord knoweth, that the childre are tender; and the flocks & herds, are with yong with me: and if they overdrive them one day, then all the flocks will dye. Let my lord, I pray the, pass over before his servant: & I will lead-on softly, according to the foot of the vork which is before me, and to the foot of the children; untill I come unto my Lord, to Seir. And Esau sayd; Let me appoint I pray thee with thee, some of the folk which are with me: & he sayd, wherefore is this? let me find grace, in the eyes of my lord. And Esau returned, in that day, on his way, to Seir. And Jakob, journeyed to Succoth; and built him an house: & made bootches, for his cartell; therefore, he called the name of the place,

Succoth.

18 And Jakob came safe, to the citie of Sechem; which is, in the land of Canaan; vhen he came, from Padan Aram: and he encamped, before the citie. And he bought a parcell of a feild, where he had stretched-out his tent; at the hand of the sonns of Hamor, the father of Sechem: for an hundred lambs. And he set-up there, an altar: & called it, El-Elohe-Israel.

Annotations.

1 H And mayds] in the Chaldee, concubines. So one of them is called, *Gen.* 35. 22.

3 Ver. 3. [seven] this may be taken for many times: as, the barren hath born seven, that is, many, 1. *Sam.* 2. 5. seven (that is, many) abominations are in (the hateful mans) house, *Prov.* 26. 25. and sundry the like. Here Jakob dooth that himself, which God promised should be doon unto him, *Gen.* 27. 29. But humilitie goeth before honour. And it is noted by the Hebrew Doctors, as a decree of God, that Esau should be ruler over Jakob, in this world; and Jakob ruler over Esau, in the world to come. *Pinkei R. Eliez.* c. 37.

4 Ver. 4. [kysed him] These were signes of Esaus affections changed from his former hatred. *Gen.* 27. 41. *Luk.* 15. 20. and of Jakobs prevailling with men, as he had with God, *Gen.* 32. 8. for his wayes pleasing the Lord, he made his enemies at peace with him, *Prov.* 16. 7. Therefore the word *kysed* is extraordinarily noted in the Hebrew with three pricks over it, as leading the reader to observe well this matter in the words following the Greek addeth, *th y wept bo he.*

8 Ver. 8. [what meanest thou] Hebr. what is the company] or, camp, the drove, sent before, *Gen.* 32. 16. to find] that is, that I may find: the Greek xplayneth

it, *th* is thy servant: may find grace.

Ver. 9. much] Hereby he may mean; ynough, or, a great deal: the Greek translath it, *many things*. Iakob in v. 11. speaketh more freely, *I have all things*. Thus Esau had received his blessing; Gen. 27. 39. *be thine* that is, keep it to thy self: or, (as the Chaldee explaineth it,) *much good doo u thee: that which thou hast*.

10 Ver. 10. *thou art* or, because: as this word signifieth in Gen. 38. 26. *face of God*] that is, honourable, and comfortable. The Chaldee for God. *Esau* translateth *Princ*: as the word from *an* signifieth, *Psal.* 82. *pleased* or, *thou hast* favourably accept me.

11 Ver. 11. blessing] that is, the gift, which by the blessing of God I have received, and doe with a willing and liberall hart give unto thee. Hereupon the scripture often uttereth a blessing for a bounteous gift, or liberality, 1 Sam. 25. 27. & 30. 26. 2 Kg. 5. 15. and so the Apostle uttereth it, in 2 Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, *the present*. *all*] that is, ynough of all: the Greek turneth it plurally, *all things*. A more full acknowledgment and contentation then Esau, who sayd he had *much*, v. 9.

he took it] Iakob here in had the preeminence, for it is more blessed to give, than to receive, Act. 20. 35. and Abram would not be incensed by the king of So dom, Gen. 14. 23. The Hebrew docters in *Be-shav rabbah* here say, that all the gifts which Iakob gave to Esau, the kings of the world shall restore unto the King Christ; as *Psal.* 72. 10.

12 Ver. 12. *and goe*] meaning unto *Sav*, where he would lovingly enterteyn his brother, and gratify his kindness. By *ik* by answer: in v. 14. it seemeth he did so understand him.

13 Ver. 13. *with yong*] or giving suck, as the Chaldee translath it. The Hebrew may imply both; as 1 Sam. 6. 7.

14 Ver. 14. *will lead on*] or, will rently lead softly. As Iakob here with his flock. To Christ the good sheeperd, is prophesied to deale with his people, *Esa.* 40. 11.

the foot of the work] that is, the pace of the cattell, as they are able to goe: called a work, because about them his labour was employed. So in *Exod.* 12. 8. Thus Christ preached as men were able to hear, *Mark.* 4. 33. & so did his Apostles, becoming weak to the weak, 1 Cor. 3. 2. and y. 22. *Rom.* 15. 1. For foot, the Greek translatheth *figure*.

15 Ver. 15. appoint] or set; and consequently leave, as the Greek and Chaldee doe translate it. So in *Exod.* 10. 24. *let me find grace*] that is, grant my desire, and leave none. So to find grace, is to have a request granted. *Gen.* 34. 11. & 47. 25. 1 Sam. 27. 8. Or, as the Greek translatheth, *it is ynough that I have found grace*, as being a thankful refusal: and so the Hebrew phrase seemeth elsewhere to import, as in *Ruth.* 2. 13. 2 Sam. 16. 4.

17 Ver. 17. *an house*] in Greek *houses*: they were cottages for present use; for he stayed not there long. *Succoth*] that is, booths, or tents: hereof the place had the name, & so the cite that was after there builded, was called *Succoth*, *Judg.* 8. 15. 16. Likewise the place whither Iakob's sonns first came, after they went out of Egypt, was called *Succoth*, *Exod.* 12. 37. and in memoriall of their dwelling in booths, God appointed a yearly feast for all the people, called the feast of *Succoth*; that is, of booths or tents, made of green boughes of trees, wherein they dwelt seven dayes in a yere, *Levit.* 23. 34. 42. 43.

18 Ver. 18. *came*, *afe*] or came in peace, sound, & whole, he and all that he had; having got the victorie over all troubles & dangers, according to the promises of God, *Gen.* 31. 3. & 32. 28. The Hebrew *Salem* is to interpret here by the Chaldee paraphrase *safe*, or *sound*: but the Greek maketh it the name of a place, *to Salem the cite of the Sichimites*: How be it we find elsewhere no mention of such a cite. Yet if so it be understood, it is an other then that *Salem* where Melchisedek reigned, *Gen.* 14. 18. which was *Ierusalem*; from which this *Salem* was 40. miles distant. In *Iohn.* 3. 23. three

there is mention of a *Saleim* by Enon, where Iohn baptised; which is thought to be that *Saleim* spoken of in 1 Sam. 9. 4.

Sechem for Sychem, as in Greek it is called *Act.* 7. 16. called also *Sichar*, *Job.* 4. 5. *Paran* *Adam* for Mesopotamia of Syria, as the Greek hath it. See *Gen.* 25. 20. encamped] pitched his tents.

16 Ver. 19. *he bought*] yet was that land given of God to him & his fathers, *Gen.* 12. 6. 7. but he was a pilgrim on it, as were they *Heb.* 11. 9. and in hope of that promise in time to be fulfilled, he purchased this field; as Ieremie bought a field, for like signification *Jer.* 32. 9. 15. After it became the portion of Ioseph & his children, *Ios.* 24. 32. *Hamor*] or *Emmor*, as it is written *Act.* 7. 16. in Hebrew *Chamor*.

100. *amb*] to the Greek and Chaldee both translate the word. Others think they were peeces of money, on which the images of lambs were stamped. So in *Ios.* 24. 32. *Job.* 42. 11. It hath been an ancient custome in many nations, to buy and sell, not onely for money, but by exchange of one thing for an other, as among the Greeks, *Homer.* *Iliad.* 8.

20 Ver. 20. *an altar*] for thanksgiving to God, as his fathers had doen *Gen.* 12. 7. and 13. 18. &c. *El Elobe Israel*] that is, God the God of Israel; so named, as a testimoniall of his faith, and a memoriall of the mercie of God, who gave him that new name: *Gen.* 32. 28. The like Moses did, *Exo.* 17. 15. calling his altar, *Jehovah Nissi*.

The Greek here translatheth, he called upon the God of Israel: also the Chaldee, he sacrificed upon it, before God the God of Israel. About this time, fell out the departure of Iudah's from his brethren, & mariage with a Canaanitish woman, mentioned in *Gen.* 33. 1. &c. see the annotations there.

CHAP. XXXIV.

1. Dinah Iakob's daughter is ravished by Sechem. 4. He sueth to marie her. 8. Hamor his father followeth the suit. 13. Iakob's sonns offer the condon of Circumcision to the Sechemites.

20. Hamor and Sechem perswade them to accept it. 25. The sonns of Iakob upon that advantage, slay them, 27. and spoile their cite. 30. Iakob for it, reproveth Simon and Levi.

1 **A**NJ Dinah the daughter of Leah, which she bare unto Iakob: went out, to see the daughters of the land. And Sechem the son of Hamor, the Evite, prince of the land, saw her: and hee took her, & lay with her, and humbled her. And his soule clave unto Dinah the daughter of Iakob: & he loved the damsel, & spake to the hart of the damsel. And Sechem sayd, unto Hamor his father, saying: Take me this mayd, to wife. And Iakob heard, that he had defiled Dinah his daughter; and his sonns, were with his cattell, in the field: and Iakob held his peace, until they were come. And Hamor the father of Sechem, went out, unto Iakob; to speak with him. And the sonns of Iakob, came out of the field, whē they heard it; and the men were greived, & they were very wroth: because he had doen folly in Israel, in lying with Iakob's daughter; & so, should not be doen. And Hamor spake with them, saying: Sechem my son, his soule is aff. & d. unto your daughter; I pray you give her unto him, to wife. And make ye your mariages, with us: give ye your daughters, unto us; and take ye our daughters, unto you. And ye shall dwell, with us: and the land, shall be before you; and well and trade you therein, and get firm possessions therein. And Sechem sayd, unto her father & unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely ask

of me, dowry and gift; and I will give, according as ye shall lay unto me: and give ye unto me the damfell, to wife.
 13 And the sons of Iakob, answered Sechem, and Hamor his father, with deceyt, and spake: because he had defiled, Dinah their sister. And they layd unto them; we cannot doo this thing, to give our sister, to a man that hath a superfluous foreskin: for that were a reproch, unto us. Onely in this, we will consent unto you: if ye will be as we are, that every male of you be circumcised. Then will we give our daughters, unto you; and we will take your daughters, unto us; and we will dwell with you; and we will become, one people. And if ye will not hearken unto us, to be circumcised: then wil we take our daughter, and we will be gone. And their words were good, in the eyes of Hamor: & in the eyes of Sechem, Hamors son. And the yongman delayed not, to doo the thing; because he had delyre, in Iakobs daughter: & he was more honourable, then all the house of his father. And Hamor, and Sechem his son, came unto the gate of their citie: and spake unto the men of their citie, saying. These men, they are peaceable with us; therefore let them dwell in the land, & trade therein; for the land, behold is large of spaces, before thee: let us take their daughters to us, for wives; and let us give unto them, our daughters. Onely in this, will the men consent unto us, for to dwell with us; for to become, one people: if every male among us be circumcised, even as they are circumcised. Their cattell and their substance, and every

beast of theirs, shall not they be ours? onely let us consent unto them, and they will dwell with us. And unto Hamor, and unto Sechem his son, hearkned al that went out of the gate of his citie: & they were circumcised, every male, all that went out of the gate of his citie. And it was, in the third day, when they were fore that two sons of Iakob, Simeon and Levi, Dinabs brethren, took each man his sword, and came upon the citie in confidence: and they killed, every male. And they kylled Hamor, and Sechem his son, with the edge of the sword: and took Dinah, out of Sechems house, and went out. The sonne of Iakob, came upon the slayn; and spoyled the citie: because they had defiled, their sister. They took their sheep, and their oxen, and their asses: and that which was in the citie, and that which was in the feild. And all their wealth and al their little ones, and their wives, they took captive, and spoyled: and all that was in the house. And Iakob sayd, to Simeon and to Levi; ye have troubled me; to make me to stink, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: & I am few in number; and they will gather themselves together against me, and smite me; and I shall be destroyed, I and my house. And they sayd: Should he deal with our sister, as with an Harlot.

Annotations.

THe daughters] that is, the women; as Gen. 30. 13. Upon what occasion the went to see them, Moses telleth not: the

the Hebrew doctors say, the mayds of Sechem went abroad with timbrels to play &c. Pirkei, R. Eliezer, ch. 38. and that it was on a solemn feast day, which they kept in that country, Joseph. Antiq. b. 1. God noteth Dinahs going out, as an occasion of her evil, & after teacheth yong women to be keepers at home, Tit. 2. 5. So among the Iewes, virgines were after this, wont to be kept in, 2. Maccab. 3. 19. Dinah was now about 14. yeres of age: Iakobs onely daughter.

Ver. 2. Hamor] called in Greek, Emmer. So in Act. 7. 16. **Evie]** Hebr. Chivvite, see Gen. 10. 17. **humbled]** or afflicted, that is, defiled her, vers. 5. for this word is applied onely to adulterous and unlawfull copulation, as, in Deut. 21. 14. & 22. 29. Judg. 19. 24. 2. Sam. 13. 12. 14. Ezek. 22. 10. 11.

Ver. 3. spake to the hart] or, as the Greek translatheth, according to the mind of the damfell; that is, kindly on his part, and such things as liked and comforted her; vvhich it seemeth was sorrowfull for this injury done her, as Thamar was in like case, 2. Sam. 13. 19. 10. So the Chaldee translatheth, he spake consolations to the hart. A like phrase is used for kind and comfortable speaking; in Gen. 50. 11. Esay 40. 2. Hof. 2. 14. And that vvhich in Job. 11. 19. is said to comfort them; the Syriak there translatheth, to speak with their hart. So in 1. Thes. 2. 11.

Ver. 5. that he] namely Hamors son, as the Greek translation addeth. **held his peace,** or, kept silence as deaf, concealing his grief, and asswaging it with consideration of Gods chastisement, as other godly men did in their troubles, Levit. 10. 3. Psal. 39. 10. Thus Iakob ruling his own spirit, did better then his sons that took the citie, v. 27. Prov. 16. 31.

Ver. 7. folly in Israel] or against Israel: that is, as the Greek and Chaldee doe explain it, a filthy and ignominious fact, on his part, vile, foolish & filthy; and to the Church of God, an ignominie and reproch. Moses writeth this according to the speech

used in his time, when to doe folly in Israel, was meant of wicked acts, done to the scandall of the Church, as Deut. 21. 21. Ios. 7. 15. Iudg. 20. 6. Israel being put for his posteritie the ffacties: see Gen. 19. 37.

Should not] the Chaldee addeth, it was not right (or meet) to be done. So the Law commandeth there shall be no whore of the daughters of Israel, Deut. 23. 17. and whordom should not be named, among the Sainis, Eph. 5. 3.

Ver. 8. w afflicted] or, w fastened, chaveth: with desire love and delight, as this word implyeth the setting of the love upon any, Deut. 21. 11. & 7. 7.

V. 10. before you] free for you to choose where you like, and to possess it. See Gen. 13. 9. & 10. 15. The Greek addeth, broad before you; as v. 11. **get firm possessions]** or, hold your selves as possessors in it.

Ver. 11. finde grace] and have my request granted: see Gen. 33. 15.

Ver. 12. w largely ask] Hebr. Multiply yee upon me vehemently. **dowry]** a gift of the man unto the woman or her parents, before and in respect of marriage. See the law hereof, Exod. 12. 16. 17.

Ver. 13. and spake] to weete, deceitfully; or, when they spake unto them.

Ver. 14. they sayd] This the Greek referreth to Symeon & Levi, Dinabs brethren. **superfluous]** or, uncircumcised foreskin: see Gen. 17. 11.

V. 15. Onely in this] or, But with this (condition.) The Greek translatheth, in this wee will be like unto you: so in v. 22. where the Greek addeth the word Onely. **circumcised]** cut in the flesh: see Gen. 17. 10. And here in was their deceit, pretending to have them like themselves in religion & politie; intending, when they were sick of their circumcising, to kill them, v. 25.

Ver. 18. good] that is (as the Gr. hath) pleasing.

Ver. 20. the gate] where the publick assembly of the citizens used to be, for all matters of the common wealth, for justice & judgment, and the like. See Deut. 17. 5. & 22. 15. 24. & 25. 7. Ruth 4. 1. 11.

Ver. 21.

21 V. 21. large of spaces] Hebr. of hands, meaning large and spacious; or roomy ynough.

23 V. 23. consent] the Greek laith, bee like unto them in this.

24 Ver. 24. went out] that is, dwelt and conversed there: see Gen. 13. 10. were circumcised] which being done without the knowledge and faith of God, vvas a profanation of this seal of the righteousness of faith, (Rom. 4. 11.) and was not let goe unpunished of God, ver. 25.

25 Ver. 25. were fore] with the wound of circumcision, which (as other vvvounds) was most sore on the 3. day; as the Chaldee translateth, when their paines were strongest upon them. in confidence] that is, confidently, boldly; and securely or safely, (as the Gr. translateth,) because the vvounded men could not resist them. The Chaldee referreth this to the citie which dwelt securely, as Judg. 18. 7. So it noteth both the boldnes of Iakobs sons, and security of the Sechemites.

26 Ver. 26. edge] Hebr. mouth of the sword. These things were done vvithout Iakobs knowledge or consent, Gen. 49. 6.

27 Ver. 27. The sons] the other brethren, besides Simon and Levi, vers. 26. they had] that is, one of them (Sechem) had; and the other repressed it not. So in Israel, the fact of one man, was sometime imputed to the general; Ios. 7. 1. 11. 12. & 22. 20. Exod. 2. 14. compared with Act. 7. 27. 35. And because all nations vvere bound to punish malefactors; (as is before observed, on Gen. 9. 4) the Hebrew Doctōrs write, that for this the men of Sechem were guilty of death, because Sechem committed rape; and they saw and knew it, and did not judge him for it. Maunoy, in Misn. treat. of Ketub. ch. 9. S. 14.

29 Ver. 29. wealth] or power. The word comprehendeth all wherein a mans power and strength consisteth; not onely strength in body, but help by others, as an army of men, 1 Sam. 17. 26. and riches, which many make their strength, and whereby men are enabled to doe much, Prov. 10. 15. but are in deed gotten by the power of God. Deut. 8. 17. 19. Psal. 62. 11. & 73. 12. The

Greek in this place translateth it bodier, (which seemeth to meane servants, as in Rev. 18. 13.) the Chaldee, riches.

little ones] The vvord being of the singular number, meaneth generally the multitude of little children, male & female; Num. 31. 17. 18. in the house] that is in any house; therefore the Greek translateth, in the houses.

30 Ver. 30. troubled me] This vvord meaneth not onely disquietnes of mind, but danger also to be destroyed, by those vvith whom he lived before in peace, the Greek translateth, yee have made me odious. So Achan troubled Israel, and was himself troubled, that is, destroyed; see Jos. 6. 18. & 7. 25. and Pro. 15. 6. 27. where it is opposed to life. For this fact of theirs, Iakob deprived these his two sonnes of the birthright, which else they might have enjoyed, Gen. 49. 5. 7. that in them the proverb vvvas fulfilled, he that troubleth his own house shall inherit the wind, Pro. 11. 29. to sink] that is, to be loathsome, & as the Chald, explaineth put enemy between me & the people. The like is spoken in 1 Sam. 13. 4. & 27. 12. 1. Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. you have made our savour to sink. few in number] to the Greek translateth it: the Hebrue is, meibei mispar, men of number, and the Chaldee, a people of number, that is, easily numbered; a few, a small company; as the phrase is explained in Deut. 26. 5. men of fewnes, that is, a few men. So in Deut. 4. 27. Lev. 44. 28. The contrary is, without number, when many is meant, 2 Chron. 12. 3. my house] the Chaldee addeth, the men of my house.

31 Ver. 31. Should he deal] or, doe? A stubborn answer, vvherby they sought to defend their fact, vvwhich Iakob, upon his death-bed cursed, Gen. 49. 7. Harlot] In the Hebrue Zonah, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signifie the stout & big vvords of these young men to their father? So a little letter is used before, in Gen. 23. 2. to signifie moderation vvithout excess in Abrahams vvweeping.

CHAP

CHAP. XXXV.

1. God sendeth Iakob to Bethel. 2. He purgeth his house of Idols. 3. He buildeth an altar at Bethel. 4. Deborah Rebekahs nurse dieth at Silon Baruch. 5. God bleisseth Iakob at Bethel. 6. Rachel travaileth of Benjamin, and dieth in the way to Ephrath. 7. Ruben lieth vvith Bilhah his fathers concubine. 8. The twelve sonnes of Iakob. 9. Iakob cometh to Isack at Hebron. 10. The age, death, and buriall of Isack.

1 And God sayd, unto Iakob; Arise, goe up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou fleddest, from the face of Elau thy brother. And Iakob sayd, unto his house; and unto all that were vvith him: Put-away the strange Gods, that are among you, and cleanse your selves, and change your garments. 2 And let us arise and goe up, to Bethel: and I will make there an altar, unto God that answered me in the day of my distress; and hath been vvith me, in the way which I have gone. And they gave unto Iakob, all the strange Gods, which were in their hand; and the earrings, which were in their ears: and Iakob hid them, under the oke, vvwhich was by Sechem. And they journeyed: and the terrour of God, was upon the cities vvwhich were round about them: and they did not pursue, after the sonnes of Iakob. And Iakob came to Luz, vvwhich is in the land of Canaan, that is Bethel: he, and all the people that vvith him. And he builded there, an altar, and called the place, El Bethel: because there they, even God, was reveled unto him; when he fled, from the face of his brother.

3 And Deborah Rebekahs nurse, dyed and she vvvas buried, beneath Bethel, under an oke: and he called the name of it, The oke of weeping.

4 And God appeared unto Iakob, again; when he was come, out of Padan Aram: and blessed him. And God sayd unto him, thy name (hath been) Iakob: thy name shall not be called any more Iakob, but Israel shall be thy name; and he called his name, Israel. And God sayd unto him, I am God almighty, be thou fruitfull and multiply; a nation, and an assemblie of nations, shall come-out of thy loines, And the land, which I gave to Abraham & to Isack, to thee will I give it: and to thy seed after thee, will I give the land. And God, went-up from him: in the place, where he spake vvith him. And Iakob set-up a pillar, in the place where he spake vvith him, a pillar of stone: and he powred-out a drink-offering thereon: and he powred oil thereon. And Iakob called the name of the place, where God spake vvith him, Bethel. And they journeyed, from Bethel; and ther- was yet a litle-peece of ground, to come to Ephrath: and Rachel bare-a child, & had hard child-birth. And it was, when she was in her hard child birth: that the midwife sayd unto her, fear not, for thou shalt have this son also. And it was, when her soule was departing, for the dyed, that she called his name, Ben-oni: but his father, called him Ben-jamin. And Rachel dyed: & she vvvas buried, in the way to Ephrath; that is Beth-lehem. And Iakob set-up a pillar, upon her grave: that is the pillar of

B b Rachels

- 21 Rachels grave, unto this day. And Israel journeyed: & he stretched out his tent, beyond the tower of Geder.
- 22 And it was, when Israel dwelt in that land; that Ruben went, and lay with Bilhah, his fathers concubine: & Israel heard it:
- 23 And the sons of Iakob, were twelve. The sons of Leah; Ruben, Iakobs firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zabulun.
- 24 The sons of Rachel; Joseph, & Benjamin. And the sons of Bilhah, Rachels handmaid; Dan, and Naphtali.
- 25 And the sons of Zilpah, Leahs handmaid; Gad and Aker: these, are the sons of Iakob; which were born to him, in Padan Aram. And Iakob came, unto Isaak his father: & Mamre, to the citie of Arba: that is Chebron; where Abraham and Isaak, had sojourned. And the dayes of Isaak, were: an hundred yeres, and fourscore yeres. And Isaak gave up the ghost, and dyed, and was gathered unto his peoples; an old man, and full of dayes: and Esau & Iakob his sons, buried him.

Annotations.

- 1 Bethel that is Gods house; a place distant from Sechem, about 30. English miles. Southward; of it, see Gen. 28. 11-19. an altar that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, & strengthen thy faith, against thy present feares; Gen. 28. 20. 22. & 31. 13. & 34. 30.
- 2 Ver. 2. his house the folk of his house, who he carefully cleareth of idols, (which have no agreement with the house of God, 2. Cor. 6. 16) and informeth in Gods wayes, as did other saints, Gen. 18. 19. Job. 24. 15.

with him] this may be meant of the captive Sechemites, Gen. 34. 19.

Strange Gods; or Strangers Gods: the Hebrew signifieth eyther Gods of alienation, that is, alien or strange Gods, as the Greek explaineth it; or Gods of the alien, that is, of a stranger, or strange nation; and so the Chaldee turneth it, Idols (or erroneous Gods) of the peoples. By these strange Gods are meant idols, images, or representations of God as appeareth by v. 4. So those which are called the Philistines Gods, which David burned, 2. Chron. 14. 12, are by another Paraphrast sayd to be their Idols, in 2. Sam. 5. 21.

among you] eyther pryly brought from Labans house, whence Rachel had stolen her fathers Gods, Gen. 31. 19. or lately taken from, and come with the captive Sechemites, which were idololaters. After this example, Iosiah, Samuel and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, Job. 24. 23. 2. Sam. 7. 3. 4. Iudg. 10. 16.

cleanseth, or purify, which outwardly was (according to the law) by washing in water, and other carnall rites, Levit. 14. 13. Num. 31. 23. inwardly, by the grace & spirit of God, Psal. 51. 4. 12. Ezek. 36. 25. Heb. 10. 12. It behoveth all, to take heed to their feet, when they goe to the house of God, that they give not the sacrifice of foolies; Eccles. 5. 1.

garments] another sign of renewing by faith and repentance: for when men came before God, their garments were eyther changed if they were unclean, 2. Sam. 12. 20. or otherwise, washed, Exod. 19. 10. 14. Lev. 15. 13. So are we exhorted to: cleanse our selves, from all filthynes of the flesh and spirit, 2. Cor. 7. 1. & to have even the garment spotted by the flesh, Jude, v. 23. From this practise of Iakob the Hebrew doctors have gathered a pollutiō by Idols; saying: Idols doe defile, by the doctrine of the Scriber, and it is closely signified in the law, (Gen. 35. 2.) put away thyself strange Gods that are among you, and cleanse your selves, and change your garments. And therein are some principall uncleanesses, by the Idol itself, and by the

- the ministeriall instruments thereof, & by the Oblation offered thereto, & by the wine that is poured unto it. And they defile men and vessels, by touching them &c. Deut. 7. 26. Esai. 30. 21. Psal. 106. 28. Deut. 32. 38. Maimony in Mishn. tom. 3. in Aboth Haimoth, chap. 6. §. 1. &c.
- 3 Ver. 3. answered me] the Chaldee translatheth, received my prayer, in the time of my distress, & his word was my help in the way which I have gone. Gods answering of his people, is when by word or work, he granteth their request: as he is sayd to answer by fyre, when by such a sign he testifieth his approbation, 1. King. 18. 24. so he answereth by giving men his blessings, Esa. 41. 17. 18. or delivering them from miseries, Psal. 52. 22. it is therefore more then bare hearing, as Esa. 30. 19. when he heareth thee, he will answer thee. So here Iakob calleth the vision & oracle of God, (Gen. 28. 12. 13. &c.) his answer.
- 4 Ver. 4. earrings] idolatrous jewels, and superstitious monuments, which are to be abolished as well as idols, and which may easily be turned into Idols themselves. Hof. 2. 13. Iudg. 8. 24-27. Deut. 7. 25. & 12. 2. 3. Exod. 31. 3. 4. So by the Hebrew canons, it is commanded (they say) in Deut. 12. 2. 3. to destroy idolatry, and the ministeriall instruments thereof, and whatsoever is made for the same. And it is forbidden (by Deut. 7. 26.) to have any use (or profit) by any of these things, Maimony treat. of Idolatry, ch. 7. §. 1. 2. the oke] or, as the Greek & Chaldee doe translate it, the Terebinth, (or Turpentine tree,) the tree under which afterwards Iosua sett up a stone for a witness, when having cleansed the people of their idols, he made a covenant with them and gave them a law in Sechem, Job. 24. 23. 25. 26. There also he hid them from the knowledge of his familie, under an oke, that they might not easily be found: okes and other trees being consecrated in those times to religious uses, and therefore stood long unfelled. Deut. 12. 2. (see Gen. 12. 33.) Under such also, they sometimes buried the dead, as after in v. 8. The Greek version here addeth, Iakob hid them under the Terebinth tree, in Sechem, & a

- bolished them unto this day.
- 5 Ver. 5. they journeyed] the Greek explaineth it, And Israel removed from Sechem. terror of God] that is, a mighty terror sent of God upon the cities. The Chaldee sayth a terror from before the Lord. Otherwise all the cities round about, would & easily might have destroyed Iakobs familie, for the massacre done at Sechem.
- 7 Ver. 7. El Bethel that is, the God of Bethel, before he caled it Bethel that is Gods house, Gen. 28. 19. now for addition of graces to God, he addeth to the name, calling the place God, figuratively, as being his house. The like is in Exod. 17. 15. was reveled] or, were reveled, that is, did appear in more manifest sort. Here againe a word plurall, is joynted with the name of God, to signify the mystrie of the Trinitie in the unitie of the godhead: see the notes on Gen. 10. 13. The Greek translatheth it singularly, was reveled (or did appear): so also dooth the Chaldee, save that for God, it sayth, the Angel of God.
- 8 Ver. 8. nurses] sent with her from her fathers house, Gen. 24. 59. How the came to be in Iakobs familie, is uncertayn: the Lewes say, she was sent to call Iakob home, as was promised in Gen. 27. 45. She might also come thither upon other occasion, after Rebekahs death. The oke of weeping] Hebr. Alon Bacub: this name sheweth his greif, for the death of this matron, the place also being the safest and most honourable that there he could have for such a purpose; see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrast, for Oke, translatheth the Plaine (or Valley) of weeping. But the Greek turneth it an Oke: & so doth the Syriack Thargum. See also Gen. 12. 6.
- 9 Ver. 9. & ayn] the Greek addeth, in Luz: where he had appeared to him before, Gen. 28. 11. 12. 19.
- 10 V. 10. ff a] the name given him before of the Angel is here againe given and confirmed of God; for the strengthening of Iakobs faith, and assurance of Gods grace unto him. See Gen. 32. 28.

Ver. 11. *Amizhiy*] or *Assufficient*: i. e. Gen. 17. 1. The Greek translatheth it, *thy God*, an assembly or company; church of nations: the Chaldee sayth, an assembly of tribes. Here God confirmeth the blessing given to Iakob by his father Iak: and amplifieth it, see Gen. 28. 3. & 48. 1. 4.

Kings] the Chaldee addeth, *that shall rule over the peoples*: thus God giveth him the blessing of Abraham, Gen. 28. 4. & 17. 6.

12 Ver. 12. and] or, that is to thy seed: see Gen. 13. 15. The Chaldee explaineth it, & to thy sons: the Greek addeth through their generations.

13 Ver. 13. God] the Chaldee sayth, the glory of the Lord: meaning the vision which now appeared unto Iakob. See Gen. 17. 22.

14 Ver. 14. *set up*] this he had done before, and now repeateth it: or as is likely, being ruined, he new repayeth it, see Gen. 28. 18. *drink offering*] or, a poured-out offering, an *effusion*: usually called a *drink-offering*, because it was only of liquors or moist things, as the *Mincab* or *meat-offering* was of dry. And this drink offering by the law of God was of wine or *Sechar*, Exod. 29. 40. Num. 18. 7. among the heathens sometime of blood, Psal. 16. 4. oil] to consecrate it. See Gen. 28. 18.

15 Ver. 15. *Bethel*] that is, Gods house: see Gen. 28. 19. Thus he renewed the memorial of his faith & thankfulness to God, as God did before of his promises to him, v. 10. 11. 12.

16 Ver. 16. *they journeyed*] the Greek version addeth, *Iakob journeyed from Bethel, & pitched his tent beyond the tower of Gader*: borrowing these words from the 21. verse, a little piece for about a mile, as the Chaldee paraphrase playneth it. This word is used also in Gen. 48. 7. 2 King. 5. 19. and not elsewhere.

Ephrath] a town called usually *Bethlehem*, that is, The house of bread: v. 19. some think it to have the name *Ephrath* of Calebs wife, so called, 1. Chron. 2. 19. 24. It hath both names in Mic. 5. 2. *Bethlehem* Ephrath: there Christ was born, Mat. 2. 1. the bread of God that came from heaven, Ioh. 6. 33. had hard child.

birth] Hebrew she was hard in her child-bearing: that is, had sore and painfull labour. According to the chastisement layd on Eve and her daughters: Gen. 3. 16. It is daily to be seen, & the Philosopher observeth it, that no creature suffereth such strong paines in travell; as woman doeth; (Aristot. de Animal. l. 7.) notwithstanding she shalbe saved in child-bearing, if they continue in faith, &c. 1. Tim. 2. 15.

17 Ver. 17. *midwife*] named in Hebrew, of helping the woman in child birth: so Exod. 1. 15. 16. thou shalt have] or, thou shalt (shalbe) to thee, a son as Ioseph before was. And this was according to Rachels desire; see Gen. 30. 24.

18 Ver. 18. *departing*] or *going-out*; from the body, to God: that gave it, as Exod. 12. 7. Psal. 146. 4. This the worth the Soule of man, to be a spiritual immortal substance, distinct from the body. The heathens acknowledged this, saying, that death is nothing els, but the departing of the soule from the bodie, Aristot. in his book of Death: and that the soules of men are divine, and when they goe out of the body, they return unto heaven: Cicero l. de Amicit. Benoni] the Greek and Chaldee interprets it, Son of my sorrow. In that the answered nothing, but thus named her son; it sheweth she received no comfort. The like case, was in 1. Sam. 4. 20. 21. The word *oni*, is after used by Iakob for his painfull strength: Gen. 49. 3.

Benjamin] that is, Son of the right hand: meaning loved, tendered, and especially regarded. So man of the right hand, in Psal. 80. 18. for one loved and much regarded of God. This onely of all Iakobs children, was born in the land of Canaan.

20 V. 20. *unto this day*] the time when Moses wrote this, and after in Sauls dayes, 1. Sam. 10. 2. About this place, at Christs birth, many infants were murdered by Herod: then Rachel wept for her children, & would not be comforted because they were not, Jer. 31. 15. Mat. 2. 16. 18.

Ver. 21. *Geder*] or *Gader* as the Greek writeth it: by interpretation the flock or herd. A tower of this name is also mentioned

tioned in Mic. 4. 8.

Ver. 22. *concubine*] a secondary wife, see Gen. 22. 24. She is called also his wife, Gen. 37. 2. By this shameful crime (such as is not once named among the heathens, 1. Cor. 5. 5.) Ruben lost his first birthright: 1. Chron. 5. 1. Gen. 49. 4. Iakob also himself, having abused Bilhah, contrary to the first institution of marriage, Gen. 30. 4. is here chastised of God: So Abilalom living with his father Davids concubines; God thereby chastised Davids synns, 2. Sam. 12. 10. 11. & 16. 22. heard it] the Greek version addeth, & it appeared evil in his sight. But in the Hebrew, nothing is sayd; onely an empty space is left in the line, with this mark o to move consideration: as before in Gen. 4. 8. Sometime forow is so great, as words or signes, cannot express it, Ezk. 24. 23. and such might here be Iakobs case. Here also is a pawle and breaking off, as to a new matter, even in the midst of the verse: so in Deut. 2. 8. twelve] which becomming fathers of many families, are called the twelve patriarchs: Gen. 29. 7. 8. and the peoples that came of them, are named the twelve tribes, Act. 26. 7 & although many great evils, have already & will hereafter more appear in these sons of Israel; yet God in mercy pardoned them, & hath honoured them in the scriptures with great dignities, that their names should be given on twelve precious stones; & caried upon the hye priests hart, Exod. 28. 21. 29. and that the gates of the heavenly Jerusalem should be after the names of these twelve sons of Israel, Ezk. 48. 31. Rev. 21. 12. And their number as it was unweareable to the twelve princes that came of Israel, Gen. 48. 16. so is remembered by the twelve Apostles of Christ, Luk. 6. 13. Rev. 21. 14. And although of Ioseph there came two tribes, Gen. 48. 5. 6. so that after a sort, there were thirteen: yet the scripture in naming or rehearsing them, usually setteth down but twelve; omitting the name now of one, then of an other, as may in sundry places be observed, Deut. 33. Ezk. 48. Rev. 7. &c.

23 Ver. 23. *Issachar*] of the naming and interpretation of these, see the notes on Gen. 29. & 30. Here is to be observed how Issachar & Zabulon, are set next after Iudah, (though Dan & Naphthali, Gad, and Aser, were born between them, Gen. 29. 31. and 30. 6. 8. 11. 13. 18.) because all the sons of one mother should be set together: So they are placed also in Gen. 46. 8. 14. 15. & 49. 3. 14 (where Zabulon is before Issachar,) & Exod. 1. 3. Nath. 1. 5. 2. 18. 28. 1. Chron. 2. 1. And in this order, were they graven & set on the stones upon Aarons Ephod; see Exod. 28. 10. 11. in the annotations.

28 Ver. 28. *were born*] to the Greek expresseth it, the Hebrew being singular, was born. So in Gen. 48. 22. Padan Aram] or *Mesopotamia*, see Gen. 25. 26. But here except Benjamin, or he was born in Canaan, v. 18. Iakobs sons, though born out of the land, yet come thierinto, it being promised them of God, Gen. 28. 13. when Elaus sons born in the land, doo goe out and give place; Gen. 36. 5. 6.

27 Ver. 27. *Adami*] see Gen. 13. 18. & 31. 2. the Greek addeth, he being yet alive, in Adamiere.

29 Ver. 29. *his peoples*] his godly forfathers: see Gen. 25. 8. buried him] so Iakob & Ismael buried Abraham: Gen. 25. 9. Elau & Iakob were now 120 yeres old, Gen. 27. 26. the world was 1288. yere old. And Iakob had lived blind, above 40. yeres before his death Gen. 27. 1. Which death is here mentioned to make an end of Iakobs history: for otherwise the things following in Gen. 37. & 38. about Ioseph and Iudah, fell out before Iakob dyed.

CHAP. XXXVI.

1. The generations of Esau by his three wives. 6. His removing to mount Seir. 10. The names of his sons. 15. The Dukes which descended of his sons. 20. The sons and Dukes of Seir. 24. Anah findeth Hiram. 31. The kings of Edom. 40. The Dukes that descended of Esau.

1 **A**ND these are the generations of
2 Esau, he is Edom. Esau took
his wives, of the daughters of Canaan:
Adah, the daughter of Elon the Che-
ethite; and Aholibamah, the daughter
3 of Anah, the daughter of Zibeon the
Eivite. And Basemath, the daughter
4 of Ismael, the sister of Nebaioth. And
Adah bare to Esau, Eliphaz: and Ba-
5 semath, bare Reuel. And Aholiba-
mah bare, Iush and Jaalam, and Ko-
rah: these were the sons of Esau, which
6 were born unto him, in the land of
Canaan. And Esau took his wives,
and his sons and his daughters, and
all the fowles of his house, and his cat-
7 tle & all his beasts, & all his substance,
which he had gathered in the land of
Canaan: and went unto a land, from
the face, of Iakob his brother. For
8 their substance was more, than that they
might dwell together: and the land of
their sojournings, was not able to
9 bear them, because of their cattell.
10 And Esau dwelt, in the mount of Seir;
Esau, he is Edom. And these are the
11 generations of Esau, the father of E-
dom: in the mount of Seir. These
12 are the names of the sons of Esau:
Eliphaz, the son of Adah, the wife of
Esau; Reuel, the son of Basemath, the
13 wife of Esau. And the sons of Eli-
phaz, were: Teman, Omar, Zepho &
14 Gatam, & Kenaz. And Timna was
concubine, to Eliphaz Esau's son; and
she bare to Eliphaz, Amalek: these
15 were the sons of Adah, the wife of
Esau. And these were the sons of
16 Reuel; Nachath, and Zerah, Sham-
mah and Mizzah: these were the sons
17 of Basemath, the wife of Esau. And
these were, the sons of Aholibamah,

the daughter of Anah, the daughter
of Zibeon, the wife of Esau: and she
bare to Esau, Iush and Jaalam, and
15 Korah. These were dukes of the
sons of Esau: the sons of Eliphaz,
the firstborn of Esau; duke Teman,
duke Omar, duke Zepho, duke Ken-
16 naz. Duke Korah, duke Gatam,
duke Amalek: these were the dukes of
Eliphaz, in the land of Edom; these
17 were, the sons of Adah. And these
were the sons of Reuel, the son of E-
sau; duke Nachath, duke Zerah, duke
Shammah, duke Mizzah: these were
the dukes of Reuel, in the land of E-
18 dom; these were the sons of Basemath,
the wife of Esau. And these were the
sons of Aholibamah, the wife of E-
sau; duke Iush, duke Jaalam, duke
Korah: these were the dukes of Aho-
19 libamah, the daughter of Anah, the
wife of Esau. These were the sons
of Esau; and these the dukes of them,
he is Edom.

These were the sons of Seir, the
Chorites; the inhabitants of the land:
Lotan and Shobal, and Zibeon, and
21 Anah. And Dishon & Ezer, & Dish-
an: these were the dukes of the Cho-
rites; the sons of Seir, in the land of
22 Edom. And the sons of Lotan were,
Chori and Hemam: and the sister of
23 Lotan, was Timna. And these were,
the sons of Shobal; Alvan and Ma-
nachath, and Ebal: Shepho, and O-
24 nam. And these were the sons of
Zibeon, both Ajah and Anah: this
25 Anah, was he that found the asses,
of Zibeon his father. And these were
the sons of Anah, Dishon and Aho-
26 libamah, the daughter of Anah. And these

these were, the sons of Dishan: Chem-
dan and Elhan, and Iethran and Ce-
27 ran. These were, the sons of Ezer:
28 Bilhan and Zaavan, and Akan. These
were, the sons of Dishan, Vz and A-
29 ran. These were, the dukes of the
Chorites: duke Lotan, duke Shobal,
30 duke Zibeon, duke Anah. Duke
Dishon, duke Ezer, duke Dishan: these
were the dukes of the Chorites, accord-
ing to their dukes, in the land of
Seir.

31 And these were the kings, which
reigned in the land of Edom: before
there reigned any king, of the sons
32 of Israel. And there reigned in E-
dom, Bela the son of Beor: and the
name of his citie was, Dinhabah.
33 And Bela dyed: and there reigned in
his sted, Iobab the son of Zerach, of
Bozrah. And Iobab dyed: & there
34 reigned in his sted, Chusam, of the
land of Temani. And Chusam dy-
35 ed: and there reigned in his sted, Ha-
dad the son of Bedad, who smote Mi-
dian, in the field of Moab; and the
36 name of his citie was, Avith. And
Hadad dyed: and there reigned in his
37 sted, Samlah of Masrekah. And Sam-
lah dyed: & there reigned in his sted,
38 Sahl, of Rechoboth by the river. And
Saul dyed: and there reigned in his
sted, Baal chanan, the son of Achbor.
39 And Baal chanan the son of Achbor,
dyed: and there reigned in his sted,
Hadar, and the name of his citie was
Pau: and the name of his wife, Mehe-
40 tabel, the daughter of Matred, the
daughter of Me-zahab. And these
were the names of the dukes of Esau,
according to their families, according to
their places; by their names: duke

41 Timna, duke Alvan, duke Ietheth.
42 Duke Aholibamah, duke Elah, duke
43 Pinon. Duke Kenaz, duke Teman,
duke Mibzar. Duke Magdiel, duke
Tram: These were the dukes of Edom,
according to their habitations, in the
land of their possession: he is Esau, the
father of Edom.

Annotations.

1 **G**enerations: i. e. rehearsal of Esau's of-
spring, whereby the promise to Ab-
raham for multipl. canon, Gen. 22. 17. the
Oracle given to Rebekah, concerning
two nations that were in her womb, Gen.
25. 23. and the blessing of Isaac bestowed
upon Esau, Gen. 27. 39. 40. may be seen in
great measure accomplished: with the dif-
ferent estate of the children of this world,
from the children of God. This same ge-
nealogie is again repeated, in 1. Chron. 1.
35. &c. Edom: the name & note
of his profanities, see Gen. 25. 30.

2 **Ver. 25. of Canaan**] that is, as the Greek
translateth, of the Canaanites: contrary to
the will of God, of Abraham, and of Isaac
his father, for the Canaanites were a cur-
sed race, Gen. 9. 25. & 24. 3. & 28. 1.

Adah &c.] in Gen. 26. 34. Esau's wives
have other names, which in those times
was usual, as Esau himself is called Edom:
Iakob, is called Israel. Maacah daughter of
Abisalom, 1. King. 15. 2. is called Maacah
daughter of Piel, 2. Chron. 13. 2. and many
the like. Zibeon, called in Greek
Sebeon: he was grandfather to Aholiba-
mah's father to Anah: so there was a dif-
ference between these and Anah & Zi-
beon, which were brethren, v. 20.

Eivite] or Chorivite in Gen. 26. 34. called
a Cherite: which though they were dif-
ferent peoples, (Gen. 10. 6. 16.) yet might
they dwell one in another's territories.
Therefore in Gen. 28. 34. for Elon a Cherite,
the Greek there translateth Eivite.

3 **Ver. 3. Basemath]** called also Machalah,
Gen.

Gen. 28.9. *Raguel* or *Reguel*, in Greek *Raguel*.

Ver. 1. Land of *Canaan*; though they were there born, and of Canaanish mothers, yet they went out of the land; & *Lakob* sons both in *Misopotamia*, came in to possess it; as their inheritance given of *God* Gen. 35.12. & 37.1.

Ver. 6. *took* or, *had taken*, to weat, before *Lakob* coming as appeareth by Gen. 31. 3. & 33. 14. Gods providence thus making way, for to fulfill the promises unto *Lakob*: Gen. 28.4, 13.

Soul [that is, person; in Greek; *bodies*: see Gen. 12. 5. & 46. 16. unto a land] that is, as the Chaldee expoundeth it, to an other land; or he went from the land; & so the Greek translatheth it, *from the land of Canaan*. For though the Hebrew, *el*, usually signifieth *unto*; yet such words often vary their sense, as the text it self sometime sheweth. For that which in 1. *King* 8. 30. is *el*, *unto* (or in) thy dwelling place, unto heaven, in 2. *Chron*. 6. 21. is written, *from thy dwelling place from heaven*. So, the redeemer shall come unto *Sion*, *Esa*. 59. 20. is by the Apostle translated, *out of Sion*, *Rom*. 11. 26. Also in 1. *Chron*. 1. 13. to the high place, is in Greek according to the sense there, *from the high place*; so in *Judg*. 17. 2. taken from thee: and sundry the like. *from the face* or *from before*, which may mean, *before he coming*: as Gen. 30. 30.

Ver. 7. more then &c. [or, much, for to dwell together. A like occasion, parted *Lot* and *Abram*; Gen. 13. 6. of their sojournings] that is, *whom they were sojourners*.

Ver. 8. of *Seir* a man, mentioned v. 10. who dwelling there, the mountayne country was called by his name; and to *Esa*, God gave this mount for a possession; *Ios*. 24. 4. *Deut*. 2. 5.

Ver. 9. of *Edom* that is, as the Chaldee expounds it, of the *Edomites*: see Gen. 19. 37. in the annotations.

Ver. 11. *Zeph* called *Zeph*, 1. *Chron*. 1. 36. The Greek here nameth them; *Thaiman*, *Omar*, *Sophar*, *Gothom*, and *Kenez*.

Ver. 12. *Timna* the was sister to *Lezan*, of the race of the *Chorites*, *ver*. 12.

Amalek he was a Duke; *ver*. 16. his posteritie were called *Amalekites*, & proved great enemies to *Israel*. *Exo*. 17. 8, 14. God therefore commanded the memorie of them to be blotted out from under heaven; *Deut*. 25. 17. 19.

Ver. 13. *Reuel* &c. in Greek these are named; *Raguel*, *Nachoth*, *Zare*, *Some*, and *Adze*; (or *Samma* & *Adze*, as 1. *Chron*. 1. 37.) Ver. 14. *Isaalam* in Greek, *Isaalam*, and *Kore*.

Ver. 15. *duker* [that is, *Governour*, *Chief leader*, but inferior to *Kings*. A Duke is named in Hebrew *Aluph*, that is a *Chief leader*, or *Guide*, or *Captain* of a thousand; in Chaldee *Rebba*, a *Master*; in Greek *Hegemon*, a *Ruler* or *Governour*. Here 14 Dukes are reckoned to *Esa*; 7. that came of his wife *Adah*; 4. of *Balemath*, and 3. of *Aholibamah*.

Ver. 16. *Korah* in v. 18. there is an other duke of this name, that came of an other mother. Albeit ther is no mention of this *Korah* before, among *Eliphaz* his children, v. 11. 12. neyther in 1. *Chron*. 1. 36. unless he there bear the name of *Timna*.

Ver. 19. *he Edom* [the Greek translatheth, these are the sons of *Edom*].

Ver. 20. the *Chorite* or *Chovean*, wherof see Gen. 14. 6. these seem to be of the *Evites* forementioned v. 2. for *Zibeon* there called an *Evite*, commeth of this race here, & in v. 24. *inhabitants* in Greek, singularly, *the inhabitants*. *Zibeon* in Greek *Sebecon*.

Ver. 21. *Dishon* called after, *Dishan*, ver. 26. the Greek in both places, calleth him *Dison*. *Esa* in Greek *Afar*. *Dishan* in Greek *Rip*; see the notes on Gen. 4. 18. So after in *ver*. 28. 30.

Ver. 22. *Heman* called *Homan*, in 1. *Chron*. 1. 39. Here in Greek *Haiman*: in 1. *Chron*. 1. 39. *Heman*. *Timnah* in Greek *Toman*, & concubine to *Eliphaz* son of *Esa*; ver. 11. So he and his sister *Esa* (v. 11.) marryed into the stock of the *Chorites*; there is this genealogie set down: That the occasion may be seen, how *Esa* and his seed, came to inherit the *Chorites* lad in

in mount *Seir*: *Deut*. 2. 12. and so got his living by his sword, Gen. 27. 40.

Ver. 23. *Ayan* called *Ajan*, 1. *Chron*. 1. 40. in Greek *Golom*. *Shepho* called *Shephi*, 1. *Chron*. 1. 40. in Greek *Sophar*, but in 1. *Chron*. 1. 40. the Greek is, *Sapphi*.

Ver. 24. both *Ayah* Hebr. and *Ayah*: the Greek omitteth the word *and*, as superfluous, saying, the sons of *Shebecon*, *Aie*, & *Osan*. The Hebrew text doth the like, in 1. *Chron*. 1. 40. & in other places, as 2. *King*. 11. 1. & 2. *Chron*. 13. 1. compared with 2. *Chron*. 22. 10. & 1. *King*. 15. 1. So in *Genes*. 40. 9. *Anah* [higher in law to *Esa*, v. 2. mules] The Hebrew *lemim*, is no where found but in this place: mules elsewhere are called *Peradim*, 1. *King*. 10. 25. 2. *King*. 5. 17. It is therefore doubted what *lemim* here meaneth. And the Greek leaveth it untranslated, *Jamen*, as not knowing what it should be. The Chaldee turneth it *Gibbaraja*, that is, *Mighties*, or *Giants*, as the word is used *Genes*. 6. 4. Others, because *Jamin* hath affinity with *Jan* the Sea, and *mayim*, waters, translate it *hot-waters*, or *baths*, which *Anah* should find in the desert. But because it is known that mules are ingendered of the mixture of horses and asses, or of hee-asses and mares, as *Plinie* sheweth in *Histor*. 8. ch. 44. (translated comonly after in Greek *hemonous*, that is, half-asses, 1. *King*. 10. 25. &c.) and mules of themselves are barren, and doo not encrease, as the Philosopher noteth; *Arist*. de *Animal*. 1. 15. it is likely, they were not created at the first of God; because hee gave all such creatures this blessing, to be fruitful & to multiply, Gen. 1. 22. 28. & 9. 1. And that therefore they were found out by the wit of this man, who feeding his fathers asses, caused the to engender with another kinde, as horses, which was both against nature, as first God set every thing according to his kind, Gen. 1. 24. & 6. 9. 10. & against the plain law, which he after gave unto *Israel*, *Levit*. 19. 19. thou shalt not let thy cattle ingender with a diverse kind. And the name *Jemin* first gave them by *Anah*, might be changed into *Peradim*, which hath the

signification of *Parted*, or *Separated*, as differing from all other beasts.

Ver. 25. *Aholibamah* in Greek here *Oibema*: and in 1. *Chron*. 1. 41. *Elbema*.

Ver. 26. *Dishan* called *Dishon*: v. 21. and 1. *Chron*. 1. 41. in Greek *Dison*.

Chimlan called *allo Chanaym*, 1. *Chron*. 1. 41. & changed into *v*. as is often: see Gen. 10. 3. In Greek *Amade*, and *Am-dam*, 1. *Chron*. 1. 41. *Coran* pronounced *Ke-ran* or *Cran*, in Greek *Charian*.

Ver. 27. *Akan* called *lakan*, 1. *Chron*. 1. 41. in Greek here *Onkan*: and in 1. *Chron*. 1. 42. *Ilakan*.

Ver. 28. *Aran*. Thus have we here of *Sir* seven sons, & a daughter, and again of those seven, 19. sons and a daughter. A 1 which 'or *Esa* sake, are required in the book of *God*.

Ver. 29. *Chorites* Hebr. *Chorite*: singular for plural, as v. 21. see Gen. 10. 16. The Greek keepeth the singular, *Chori*.

Ver. 30. their *Dukes* that is, their *duke-domes*, as the Greeke translatheth it. For these 7. sons of *Seir*, had their dukedoms at one time, in severall places: and did not one succede an other; as the Kings that follow. So *King* in *Esa*. 23. 15. is used for the kingdom of *Babylon*: & four *Kings*, in *Dan* 7. 17. are four kingdoms, as the *Heb* ly ghost there expoundeth it, in *ver*. 23. the fourth beast that be the fourth kingdom: & the throne of the *King*. 11. 19. is by another Prophet call'd, the throne of the kingdom; 2. *Chron*. 23. 10.

Ver. 31. of the sons of *Seir*, or, to (he is over among) the sons of *Israel*, the Greek sayth, in *Israel*: that is, before *Moses* time, for hee was king in *Israhel*: *Deut*. 33. 5. Thus *Esa* after his dukes, had 6. his posterie 13. 8. Kings, which successively ruled their people; whereas *Israel* was in affliction in *Egypt*; *Exod*. 1. &c.

Ver. 32. *Bela* in Greek *Balak*: and in 1. *Chron*. 1. 43. in stead of *B*, the Greek hath *Sepphor*, according to the name of the king of *Moab*, in *Numb*. 22. 2.

Ver. 33. *Boz* [a chief citie in the land of *Edom*, *Esa*. 34. 6. & 63. 1. in Greek called

Jed Bofora

34 V. 34. of Teman] that is, of the Temaites, which had the name of duke Teman, Esau's nephew. v. 15. Of this land was Eliphaz, Iob's friend, Job. 2. 11. By interpretation Teman signifieth the South: & so the Chaldee here taketh it. The Greek tranſlateth *Aſom of the land of Thaimauon.*

53 V. 35. Bedad] in Greek here *Barad*: but in 1. Chron. 1. 46. *Badal*. [note] that it is killed, as the Chaldee & Greek explain: ſee Gen. 14. 17. feild] that is, country: ſee Gen. 14. 7. *Avith*] called *Ajuth*, in 1. Chron. 1. 46. in Greek her: *Geſham*: but in 1. Chron. 1. 46. *Ebith*.

36 V. 36. Samlth] in Greek *Samada* of Maſſekke: in 1. Ch. 1. 47. *Samas* of Meſerika.

37 V. 37. Rehoboth] a citie built by Nimrod, Gen. 10. 11. in Greek *Rebooth*. It was by the river *Euphrates*, as the Chaldee expoundeth it.

38 V. 38. Baal-banan] the ſame name by tranſplacing the parts of it, is *Hannibal*, (*Chunibad*) of which name were ſundry captains afterward, as in the ſtory of the Carthaginean wars. The Greek ſayth here *Ballaenon* in 1. Chro. 1. 49. *Balenon* ſon of *Ahobor*.

39 V. 39. Hadar] called *Hadar*, 1. Chron. 1. 50. The Greek is, *Arad* ſon of *Barad*.

Pau] called *allo Pau*, 1. Chron. 1. 50. in Greek *Phogor*, but in 1. Chro. 1. 50. *Phaon*. In that the Kings were of ſo ſundry citieſ, it appeareth their kingdomes came not by inheritance, but either by election of the people; or gotten by conqueſt, according to the oracle, *by thy ſword ſhalt thou live*, Gen. 27. 40.

daughter of *Mezhab*] by daughter ſome underſtand nece: others take *Mezhab* for the name of a citie, *Medava*, named of golden waters, which the word ſignifieth, a daughter (or inhabitant) whereof he was. The Greek here tranſlateth ſon of *Maizob*, in 1. Chro. 1. daughter: in *Child*, daughter of the *Gold-meiter* (or *gold-mine*) in 1. Chron. 1. 51. here is added the death of this *Hadar*, here omitted; as, *And Hadad dyed*.

40 V. 40. the duke] after eight Kings, it

ſeemeth the form of government was again chaged among the Edomites, though it is uncertaine when it was. At *Iſrael*'s coming out of Egypt, they mention the *Dukes of Edom*, Exod. 15. 15. and as they paſſed through the wilderneſſe, they ſent to the *King of Edom*, Num. 20. 14. and here it was layd, theſe 8. Kings reigned in Edom before any King reigned in *Iſrael*, v. 31. It is lik'ly therefore, that upon the unkinde dealing of that King of Edom, (which ſeemeth to be *Hadar*) who denied to let *Iſrael* paſſe through their land: the Lord removed the dignity of Kings from that comonwealth, & let it be ruled by Dukes again; whereof eleven are here by name rehearſed.

families] the Greek ſayth, in their tribes. *Timna*] in Greek *Thaima*: and *Thaiman*, in 1. Chron. 1. 51. *Aiſa*] called *Aiſa*, 1. Chron. 1. 51. in Greek *Gola*: and there, *Alona*. *Ietheth*] in Greek *Iethar*.

41 V. 41. *Abolibamah*] the Greek writeth theſe names here, *Oubemar*, *Helar*, *Phion*: and in 1. Chron. 1. 52. *Elibama*, *Heia*, *Phion*.

42 V. 42. *Mibzar*] in Greek *Mezar*.

43 V. 43. *ſram*] in Greek here *Zaphati*: but in 1. Chron. 1. 54. *Areyaman*.

habitations] which the greek tranſlateth edifices, that is, builded habitations, poſſeſſion] or firm-hold: whereas *Iakob* & his children dwell in the land of their peregrination or ſojournings; v. 7. Gen. 37. 1. & 28. 4. God thus giving *Eſau* his portion firſt in this world; and after, dooing good unto *Iſrael*, Deut. 2. 5. &c. See alſo Gen. 25. 12.

CHAP. XXXVII.

2. *Joſeph* is bated of his brethren, 5. *Hu* two dreams: portending his ſuperioritie over them. 13. *Iakob* ſendeth him to viſite his brethren. 18. They conſpire his death. 21. *Reuben* ſaveih him. 23. They ſtrip him and caſt him into a pit. 26. By *Judah*'s adviſe, they ſell him to the *Iſmaelites*. 31. *Hu* father, deceived by the bloody coat, mourneth for him. 36. *Hu* ſold into Egypt to *Potiſaph* *Pharaoh*'s eunuch.

And:

1 And *Iakob* dwelt, in the land of the ſojournings of his father: in the land of Canaan. There are the generations of *Iakob*; *Joſeph* being ſeventeen yerſe old, was feeding the flock wvith his brethren, and he was a lad; with the ſonns of *Bilhah* & wvith the ſonns of *Zilpah*, his fathers wives: and *Joſeph* brought their evil report, unto his father. And *Iſrael*, loved *Joſeph*, more then al his ſonns; becauſe he was the ſon of old-age, unto him: and he made him, a coat of many-colours. And his brethren ſavv, that their father loved him, more then all his brethren; & they hated him: and could not ſpeak to him, with peace. And *Joſeph* dreamed, a dream; & he told it, to his brethren: and they hated him, yet the more. And he ſayd unto the, Hear I pray you this dream, which I have dreamed. For behold, we were binding ſheaves, wvithin the feild; and loe my ſheaf aroſe, and alſo ſtood upright: and loe your ſheaves, compaſſed-about; and bowed-down themſelves, to my ſheaf. And his brethre ſayd to him; ſhalt thou reigning reign over us, or ruling rule over us? & they hated him, yet the more; for his dreams, and for his vvords. And he dreamed yet, an other dream; and told it to his brethren: and ſayd, behold I have dreamed yet a dream; & behold, the ſun & the moon, and eleven ſtars, bowed-down theſelves unto me. And he told it to his father, and to his brethren: and his father rebuked him, & ſayd unto him; what a dream is this, which thou haſt

11 dreamed? ſhall I, and thy mother & thy brethren, coming come, to bow-down our ſelves to thee, to the earth? And his brethren, envied him: but his father, obſerved the ſaying. And his brethren vvent, to feed their fathers flock, in *Sechem*. And *Iſrael* ſayd, unto *Joſeph*; doe not thy brethren feed in *Sechem*? Come, and I will lend thee unto them: and he ſayd to him, loe here am I. And he ſayd to him; Goe I pray thee, ſee the peace of thy brethren, and the peace of the flock; and bring me word agayn: & he ſent him from the vallie of *Chebron*, and he came to *Sechem*. And a man found him; and behold he was wandering in the feild: and the man asked him ſaying, vvhath ſeekeſt thou? And he ſayd, I am ſeeking my brethren: tell me, I pray thee, vvhare are they feeding? And the man ſayd, they are departed hence, for I heard them ſaying, Let us goe to *Dothan*: And *Joſeph* vvent, after his brethren; and found them, in *Dothan*. And they ſavv him, a farr off: and before he came-neer unto them, they craſtily-conſpired againſt him; to ſlay him. And they ſayd, *ech*-man unto his brother: behold, this maſter of dreams, is coming. And now, come and let us kill him, and caſt him into one of the pits; and we will ſay, an evil wild-beaſt hath eaten him: and we ſhall ſee, vvhath his dreams will be: And *Reuben* heard it; and he delivered him, out of their hand: and ſayd, let us not ſmite him, in ſoule. And *Reuben* ſayd unto them; Shed no blood; caſt him, into this pit which is in the wildernes, and lay no hand upon him: that, he might deli-

23 ver him, out of their hands, to return him, unto his father. And it was, when Ioseph was come, unto his brethren: that they stripped Ioseph out of his coat: the coat of many colours, which was on him. And they took him, and cast him unto a pit: and the pit was empty, ther was no water in it.

24 And they late down, to eat bread: & they lifted up their eyes, & saw; and behold, a wayfaring companie of Iſmaelites, was coming from Gilead: & their camels bearing, spicery, and baulm and myrrh; going, to cary it down to Egypt. And Iudah sayd, unto his brethren: what profit is it, if we kill our brother, and concele his blood? Come, and let us sell him to the Iſmaelites; and let not our hand, be upon him; for he is our brother, our flesh: and his brethren hearkned.

25 And ther passed by, Midianites merchant men; and they drew, and lifted-up Ioseph, out of the pit; and sold Ioseph to the Iſmaelites, for twenty (shekels) of silver: and they brought Ioseph, into Egypt. And Ruben returned, into the pit; and behold Ioseph, was not in the pit: and he rent his clothes. And he returned unto his brethren, and sayd: the lad is not; & I, whither shall I goe. And they took, Iosephs coat: and killed, a kid of the goats; and dipped the coat, in the blood. And they sent the coat of many-colours, and they brought it to their father; and sayd, this have we found: know now, whither it berthy sonns coat, or no. And he knew it, and sayd, it is my sonns coat, an evil wild-beast hath eaten him: Ioseph is torn in pieces. And Iakob

26 rent his garments, and put sackcloth upon his loins: and mourned for his son, many dayes. And all his sonnes, & all his daughters, rose up to comfort him; and he refused to be comforted: & he sayd, for I will goe down unto my son, mourning, to hell: & his father, wept for him. And the Medanites, sold him into Egypt, unto Potiphar, an Eunuch of Pharaohs, the Provost Marshall.

Annotations.

□□□ Here beginneth the ninth section of the Law, called *And (Iakob) dwelt.* See Gen. 6. 9. & 28. 10.

1 Ver. 1. of the [sojournings] or pilgrimages, that is, (as the Greek [sayth] wherein his father Iakob sojourned: so Gen. 17. 8. & 28. 9. Hereby Gods remembrance of his promise to Iakob, and providence for him, manifested, Gen. 28. 13. & 36. 6. 7. also Iakobs faith. Heb. 11. 9. Psal. 37. 3.

2 Ver. 2. These] which are rehearsed in Gen. 35. 23. -- 26. for this is a prosecuting of that historie, which was by narration of Elaus pedigree, interrupted: or, these which follow, are the generations, that is the storie of things which did befall him; see Gen. 6. 9. & 25. 9. old] Hebr.

son of 17. yeres: see Gen. 5. 32. As his father nourished him a child 17. yeres, so he againe nourisheth his aged father 17 yeres in Egypt. Gen. 47. 9. 28. a] ad] or yong man; which word is used not onely for yong in yeres, but often for a servant, or minister, see Gen. 14. 24. In this sense, it nor th Iosephs humilitie; and how his father, though he loved him most, yet brought him up without idleness, or coddling. So Christ the son of man, came not to be served, but to serve: Mat. 20. 28.

report or infamie; their infamous cariage, which caused yll report of them: It intimateth Iosephs good aff. & 6 goodliness.

And

And this was one occasion, which his brethren took to hate him. So Christ was hated of the world; for testifying that the works thereof were evil. Ioh. 7. 7.

3 Ver. 3. of old-age unto him] that is, of his old-age, born when his father was old: so Gen. 44. 20. The Chaldee applyeth this old age to Iosephs manners, saying, he was a wise son unto his father. And others say, was not Benjamin also a son of old age? But because (Iakob) saw by (the spirit of) prophesie, that Ioseph should reign; therefore he loved him, above all his sonnes. Pirkei R. Eliezer. ch. 38.

many colours] Hebr. pashim, that is, varieties; and so the Greek hath (ποικίλον), varieties or manifold, o weert in threds & colours an embroydered coat; such kings daughters used to wear, 2. Sam. 13. 18. Such God spiritually cloareth his church with all Pf. 45. 14. 15. Ezek. 16. 10. 13. and thereby is signified the varietie of wisdom and manifold graces given to his people. Ephes. 3. 10. 1. Pet. 4. 10. Song. 1. 9. 10. And Christ had such, above his fellows, P. salm. 45. 8. Heb. 1. 9.

4 Ver. 4. with peace] or unto peace, that is, peaceably, gently, lovingly: for of the abundance of the hart, the mouth speaketh, Mat. 12. 34. The Greek translatheth, no peaceable thing.

5 Ver. 5. dreamed] by such means God unfolded of old to shew unto men, what he was about to doe; Gen. 41. 25. Joel 2. 28. Num. 12. 6. 1 King. 3. 5. Such dreams were to be regarded as oracles of God: other, have their deccits and vanities: see Gen. 40. 3. And God sent dreams to his people, sometime to comfort, sometime to chasten & afflict them. Mat. 2. 19. 22. Job. 7. 13. 14. yet the more] Hebr. they added yet to hate him. So Christ & his disciples for declaring Gods word were hated of men, as Ioh. 17. 14. 7 have given them thy word, & the world hath hated them. This storie of Ioseph is a pattern of afflictions, which the godly suffer in this world for Christs sake and for the word of their testimony: and it ministereth comforts to the distressed.

6 Ver. 7. binding] Hebr. sheaving; or sheaf-

binding. This being harvest work, and harvest usually signifying the later time or end, P. al. 126. 5. 6. Mat. 13. 39. Rev. 14. 15. God foretold, not the present but future honour which Ioseph should have, after many dayes of sorrow. Also when his brethren went into Egypt for corn, this dream was fulfilled, Gen. 42. 6. within] or, in the midst of a field, compassed] or stood round about: and this is a signe of honour to him that is compassed. Therefore the testimonial of Gods glorious presence, usually is in the midst; and others stand about. Num. 2. 17. Rev. 4. 3. 4. So Exo. 18. 13. Pf. 78. 8. 142. 8. bowed down] or did obsequence: as was fulfilled in Gen. 42. 6.

8 Ver. 8. reigning reign] that is, in deed reign: so after, in deed rule: & in v. 10. in deed come. They apply this dream unto themselves, (as did also the Madianites, Iudg. 7. 13. 14.) which againe varied their syn, in resisting Gods manifested will, Ioh. 15. 22. The manner of speaking is also a denial: *shalt thou reign?* that is, thou shalt not: see Gen. 18. 17. Thus Moyses, and Christ himself, were refused by their people, Act. 7. 27. 35. Luk. 19. 14.

10 Ver. 10. brethren] Abrahams seed were likened to stars for multitude, Gen. 22. 17. here Iakobs children are likened to stars, for glorie, shining as lights in the world Phil. 2. 15. & in Dan. 8. 10. they are also the host of heaven. Iakob and his wife are here the sun & moon: such honour God vouchsafeth to his contemned servants. And Ioseph in this, as in many other particulars, may resemble Iesus, at whose name all knees must bow. Phil. 2. 10.

21 Ver. 11. observed] Iayd it to hart, how Ioseph for the present, he gave his son a leight rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Marie the mother of Christ, Luk. 2. 19. 11.

14 Ver. 14. the peace] that is, the welfare, or how they prosper: as the Greek explaineth it, if they be well. See Gen. 41. 16. As Ioseph here, so Christ was sent to the lost sheep of the house of Iſrael, not only to know, but to procure their peace. Mat. 15. 24. Luk. 19. 42. C c 3. to Sechem]

- 10 Sechem] which was about 60 English miles, distant from Chebron. There also was that great massacre committed a while before, by Iakobs sons, Gen. 34. The danger of the place, might make Iakob more careful to inquire of their welfare.
- 15 Ver. 15. a man] the Hebrew doctors understand this of the Angel Gabriel, called in Dan. 9. 21. the man Gabriel: Pirke R. Eliezer ch. 38. but this is uncertayn.
- 16 Ver. 16. seeking my brethren] this setteth forth Iosephs care and diligence. So the Son of man came, to seek and save that which was lost: Luk. 19. 10.
- 17 Ver. 17. Dothaim] of Dothaim; for both wayes it is written. The Greek calleth it Dothaim. It was a place about 8. miles from Sechem. In this town was Elizeus the Prophet, 2. King. 6. 13.
- 18 Ver. 18. craftily conspired] or malignantly, as the Greek translation sayth. This word is also used in Psal. 105. 25. & Num. 25. 18. of the Egyptians and Midianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the son of God, Luk. 20. 14. This is the heire, come let us kill him.
- 19 Ver. 19. master of dreams] this they speak in mockage: the Greek translateth it, a dreamer. The Hebrue phrase meaneth one that hath great skill in dreaming, or a captain dreamer: as his brethren, are after called masters of arrows, that is, cunning archers, for their malicious practises against him, Gen. 49. 23. and a master of anger, is an angry furious man, Prov. 22. 24. & 29. 22.
- 20 Ver. 20. one of the pits] or, some pit; this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest buriall: to which they next add, a lye to dissemble their murder; and a contempt of the oracles of God, vvhich they fought and thought to defeat. So running headlong together, into a world of vickednes; envie carrying them, Act. 7. 9. Gen. 49. 23.
- 22 Ver. 21. delivered him] to weete, in respect of death which they intended a-

gainst him. in soul] that is, so as to take away his life: smite him dead. A like phrase is in Jer. 40. 14. Deut. 19. 6. 11. for which in Num. 35. 11. 15. is layd to smite a soule; so also in Levit. 24. 17. 18. where soule is put for the life of man or beaſt. See Gen. 19. 17. Smite is used for killing, Gen. 4. 15.

22 Ver. 22. that] or, to the end that. The Greek addeth, for he sought, that he might deliver him. It appeareth by Gen. 42. 22. that Ruben exhorted them to more then they would yeild unto.

23 Ver. 23. stript Ioseph] so Iesus also was stripped by the wicked, Mat. 27. 28. Here Ioseph, in the anguish of his soule, befought his brethren, for favour, but they would not hear him, Gen. 42. 21.

24 Ver. 24. no water] into such a dungeon was Ieremie put, Jer. 38. 6. and out of such a pit in figure, God delivereth his people, as Zach. 9. 11. I have sent forth thy prisoners, out of the pit, wherein i no water.

25 Ver. 25. eat bread] so doo the vicked, eating Gods people, Psal. 14. 4. This sheweth they wanted remorse, or sought (at least) to put it away with banqueting, as eating of bread sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. way faring-company of Ism.] the Greek translateth, wayfaring Ismaelites, and the Chaldee calleth them a troupe of Arabians. After in vers. 28. they are called Midianites, and in vers. 36. Medanites, so they were a mixt people, dwelling in that countrie, called therefore by the Chaldee Arabians which signifieth Mixed people, [see Gen. 10. 7. Gilead] which was a place of merchandise, as appeareth also in Jer. 8. 22. & 22. 6. & 46. 11. [picerie] in Hebrue Neoth, which is thought to be a certayn fruit of some waxe, balsum] or rosin, as the Greek translateth it: a thing good to heal wounds, Jer. 8. 22. & 46. 11. & 51. 8. myrrh] or Ladanum, vvhich is a fat moisture on the herb Ladanum, or the fruit of the Lot tree, according to the Hebrue name Lot. So Gen. 43. 11. Or according to the Greek Stactee, (commonly called Storax

- 26 storax liquid) which is made of the fat of new myrrh, as Dioscorides sayth in b. 1. c. 62. V. 26. concele] or cover, (hide) hu blood. Job. 16. 18.
- 27 V. 27. bearkned] or heard, and so consented, and obeyed.
- 28 V. 28. Midianites] children of Midian Abrahams son by Keturah, Genes. 25. 2. who dwelt in the Ismaelites countrey, (which also were Abrahams children by Hagar, Gen. 16. 15.) therefore they are here called by both names. So in Iudg. 8. 22. 24. 26. It may also be translated thus, And the men, the Midianite merchants, passed by. [shekels] or shillings: this word the Chaldee expresseth, which wanteth in the Hebrue. What a shekel was, see noted on Gen. 10. 16. Christs price was a little more, whom Iudas Iscariot sold for 30. shekels, Math. 27. 3. yet that was but the price of a slaves lite, Exod. 21. 32. here Ioseph is by the counsell of his brother Iudas the patriarch, sold for a slave, Psal. 105. 17. for twenty shekels. After by the law, mens persons of Iosephs age, were in sale of vovves, valued at twenty shekels, Levit. 27. 5. but those were shekels of the sanctuary, double the value of common shekels. The Hebrew Doctors referre unto this, that threatening against Israel, because they sold the just one for silver; and the poore, for a paire of shoes, Amos 2. 6. and they feigne, that of the 20. shekels, every of the ten patriarchs had two shekels, to buy shoes for their feet: Pirke R. Eliezer ch. 38.
- 29 V. 29. rent hu clothes] a signe of sorrow, and renting of the heart with grief, Ios. 2. 13. So Iakob did, vers. 34. and others, Job. 2. 12. Gen. 44. 13. Numb. 14. 6.
- 30 Ver. 30. i nor] to weete, alive: so hee thought, and so the phrase signifieth, Jer. 31. 15. for he suppoled, his brethren had killed him, as v. 20.
- 31 Ver. 31. a kid] or, goat buck. By this pollicie, Iakob should suppose his sonne was dead, and make no further inquire after him.
- 33 V. 33. i torn i torn] or, tearing is torn, that is, surely torn: the Chaldee sayth, killed.

This is added to all Iakobs former sorrows, and one of the most grievous; for which he admitted no comfort, v. 31. Iakob also was yet alive, and a partaker of his son Iakobs grief. See the notes on Genes. 35. 29.

34 V. 34. sackcloth] another sign of sorrow, with which they sometime added earth or ashes upon their heads. 2. Sam. 3. 31. 1. King. 21. 27. Nehem. 9. 1. Est. 4. 1.

35 V. 35. al hu sonns] the evill doers counterfeit sorrow, & concele their cruel fact, Ruben himself also keepeth counsel. The Rabbines say, they had bound themselves by a curse not to leaway it. R. Eliezer, per. 38. to hell] or, to the grave: the word meaneth not the grave digged or made with hands, named in Hebrue Keber; but the common place, or state of death, here called in Hebrue Sheol; which hath the significatio of craving or requiring, because it is one of the fewe things that are never satisfied, Prov. 30. 15. 16. The Greek and new testament usually translate it Hades, or Haides, which word is by change of letters, formed of the Hebrue Adam, & Adamah, the earth, unto which for syn, God hath condemned Adam and all his race to returne, Gen. 3. 19. For so in the first book of the ancient Greek oracles of Sibylla, it is sayd: they call it Haden for that Adam first went thither, when he tasted death. As Abram, is in Greek Habram, Gen. 12. 1. and Habraam, Luk. 3. 34. & Mixraim, in Greek Misraim, Gen. 10. 6. Hemam, is Haimam, Gen. 36. 22. so of Adam they formed Haiden, and after the Greek termination Haides, or Hades: such changes of letters are usuall. The Chaldee paraphrase, (when it keepeth not the Hebrue word,) most commonly translateth it the house of the grave, or place of burial. Our English, cometh from the old Saxon or German word Helle: in which tongues originally Hel signifieth High & Deep; Leb, is low: & so it meaneth a low or deep place; and agreeth with the Hebrue Sheol, which is sayd to be Low and Deep, Deut. 32. 22. Job. 11. 8. And as death is appointed for all men, so is this Sheol, Psa.

33. 49. *Ecdes. 9. 10.* as death is sometime desired of the godly, so Job desired to be hid in *Shol. Job. 14. 13.* By this *Hid* therefore in scripture is not meant the place of the damned onely, but of all that goe out of this world: as *Sibylla* in the fore-named place sayth, *al. each y man are sayd to goe into the houses of Hades.* And as for the wicked, they have a prison. 1. *Pet. 3. 19.* and place of torments in hell, *Luk. 16. 23.* which the scripture calleth everlasting fire, *Math. 25. 41.* and by another Hebrue name, *Gehenna*; wherof see *Mat. 5. 22.* the Greeks called that place *Tartarus*, *Homer. Iliad. 8.* unto which word the Apostle hath reference in 2. *Pet. 2. 4. Tartarus*, *He call them down (to Hell) or into Tartarus.* So on the contrary, *Heaven* is not onely the place of the Angels, and holy men, but generally all above us, as the aire, spheres, &c. where the fowls fly, and the sun & stars run their courses, as is shewed on *Gen. 1. 7.* And the place of joyes in heaven, is called the garden of Eden, or Paradise, *Luk. 23. 43.* to which the heathens alluded by the garden of *Alicious*: *Homer. Odys. 7.* *Iakob* therefore by going down to hell, meaneth a departing out of this life into the common place and state of death, whither all must goe. So after in *Gen. 42. 38.* & 44. 29. 31. See also the annotations on *Psal. 16. 10.*

36. *V. 36. Midianites* which were the posterity of *Medan*, the son of Abraham, and brethren to the *Midianites* before mentioned, *v. 28. Gen. 25. 1. 2.* they were mixed in dwelling with the *Emmites*, as they were generally before called in *v. 25.*

Eunuch properly and commonly this word is used for a gelded man, *Esa. 56. 3. 4. 5. Mat. 19. 12.* & is borrowed of the Greek *Eunouchos*, which significeth a keeper of the bed, or Chamberlain: in Hebrew he is called *Saris*. Such gelded men they used to have in kings courts, for Chamberlains to keep their women, *Esa. 1. 3. & 4. 4.* But in Israel, the law allowed not such, *Deut. 23. 1.* Through custome, the name was also given to other chief officers and courtiers, as here to *Poriphar*, who was a married man, *Gen.*

39. 7. and after to the kings chief butler and baker, *Gen. 40. 2.* Therefore the Chaldee here translates it *Rabba*: a Prince, or Officer. *Provost Marshal* or prince of the slaughter men, or Captain of the guard: he was an officer that kept malefactors in prison, *Gen. 46. 3.* & was sent with a band of men to doe execution upon rebels: 2. *King. 25. 8. 10.* Or, as the Greek translate it, the chief Cook: for so the Hebrue word is sometime used for a cook that killeth & dreath meat, 1. *Sam. 9. 23.* & 8. 13.

CHAP. XXXVIII.

1. *Judah marieth a Canaanite*, and begetteth of her *Er, Onan, & Sebah.* 6. *Er marieth Thamar*, and diech. 8. *Onan marieth her*, and for spilling his seed, the Lord slayeth him. 11. *Thamar* layeth for *Selah*, but is not given to him to wife. 13. *wherefore she deceiveth Judah*, who supposing her to be an whore, lieth with her. 24. *He hearing she was with childe, would have had her burnt.* 16. *but knowing himselfe to be the father, he acknowledgeth his fault.* 27. *She beareth twins, Pharez, and Zarah.*

1. And it was, in that time; that *Judah* went down from his brethren: and turned in to a man an *Adullamite*, and his name was *Hirah*. 2. And *Judah* saw there, a daughter of a man a *Canaanite*, and his name was *Shuah*: and he took her, and went in unto her. And she conceived, and bare a son: and he called his name, *Er*. And she conceived again, and bare a son: and she called his name, *Onan*. And she added again, & bare a son; and she called his name, *Selah*: and he was in *Chezib*, when she bare him. And *Judah* took a wife, to *Er* his firstborn: and her name was *Thamar*. And *Er* *Judahs* firstborn, was evil in the eyes of *Iehovah*: and *Iehovah* slew him. And *Judah* sayd, un-

to

to *Onan*; goe in unto thy brothers wife, and mary her: and raise up seed, to thy brother. And *Onan* knew, that the seed should not be his: and it was, when he went in unto his brothers wife, that he spilled it on the earth; that he might not give seed, to his brother. And that which he did, was evil in the eyes of *Iehovah*: and he slew him also. And *Judah* sayd, to *Thamar* his daughter in law; *Re-mayn a widow in thy fathers house; til Selah my son, be grown-great; for he sayd*, left he also die, as his brethren: and *Thamar* went; and remayned, in her fathers house. And the dayes were multiplied; & the daughter of *Shuah* *Judahs* wife, dyed: & *Judah* was comforted, and went up unto his sheep shearers, he, and *Hirah* his freind the *Adullamite*, to *Timnath*. 13. And it was told unto *Thamar*, saying: Behold thy father in law, is going up to *Timnath*, to shear his sheep. And she put away, the garments of her widowhood, from upon her; and covered her with a veil, and wrapped her self; & late in the opening of *Enaim*, which is by the way to *Timnath*: for she saw, that *Selah* was grown-great; and she, was not given unto him, to wife. And *Judah* saw her; & thought her, to be an harlot: because he had covered her face. And he turned, aside unto her, by the way; and sayd, Graunt I pray thee, that I may come in unto thee; for he knew not, that she was his daughter in law: & she sayd, what wilt thou give me, that thou mayst come in unto me? And he sayd, I will send a kid of the goats, from the flock: and she sayd; if thou wilt

18. give a pledge, till thou send it. And he sayd, what is the pledge, that I shal give thee; and she sayd, thy gigner, & thy bracerlet; and thy staff, that is in thy hand: and he gave them unto her, and went in unto her, and she conceived by him. And she arose & went away; and put away her veil, from upon her: and put on, the garments of her widowhood. And *Judah* sent, the kid of the goats, by the hand of his freind the *Adullamite*; to receive the pledge, from the womans hand: but he found her not. And he asked the men of her place, saying; where is the whore, she that was in *Enaim*, by the way? And they sayd, ther was no whore, in this place. And he returned, to *Judah*; and sayd, I have not found her: and also the men of the place sayd, ther was no whore, in this place. 23. And *Judah* sayd, let her take it to her, lest we become a contempt: Behold, I sent this kid; and thou hast not found her. And it was, about a three moneths after; that it was told unto *Judah*, saying, *Thamar*, thy daughter in law hath committed fornication; and also, behold she is with childe, by fornications: & *Judah* sayd; bring her forth, and let her be burnt. She was brought forth; and she, sent unto her father in law, saying; by the man whose these are, am I with child: and she sayd, acknowledge I pray thee; & whole are these, the gigner, and the bracerlet, & the staff. 26. And *Judah* acknowledged; and sayd, she is more just then I; for because that I gave her not, to *Selah* my son; and he did not agayn, know her any more. And it was, in the

D d time

time of her *child*-birth: that behold,
 28 twins were in her womb. And it
 was in her *child*-birth, that she - one
 gave *our* the hand: and the midwife
 took, and bound upon his hand a
 skarlet *thread*, saying, This, is come-
 29 our first. And it was, as he turned-
 back his hand; that behold, his bro-
 ther came-out; and the sayd, How hast
 thou broken forth, upon thee the
 breach: and he called his name, Pha-
 30 rez. And afterward, came-out his
 brother; that *had* on his hand, the
 skarlet-*thread*: and he called his name,
 Zarah.

Annotations.

I [In that time] in the time before spoken
 of, when Iakob returned out of Me-
 sopotamia into the land of Canaan, and
 long before the selling of Ioseph into E-
 gypt: did these things begin about Iudah.
 Who likewise married when he was very
 young, as did also his children, otherwise
 the Chronicle will not agree. For Ioseph
 was born six yeres before Iakob left Labā
 and came into Canaan, Gen. 30. 25. & 31.
 41. and Ioseph was seventeen yeres old,
 when he was sold into Egypt, Gen. 37. 2.
 25. and thirte yere old was he, when he
 interpreted Pharaohs dream, Gen. 41. 46.
 and nine yeres after, when ther had been
 7. yeres plenty, and two yeres famine, did
 Iakob vvith his familie goe down into E-
 gypt, Gen. 41. 53. 54. & 45. 6. 11. & at their
 going-down thither, Pharez the son of
 Iudas (whose birth is set down in the end
 of this chapter.) had two sons, Er, &
 Hamul, Gen. 45. 8. 12. Seeing then from the
 selling of Ioseph, unto Israels going into
 Egypt, there cannot be above three and
 twentie yeres; how is it possible that Iu-
 das should take a wife, and have by her
 three sons one after another, and Selah
 the youngest of the three be marriageable,

when Iudas begat Pharez of Thamar, Gen.
 38. 14. 24. and Pharez be grooven up,
 married, and have two sons, all within so
 short a space? The time therefore here spo-
 ken of, seemeth to be soon after Iakob
 coming to Sechem, Gen. 33. 18. before
 that historie of Dinah, Gen. 34. though
 Moses, for special cause, relateth it in this
 place. Iudah] or Judas as the Greek
 alwayes nameth him: Ma. 1. 1. 2.
 a man an *Adullamite*] that is, an hethen man
 dwelling in *Adullam* (or *Odollam* as the
 Greek calleth it,) a citie in the land of
 Canaan, vvithch aftervvayd was given for
 a possission to the sons of this Iudas, Jos.
 15. 1. 31. The vvord *man* here (as in the
 verse follovvng) may be omitted, for the
 sense: see Gen. 13. 8. or it may be read a
 man of *Adullam*; as vvhere one Evangelist
 writteth, *The men Ninivites*, Mat. 12. 41.
 another writteth, *The men of Niniveh*, Luk.
 11. 32.

2 Ver. 2. *Canaanite*] the Chaldee transla-
 teth it a *merchandise*, and [so the vvord is some
 time used in scripture, Prov. 31. 24. Job.
 41. 6. but the Greek here calleth him a
Chananaean. Shua] in Greek Sabat;
 but in v. 12. *Sana*, took her] name-
 ly to wife, as vers. 12. Contrary to his du-
 ty, for he should not have married vvith
 such, Gen. 24. 3. & 27. 46. & 28. 1. Iudas
 was now in likelihood, about 13. or 14.
 yeres of age. went in] that is, lay
 vvith her: see Gen. 6. 4.

4 Ver. 4. *Onan*] in Greek *Anan*.
 5 Ver. 5. *Selah*] or *Shelah*: in Greek *Selom*.
 so after, v. 11. &c. he was] the Greek
 sayth, *he was*. Chexib] a town cal-
 led also *Achzib*, which likewise fell to the
 tribe of Iudah, Jos. 15. 44. The Greek cal-
 leth it *Chazbi*. The name hath in Hebrue
 the signification of *lying*: & to it the pro-
 phet alludeth, saying, *the houses of Ach-
 zib shall be (Achzab) a Lye to the Kings off Is-
 rael*, Micah. 1. 14.

6 Ver. 6. to Er] or, for Er; vvhen in likeli-
 hood, he also was about 14. yeres of age.
Thamar] or *Tamar*, that is by inter-
 pretation a *palm tree*, Song. 7. 7. Of what
 kindred

kindred she was, the scripture speaketh
 not; but she became the mother of our
 Lord Christ, according to the flesh: Mat.

7 V. 7. *evil in the eyes*] that is, *displeasing*.
 The letters in Hebrue of this vvord & *evil*,
 and of his name *Er*, are the same; the or-
 der only changed: the like vvherof is be-
 fore in Noes name, and Grace, Gen. 6. 8.

8 [New him] this was very soone after his
 marriage, in his youth. So evil doers shall be
 cut off, Psal. 37. 9. And this judgment on
 Iudahs first borne, is mentioned sundry
 times, Gen. 46. 12. Num. 26. 19. 1. Chron. 2. 3.
 And as our Lord Christ was to come of
 Iudas, Heb. 7. 14. so God would have no
 wicked man to be his progenitor.

V. 8. *marie her*] the Hebrue vvord is
 not meant of usuall solemnization of ma-
 riage, but peculiar for marrying vvith his
 brothers vvife, & doing that dutie of a kins-
 ma: vvherof there was a law after give of
 God, according to this case, Deut. 25. 5.
 which law (as many other) God had made
 known before unto the Patriarchs, as
 this scripture manifesteth. The Hebrue
 Doctors say, *It is commanded by the Law* (in
 Deut. 25. 5. 6.) *that a man shall marie the vvife*
of his brother by the fathers side, if they have
*been married, or if they have been betrothed to-
 gether, if the dye vvithout seed. Brethren by the*
mothers side onely, are not counted brethren in
*this case of marrying the brothers vvife, or for mat-
 ter of inheritance &c. Maimony in Misnef. tom.*
2. in Hibbun & Chalisab. chap. 1. S. 1. 7. See
the annotations on Deut. 25. 5. [seed]
 a child; which may be counted thy bro-
 thers, vvho is deceased; that his name be
 not wiped away out of Israel, Deut. 25. 6.
 Otherwise excepting this case, it vvias un-
 lawfull for a man to have his brothers
 vvife, Lev. 18. 16. & 20. 17.

9 V. 9. *not be he*] but stand up vvith his
 brothers name, as his brothers child:
 though this was onely for the first borne,
 all the rest should have been counted his
 own. Deut. 25. 6. So the Chaldee transla-
 teth, *that the seed should not be called by his*
 name when] or if at any time. When

soever. spilled] or corrupted, which
 the Greek translateth, *shed* (or *spilled*). An
 unkind, and most unnatural fact, to spill
 the seed, vvich by Gods blessing should
 serve for the propagation of mankind; &
 in this man, for the propagation of the
 son of God according to the flesh, in vvho
 all nations of the earth should be blessed,
 Gen. 22. 18. vvich made the syn most im-
 pious, and hastened Onans speedy death
 from the hand of God.

11 V. 11. *Remayn*] or sit, dwell a vvife:
 so sending her home to her fathers house,
 but vvithout permission to marry another
 man, yet not purposing she should have
 his son, for vvhom he made her stay. This
 vvias in him very injurious, vvich God
 soon chastened him for, by the death of
 his vvife, and giving him over to incest
 vvith his daughter in law. By the law, in
 Lev. 22. 13. a vvife vvith had no child,
 might return to her fathers house, & her
 estate vvias, as in her youth. he sayd in his
 bar, as the Greek explaineth it.

[left by dye] meaning, *I will not give her*
unto Selah to vvife, lest he dye also, v. 14. An
 unpert & speech, (vvherof see Gen. 3. 12.)
 and an evil surmise that he had of Tha-
 mar, as if she had caused his others sons
 death.

12 V. 12. *the daughter of Shuah*] the Greek
 translateth, *and vvias the vvife of Iudas dyed*.
Was comforted] after mourning for his
 vvifes death, as Gen. 23. 2. & 24. 57.

[sheep shearers] At such times they used
 to have feasts, 1. Sam. 25. 8. 11. So he went
 to make merry after his mourning.
 [his friend] the Greek translateth *Eira hu*
 (shepherd: reading for *Regher*, a friend, vvith
 out vowels) *Ragheb*, a shepherd; and so in
 v. 20. but the Chaldee translateth friend:
 & it hath the name in Hebrue of feeding-
 together; and so generally of societie, friend-
 ship, neighbourhood.

[Timah] or *Thamma*, a citie in the Philis-
 tines countrey, vvich also belon to Iu-
 dahs children for a possession, Jos. 15. 37.
 There Saphon took a vvife, Iudg. 14. 1 &c.

14 V. 14. *wrapped her selfe*] that she might
 Dd not

not be known. The Greeke and Chaldee understand it, of *opening* and *adornement*. The opening] or, *dore* of *Enaim*, as being the name of a place: so the Greeke translateth, the gates of *Aman*. *Enaim* signifieth eyes, or fountains: & the dore (or opening) of the eyes, may be understood, an open place to be viewed, or place of two ways. After it is called *onely Enaim*, v. 21. Such open places, harlots used, *Ex. k. 16. 25. lvi. 3. 2.*

V. 16. *Grant*] or Give me leave: as the Greeke sayth, *Suffer me*: or, *Come on now, let me, &c.* An example of inordinate lust in this patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the Lewes (so named of this *Iudas*) have nothing wherof to rejoyce in the flesh, more then other nations: but onely in Christ, his holy seed, (if they would receive him) who came to save sinners, *i. Tim. 1. 15.*

V. 17. *A phylax*] or pawn; *phylax*, in Hebrue *Erabon*, whence the Greeke *Arthabon* is borrowed. By this means, she provided for her security against the danger which after followed, v. 24. 25. Yet she carried herself herein, after the manner of Harlots, *Ex. k. 16. 33.*

V. 18. *Signet*] or seal: the Greeke translateth it *ring* on the finger. Men did wear such for honour: *Luk. 15. 22. lvi. 22. 24. bracelet*] or, *iband*, or *bandkercheif*.

V. 21. *her place*] that is, the place where she was. So, the prayer of this place, that is, made in this place: *i. Chron. 6. 40.*

the whole] the word here used, in Hebrue *Kedshab*, cometh from *Kadas*, which commonly signifieth holynesse: and the man thus prostitute unto filthines, is called *Kader*, usually Englished a Sodomite. *King. 14. 24.* This name is thought to be given (by a contrary meaning) to common whores, who are most *unholy* and *unchast*. But it may be such abomination was committed among the Canaanites, under a pretext of religion and holynesse. For in the apostasie of Israel, howes of such unclean persons, were in the house of the Lord. *2. King. 23. 7.* and they sacrificed with such

whores. *Hos. 4. 14.* An expels law was given to Israel, that there should be no such domestic, or Sodomite among them, nor their hire brought into Gods howse, for any vow, *Deut. 13. 17. 18. become n contempt*] or, be to contempt: be laughed to scorn, for being thus deceived by a whore. Among the heathens this syn was infamous.

V. 24. *be burnt*] by Gods law, after given, to deile a betrothed woman (which here was *Thamars* case with *Selah*), vv. 24. and a priests daughter if she played the harlot, vv. 24. to be burnt with fire, *Levit. 21. 9.* These lawes, it seemeth were executed before, and after even among the heathens: so the King of *Babylon* rested two Lewes in the fire for committing adulterie, *Jer. 29. 22. 23.* Here *Iudas* in judging an other, condemned himself, *Rom. 2. 1. so David, in like case, 2. Sam. 12. 5. 7.*

V. 26. *know her*] that is, *lye with her*: see *Gen. 4. 1.* By this free confession (according to *Iudas* name, vvhich signifieth a Confessor), and absteinyng fro further evill vvith her, appeareth the true repentance of the Patriarch. And though shee was now (in all likelihood) not above thirtie years of age: yet find we no mention of any children that ever he had more, but these two of *Thamar*, and *Selah* his son before: from vvhich three onely, the families of *Iudah* are reckoned, *Gen. 46. 12. Num. 26. 19. 22. 1. Chron. 2. 3. 4.* Eyther he married not after this time, or God blessed him not vvith any more seed.

V. 28. *gave out*] that is, put forth: the Greeke translateth, she vne brought forth the band. This sheweth the birth to be most hard and dangerous, not according to the course of nature. God fo challenging the syn of *Thamar* vvith her father. See the like also in *Iakobs* birth, *Gen. 25. 26.* is come out] the Greeke translateth, shall come out: as comforting the woman in the extremity of her travell.

V. 29. *Hast thou broken forth*] or *hast thou made a breach*] upon thee] that is, the breach is thine; thou hast made it, and shalt

shalt carry the name of it upon thee. The Greeke translateth, *Why is the partition divided for thee?* The Chaldee, *How great strength hath been in thee, that thou mightest prevail?* This strange & perillous childbirth, may be compared with that of *Iakob* & *Elaui*. *Gen. 25. 22. 26.* who strove for the first birthright in the womb; as these also did at the birth. *Pharez*] Hebr. *Peretz*, that is by interpretation *Breach*, so named upon this fact of his, at the birth. He violently took the dignity of the first birthright from his brother, is set before him in the genealogie, *Num. 26. 10. 1. Chron. 2. 4. 5.* and became father of Christ after the flesh, *Matth. 1. 3.*

Zarah] Hebr. *Zerah*, which signifieth *Risen* or *Springing up*: (as the *Sun* is sayd to *Rise*;) because hee should first have risen, that is, have been born, but for the breach which his brother made. The Hebrue Doctors say, that *Zarah* had his name of the *Sun*, & *Pharez* had his name of the *Moon*, which sometimes is broke (as in peeces) sometimes is full. And that in *Pharez*, the strength of *Dauids* howse was portended: and therefore from him proceedeth the kingdom of the howse of *David*, *R. Menachem, on Gen. 38.* In the birth of these two brethren, the estate of the two Churches of Lewes and Gentiles, may as in a figure, be considered: The Lew, as the elder, drawing back the land through unbelief, *Rom. 10. 3. 11.* The Gentiles as by violence getting the heavenly birthright, *Matth. 11. 12. Luk. 11. 11. 32. Aff. 13. 46. 48.* and when the Gentiles are fully born, then shall the Lewes (that had the signe of the first birthright on their hand) come forth again, *Rom. 11. 11. 25. 26.*

CHAPTER. 39.

1. *Ioseph* being sold into Egypt, is there advanced in *Potiphars* howse. 5. The Lord beset the howse for *Iosephs* sake. 7. His mistress tempteth him to lye with her, but he refuseth & shunneth her. 15. She complayneth of *Ioseph* to the men of her howse: 17. & falsely accuseth him to her husband, 19. who in anger casteth him into prison, 33. but God is vvith him there.

1. And *Ioseph*, was brought down to Egypt: and *Potiphar* an Eunuch of Pharaoh, the Provost *Marshall*, an Egyptian man, bought him; of the hand of the *Ismaelites*, which had brought him down thither. And *Ichovah* was with *Ioseph*, and he was a prosperous man: and he was in the house of his lord, the Egyptian. And his lord saw, that *Ichovah* was vvith him: & at that he did, *Ichovah* made him prosper in his hand. And *Ioseph* found grace, in his eyes, and ministered to him: and he made him overseer, over his howse, and at that he had, he gave into his hand. And it was, from the time that he had made him overseer, in his howse, & over all that he had; that *Ichovah* blessed the howse of the Egyptian, for *Iosephs* sake: and the blessing of *Ichovah*, was upon all that he had, in the howse, and in the field. And he left all that he had, in *Iosephs* hand: & he knew not ought (that was) vvith him, save the bread which he did eat: and *Ioseph* was fair in form, and fair in countenance.

And it was, after these things, that his lords wife liked up her eyes, unto *Ioseph*: and she sayd, *Lye with me*. And hee refus'd, and sayd unto his lords wife; Behold, my lord knoweth not what is vvith me in the howse: & at that he hath, he hath given into my hand. *Ther is not he greater* in this howse, then I: and he hath not kept back from me, any thing; but thee, because thou art his wife: and how shall I doe this great evill, and syn against God? And it was, as she spake to *Ioseph*, day by day: that he hearkned not unto her, to lye by her, to be

11 with her. And it was, on 2 certaine
like day; that he went into the howle,
to doe his work: & there was no man,
of the men of the howle, there in the
12 howle. And she caught him by his
garment, saying, Lie with me: and he
left his garment in her hand; and fled,
13 and got him out. And it was, when
the law; that he had left his garment,
14 in her hand: and was fled, out. Then
called she to the men of her house, &
said unto them, saying: See, he hath
brought-in unto us an Hebrue man,
to mock us: he came-in unto me, to
lie with me; and I called, with a great
15 voyce. And it was, when he heard,
that I lifted-up my voyce, & called:
that he left his garment by me; and
16 fled, and got him out. And the layd-
up his garment by her: until his lord
came, unto his house. And the spake
unto him, according to these words,
17 saying: the Hebrue servā, which thou
hast brought unto us, came-in unto
me, to mock me. And it was, when
18 I lifted-up my voyce, and called: then
left he his garment by me, and fled
out. And it was, when his lord heard
the vvords of his wife; which she spake
unto him, saying; according to these
19 words, did thy servant unto me: then
his anger was kindled. And Iosephs
lord, took him; and committed him in-
to the tower house, a place where the
20 kings prisoners were bound: and he
was there in the tower house. And
Iohvah was with Ioseph, and exten-
21 ded mercie unto him: and gave him
grace in the eyes of the chief keepr
of the tower house. And the chief
keeper of the tower house, committed
22 to Iosephs hand; all the prisoners, that

23 were in the tower house: and all that
they did there; he, was the doer of it.
The chief-keeper of the tower-house,
looked not to any thing at all, in his
hand; because Iehovah was with him:
and that which he did, Iehovah made
it to prosper.

Annotations.

1 **E**gypt in Hebrew, *Mizraim*; meaning
the land of *Mizraim*; see Gen. 12. 10. God
sent Ioseph before his brethren, for their
preservation, Gen. 45. 7. Potiphar
in Greek *Pentephres*. Provost Mar-
shal; or Prince of the stewards: see Gen. 37. 36.
[*himself*]; the Chaldee calleth them *A-*
rabians. See Gen. 37. 25.

2 V. 2. with Ioseph, and delivered him out
of all his afflictions, *Act*. 7. 9. 10. Th- Chal-
dee sayth, the word of the Lord was his help:
So after in v. 3. & 21. The like promise
God maketh to every faithful man, will
be with him in trouble: *Psal*. 91. 15.

3 was in the house] that is, remained there,
patiently bearing his servitude: and ran
not away, to his father againe. For in his
masters house, and in prison, he continu-
ed thirteen yeers, *Gen*. 37. 2. & 41. 46. In
the Iewish records it is sayd, that he ser-
ved 12. moneths in Potiphar house, and
was 12. years in prison: *Seder Olam*, chap. 22.

4 V. 4. ministered] or served: in Greeke
pleased. Administration is a free service dif-
fering from slavery. made him overleer]
or visiter: in Greeke constituted him; which
word is used in this sense, in *Luk*. 12. 44.

5 V. 5. from the time] so the Chaldee ex-
pounds the Hebrue phrase from then: the
Greeke translateth it after.

6 V. 6. save the bread] this may be meant
either of his ease and security, vvho care-
d for nothing, but to eat and drink, leav-
ing all the trouble of his house upon Iose-
ph: or, it excepteth bread, that is meat and
drink, for that the Egyptians would not
eat with the Hebrues; see *Gen*. 43. 32.

V. 7. lifted up] that is, cast her eyes, or
looked

looked, vvith impure affections and lust,
vvhich Christ condemneth for adulterie;
Mat. 5. 28. So the Apostle speaketh of eyes
full of adulterie, 2. *Pet*. 2. 14. The contrary
was in *Iob*. 31. 1. I made a covenant
with mine eyes; &c. Lye with me] this
sheweth the impudencie of her face, such as
Solomon warneth of, *Prov*. 7. 13. 18. And
the dangerous assault of Ioseph, vvhom
Satan tempteth now with pleasure; when
he could not before overcome him vvith
afflictions.

9 Ver. 9. not he] This may be meant of all
the household, not any, or of his lord him-
self, in a respect, not he himself.

10 Ver. 10. day by day] or dayly: Hebr. day
day; vvith th- Greeke explaineth day af-
ter day: the Hebrue sometime addeth day
and day: *Hesl*. 3. 4. so the Greeke, in 2.
Cor. 4. 16. to be with her] in her com-
pany, so avoyding the occasions of evil.

According to Solomons counsel, Remove
thy way far from her; and come not nigh the
dore of his house, *Prov*. 5. 8. This chastitie
of Ioseph, is here opposed to the unchast
carriage of Iudah, in *Gen*. 38.

11 Ver. 11. on a certaine like day] so the
Greeke explaineth the Hebrue phrase as
this day: meaning, a day vvherin his mis-
tress lusted after, or inticed him. Or day,
being put for time, (as in 2. *Cor*. 6. 2.) the
meaning may be, About this time.

his work] in Greeke, vvork, vvhich the
Chaldee explaineth to be the fetching of
the writings of his accounts.

12 Ver. 12. got him out] or, went forth out:
so in v. 13. The woman, whose hart is snared &
netts, her hands, bands; is more bitter then death:
but, he that is good before God, es. apeth from
her: *Eccles*. 7. 26.

14 Ver. 14. Hebrue] to the nameth him in
contempt: for the Hebrues were abhorred
of the Egyptians, *Gen*. 43. 32. but it was in
deed a name of honour; see *Gen*. 14. 13.

to mock] to abuse us, vvherupon vve shall
be mocked and laughed to scorn, Or, to
play with us. This vvord was used before,
but in a better sense; *Gen*. 26. 8. And here
the adulterers hunteth for the precious life;
Prov. 6. 26.

20 Ver. 20. tower house] or, round house, a
prison built after a round form. The
Greeke calleth it a fort, (or [Ronce:] the
Chaldee, a house of prisoners, prisoners,
bound-men; or, restrained of their libertie.
Among them, Ioseph was layd in yrons,
they hurt his feet vvith fetters; until the time that
his word came, the word of the Lord tried him:
Psal. 105. 18. 19. He suffered trouble as an
evil doer, even unto bonds: but the word
of God is not bound: 2. *Tim*. 2. 9. And in his
sufferings he was a figure of Christ, who
was taken from prison and from judgment: *Esa*.
53. 8. and in his humiliation, his judgment was
taken away: *Act*. 8. 33.

21 Ver. 21. gave him grace] so the Greeke ex-
plaineth the Hebrue phrase, gave him grace:
that is, made him to be gracious, and fa-
voured: For if when men doe well, they
suffer for it, and take it patiently; this is
acceptable vvith God, 1. *Pet*. 2. 20.

chief-keeper] Hebr. Prince, or master the
Greeke translateth it, *Chief-gaol*.

22 Ver. 22. the doer] that is, by his word &
appointment it was doen. So the Chal-
dee paraphrase, (in the Massoretic Bible)
explaineth it, adding, by his word. Thus
Pilate is sayd to give the body of Christ un-
to Ioseph, *Mark*. 15. 45. when he commanded
it to be given: *Mat*. 27. 58. See also *Exo*. 7. 17.

24 Ver. 23. looked not &c.] or saw not any thing:
the Greeke translateth, knew not any thing
by him. The Chaldee sayth, saw not any
fault: understanding the Hebrue *Meumab*,
as Meumab in *Dan*. 1. 4. for a fault, or blemish.
And thus, though many archers had shot
at Ioseph; his bow abode in strength, and the
arms of his hands were made firm, by the hands
of the Mighty (God) of Iakob: *Gen*. 49. 23. 24.

CHAP. XL.

1. The Butler and Baker of Pharaoh in pri-
son, 4. Ioseph hath charge of them, 5. He inter-
pretteth their dreams, 20. vvho came to pass, ac-
cording to his interpretation, the Butler being
restored to his place, and the Baker hanged, 23.
Yet the Butler forgetteth Ioseph.

And

1 **A**ND it was, after these things, *that*
 2 the butler of the king of Egypt,
 and the baker, synned: against their
 lord, the king of Egypt. And Pharaoh
 was wroth, against two of his
 3 Eunuches: against the chief of the
 butlers, and against the chief of the
 bakers. And he committed them in-
 to vvard, in the house, of the Provost
 4 Marshall, into the tower house: the
 place, where Ioseph was bound. And
 the Provost Marshall, charged Ioseph,
 with them, & he ministred to them:
 and they were *some* dayes in vvard.
 5 And they dreamed a dream both of
 the, *each* man his dream in one night;
each man, according to the interpre-
 tation of his dream: the butler & the
 baker, vvhich (*belonged*) to the king
 6 of Egypt, vvhich were bound in the
 tower house. And Ioseph came in
 unto them, in the morning: and saw
 them, and behold, they were sad.
 7 And he asked Pharaohs Eunuches,
 vvhich were with him in the ward of
 his lords house, saying: wherefore, are
 8 your faces evill, to day. And they
 sayd unto him; we have dreamed a
 dream, and *ther* is no interpreter of
 it: And Ioseph sayd unto them; doe
 not interpretations (*belong*) to God?
 9 tell me *them*, I pray you. And the
 chief of the butlers, told his dream,
 to Ioseph: and sayd unto him; in my
 dream, behold a vine, *was* before me.
 10 And in the vine, were three branches:
 and it *was* as though it budded, the
 11 blossom therof shot-up; the clusters
 therof, brought forth-ripe grapes.
 And Pharaohs cup, *was* in my hand:
 and I took the grapes, and pressed
 them into Pharaohs cup; and I gave

12 the cup, into Pharaohs hand. And
 Ioseph sayd unto him; This is the in-
 13 terpretation of it: the three branches,
 they are three dayes. Yet within three
 dayes, shall Pharaoh lift-up thine head,
 and restore thee into thy place: and
 thou shalt give Pharaohs cup, into his
 14 hand; after the former manner, when
 thou wast his butler. But remember
 me with thee, when it shall be well with
 thee; and doe mercy with me, I pray
 thee; and make-mention of me, unto
 15 Pharaoh; and bring me forth, out
 of this house. For I was stolen by
 stealth, out of the land of the Hebrews:
 and here also, I have not doen any-
 thing; that they should put me, into
 16 the dungeon. And the chief of the
 bakers saw, that he had given a good
 interpretation: and he sayd, unto Ioseph;
 I also (*saw*) in my dream; and
 behold, three white baskets, were on
 17 my head. And in the uppermost
 basket, there *was* of all Pharaohs meat,
 of bakers work: and the fowls, did
 18 eat them, out of the basket, upon my
 head. And Ioseph answered, & sayd;
 This is the interpretation therof: the
 19 three baskets, they are three dayes.
 Yet within three dayes, shall Pharaoh
 lift up thy head, from off thee; and
 shall hang thee, on a tree: and the
 20 fowls shall eat thy flesh, from off thee.
 And it was, in the third day, which
 21 *was* Pharaohs birth day; that he made
 a banquet, unto all his servants: and
 he lifted-up the head, of the chief of
 the butlers; and the head, of the chief
 22 of the bakers, among his servants.
 And he restored, the chief of the but-
 lers, unto his butler-ship: and he gave
 the cup, into Pharaohs hand. And

23 the chief of the bakers, he hanged: as
 Ioseph had interpreted to them. Yet
 did not the chief of the butlers, re-
 member Ioseph, but forgot him.

Annotations.

1 **B**utler] or, cupbearer, who used to give
 the cup into the Kings hand, *vers.* 13.
 So *Nehe.* 1. 11.
 2 V. 2. Eunuches] or officers, in Chaldee
 Princes: see *Gen.* 37. 36. chief] or
 Prince. The Greek translatheth *Archinocho-*
os, the Chief wine power: and *Archisto-*
poios the Chief bread maker. The Chaldee
Reb-shakei.
 3 V. 3. Provost-marshall] see *Gen.* 37. 36.
 tower] prison, *Gen.* 39. 20.
 4 V. 4. some dayes] or a yeare: for so the
 word dayes often signifieth: see *Gen.* 24.
 55. & 4. 3.
 5 V. 5. according to the interpretation] that
 is, no vain dreame, but significant, and
 shewing things to come, according to the
 interpretation that Ioseph gave of them.
 Of dreaming, see the notes on *Gen.* 30. 3. 7.
 6 V. 6. [ad] the Greek translatheth, *trou-*
bled: & so the Hebrew importeth an ang-
 erly discontent, and fretfull trouble of
 mind, *Prov.* 19. 3. with a sad and lowering
 countenance, *Dan.* 1. 10. So dreams and
 visions sent of God, use much to aff. &
 7 men, *Gen.* 41. 8. *Dan.* 2. 1. 3. *Mat.* 27. 19.
 V. 7. evill] that is, sad; as the Greeke
 translatheth *skuthrops*, which word the E-
 vang. lieth use in like sense, *Luk.* 24. 17.
 8 *Mat.* 6. 16. to good, is often used for merrie
 or cheerful, *Esa.* 1. 19. *Esa.* 85. 14.
 9 V. 8. no interpreter] they being pris-
 oners, could not goe to the soothsayers &
 wise-men of Egypt, as that people was
 wont to doe, *Gen.* 41. 8. When Gods ora-
 cles are not opened and understood, it
 is a cause of heaviness, *Rev.* 5. 4. tell
 me] Ioseph was in bonds, as an evill doer:
 but the word of God is not bound: &
 so Paul; *1 Tim.* 2. 9. Here Iosephs faith
 shewed it selfe; before, he himselfe was a

dreamer, *Gen.* 37. 5. 9. now he becometh
 an interpreter; and maketh a way for the
 accomplishment of those promises: and
 calleth these idolaters from their super-
 stitions, to the true God, as *Deut.* 18. 10.
 11. 12. *Esa.* 8. 19. And taketh the vanity
 of such in our times, as write bookes of
 the art of interpreting dreams.

9 V. 9. behold] Hebr. and behold: but the
 word and sometime is redundant in that
 tongue, as is observed on *Gen.* 36. 24.

10 V. 10. as though] or, when it budded,
shot-up] Hebr. ascended.

12 V. 11. they are] that is, they signifie three
 dayes. So in *Gen.* 4. 126.

13 V. 13. within three dayes] which is ex-
 plained *vers.* 20. to be in the third day: see
 a like phrase in *Gen.* 7. 4. and of the mys-
 tical number three. See *Gen.* 22. 4.

lift up] this phrase sometime signifieth
 to promote unto honour, as *Jer.* 52. 31.
 sometime head, is used for *summe*, & it mean-
 eth to take the *summe*, or to reckon, as *Exod.*
 30. 12 which may also be intended here.
 The Greeke translatheth *shal remember thy*
principality: the Chaldee, *shal remember thee*.
place] or *base*, *seat*: meaning his office,
 of butler-ship, as the Greek & Chaldee ex-
 plain it; and is confirmed by *vers.* 21.

14 *Vers.* 14. *this house*] *this prison*: so the
 Greek sayth, *this hold*. Ioseph though pa-
 tient in adversitie, yet useth all good
 means to procure his libertie.

15 *Vers.* 15. *stolen by stealth*] or indeed *stol-*
len: Hebr. *stealing stolen*. the He-
 brews] the land of Canaan, wherein the
 children of Abraham dwelt, who was
 called an Hebrew, *Gen.* 14. 13. Thus Ioseph
 calleth it, by faith in Gods promises. In
Zach. 2. 12. it is called the *holy land*.

dungeon] or pit: in Chaldee, *the house*
of prisoners. Thus Ioseph pleadeth his in-
 nocencie, as Daniel also did, *Dan.* 6. 22.
 & Paul *Act.* 24. 12. 13. 20. & 25. 10. 11.

16 V. 16. *saw*] this word the Greeke ad-
 deth, *I saw a dream*. white] or, *with*
bales, for the Hebrew word signifieth
 both: and may mean baskets made of
 white rods, with holes, as net work. But

the Greek, and Thargum Ierufalemie doe understand it of white bread, or meats in them.

19 V. 19. lift up] or (as the Greek translatheth it,) take away thine head; in a contrary meaning to the former, vers. 13. but it may be understood of reckoning, as before; and putting this man out of the number of his officers.

the Chaldee translatheth it, a Gallow tree, or gybber, crosse; such as that wheron Chrift was crucified, called sometime onely a tree, as Act. 5. 30. & 10. 39. 1. Pet. 2. 24. After by the law, such as dyed on tree, had the curse of God upon them; Deut. 21. 23.

20 V. 20. a banquet] Hebr. a drinking. This custome to keep bankets on birth dayes, appeareth to be most ancient; and it continued till Christs time on earth, Mat. 14. 6. and so till this day. lift up] the Chaldee translatheth, he remembred the head. &c.

22 V. 22. hanged] As Ioseph was in prison with these two malefactors, & according to his word, the one was restored to his former honour; the other put to death: so Chrift was in the midst of two malefactors; who one of them was restored to eternal life, the other left to dye in his synns, Luk. 23. 33. 39. - 43.

23 V. 23. forgot him] which was both great unthankfulness, and unto Ioseph, a further exercise of faith & patience from the hand of God, two years longer: until the time his word came, Psa. 105. 19. So the scripture elsewhere teacheth forgetfulness of benefits, & of the affliction of Ioseph. Eccles. 9. 15. 16. Amos 6. 6.

CHAPTER. XLI.

1. Pharaohs two dreams, of seven kine, and seven ears of corn. 2. the wise men of Egypt could not interpret them. 3. The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 14. Who sendeth for Ioseph out of prison, & propoundeth to him his dreams. 25. Ioseph interpreteth them. 29. Seven years of plenty are fore-told, and seven

years of famine. 33. Pharaoh is counseled to provide against the dearth. 39. Ioseph is advanced, to be over Pharaohs house, & over all the land of Egypt. 45. He marieth Asenath. 49. gathereth up much corn. 50. begetteth two sons, Manasses and Ephraim. 54. The famine beginneth in Egypt and all lands.



1 And it was, at the end of two Ayeres of dayes: that Pharaoh dreamed; and behold, he was standing by the river. And behold, there came-up out of the river, seven kine; fair in sight, and fat in flesh: and they fed in a meadow. And behold, seven other kine came-up after them, out of the river; yll in sight, and lean in flesh: and they stood, by the (other) kine; upon the brinke of the river. And the kine (that were) yll in sight, and lean in flesh, did eat-up the seven kine, (that were) fair in sight, and fat: and Pharaoh awoke. And he slept, and dreamed the second-time: & behold, seven ears of corn, came-up in one stalk, fat and good. And behold, seven ears of corn, thinn and blasted with the east-wind: sprang-up, after them. And the thinn ears swallowed-up the seven fat and full ears: and Pharaoh awoke, and behold, (it was) a dream. And it was in the morning, that his spirit was stricken-amazed; & he sent, and called all the magicians of Egypt, and all the wise-men therof: and Pharaoh told them, his dream; and they was no interpreter of them, to Pharaoh. And the chief of the butlers spake to Pharaoh, saying: I, doe remember this day, my synns. Pharaoh, was wroth with his servants: and comitted me into ward, in the house

house of the Provost Marshall: both me, and the chief of the bakers. And we dreamed a dream in one night, I and he: we dreamed, each-man according to the interpretation of his dream. And they was there with us, a young-man an Hebrue; servant to the Provost Marshall; and we told him, & he interpreted to us our dreams: to each-man according to his dream, did he interpret. And it was, as he interpreted to us, so it was: me, he restored unto my place, & him he hanged. And Pharaoh sent, and called Ioseph; & they brought-him hastily, out of the dungeon: and he shaved himself, and changed his garments; & came-in unto Pharaoh. And Pharaoh sayd, unto Ioseph: I have dreamed a dream, and there is no interpreter of it: and I, doe hear say, of thee; thou wilt hear a dream, to interpret it. And Ioseph answered Pharaoh, saying, It is not in me: God will answer, the peace of Pharaoh. And Pharaoh spake, unto Ioseph: In my dream, behold I was standing, upon the brink of the river. And behold, ther came-up out of the river, seven kine; fat in flesh and faire in form: and they fed, in a meadow. And behold, seven other kine, came-up after them; poor and very yll in form, & lean in flesh: I have not seen their like, in all the land of Egypt, for evilnes. And the lean and evil kine; did eat up, the first seven fat kine. And they came into the inward-parts of them; and it was not known, that they were come into their inward-parts; and their sight was evil, as at the beginning: and I awoke. And I saw, in my dream; and behold, seven

ears-of corn, came-up in one stalk, full and good. And behold, seven ears-of corn; withered, thinn, blasted with an east-wind: sprung up, after them. And the thinn ears, swallowed-up the seven good ears: and I told this, unto the magicians; and they were none that declareth it, to me. And Ioseph sayd, unto Pharaoh; the dream of Pharaoh, is one: that which God is a doing, hath he declared to Pharaoh. The seven good kine, they are seven yerres; and the seven good ears-of corn, they are seven yerres: the dream is one. And the seven lean and evil kine, that came-up after them, they are seven yerres; and the seven empty ears-of corn, blasted with an east-wind: shalbe, seven yerres of famine. This is the word, which I have spoken unto Pharaoh: that which God is a doing, he sheweth unto Pharaoh. Behold, seven yerres are coming: of great plentie, in all the land of Egypt. And seven yerres of famine, shall arise after them; and all the plentie shalbe forgotten, in the land of Egypt: and the famine, shall consume the land. And the plentie shall not be known, in the land; because of that famine, afterwards: for it, shalbe very heavy. And for that the dream was doubled, unto Pharaoh, twice; it is because the thing is firmly-prepared, of God; and God hasteneth, to doe it. And now, let Pharaoh provide, a man discrete and wise: and set him, over all the land of Egypt. Let Pharaoh doe this; and let him appoint Bishops, over the land: and take up the fifth part, of the land of Egypt, in the seven yerres of plentie. And let them gather, all the meat of these

these good yeres that come: and lay-up corn under the hand of Pharaoh, for meat in the cities, and let them keep it. And the meat shalbe for store, to the land; for the seven yeres of famine, which shall be in the land of Egypt: that the land be not cut-off, by the famine. And the word was good, in the eyes of Pharaoh; & in the eyes, of all his servants. And Pharaoh sayd, unto his servants: shall we find such a one as this is, a man in whom the spirit of God is? And Pharaoh sayd, unto Ioseph; forasmuch, as God hath made-known unto thee, all this: *there is none discreet and wife as thou art.* Thou, shalt be over my house; and at thy mouth, shall all my people kyss: onely in the throne, will I be greater than thou. And Pharaoh sayd, unto Ioseph; see, I set thee, over all the land of Egypt. And Pharaoh took-off his ring, from on his hand; and put it, upon Iosephs hand: and arrayed him, in vestures of fine-linnen; and put a chain of gold, upon his neck. And he made him to ride, in the second charret, which he had; and they cried before him, Abrek: and he set him, over all the land of Egypt. And Pharaoh sayd, unto Ioseph, *I am* Pharaoh: and without thee, shall not a man lift-up his hand, or his foot, in all the land of Egypt. And Pharaoh called Iosephs name, Zaphnath-paaneach; and he gave unto him Asenath, the daughter of Poti-pherah, preist of On, to wife: & Ioseph went-out, over the land of Egypt. And Ioseph, was thirtie yeres old, when he stood, before Pharaoh king of Egypt: and Ioseph went-out, from before

Pharaoh; and passed through all the land of Egypt. And in the seven yeres of plentie; the land yielded, by handfulls. And he gathered-up all the meat of the seven yeres, vvhich were in the land of Egypt; and layd-up the meat, in the cities: the meat of the feild which was round about every citie, he layd-up within the same. And Ioseph gathered corn, as the land of the sea, very much: untill he left numbring, for it was without number. And unto Ioseph were born, two sonns; before there came, a yere of the famine: vvhich Asenath the daughter of Poti-pherah, preist of On, bare unto him. And Ioseph called, the name of the first-born, Manasses; for God hath made me forget, all my molestation; and all my fathers house. And the name of the second, called he Ephraim: for God hath made me fruitfull, in the land of my affliction. And the seven yeres of plentie, which were in the land of Egypt; were ended. And the seven yeres of famine, began to come; as Ioseph had sayd: and the famine was in all lands; but in all the land of Egypt, there was bread. And all the land of Egypt, was famished; and the people cried to Pharaoh, for bread: & Pharaoh sayd unto all the Egyptians, Go unto Ioseph; what he sayth unto you, doe. And the famine was, over all the face of the earth: and Ioseph opened all *(the houses)* that *(bad corn)* in them, and sold to the Egyptians: & the famine waxed strong, in the land of Egypt. And every land, came into Egypt to Ioseph, for to buy *(corn)*: because the famine was strong, in every land.

Annotations.

Here beginneth the tenth section of the law, called AT THE END: See Gen. 6. 9.

Ver. 1. of dayes] that is, two full yeres; as a month of dayes, is a ¹¹ month; Gen. 29. 24. See the notes on Gen. 3. So in the second yere, Nebuchadnezzar dreamed: Dan. 2. 1. and behold] the Greek translateth, he thought he stood. So in v. 17.

Ver. 3. yll] that is, deformed, or (as the Greek translateth) fowl. So after, in v. 4. &c. brink] or bank; Hebr. lip. So v. 17.

Ver. 6. East wind] whose propertie is to burn and blast the fruits: Ezek. 17. 10. & 19. 12. Hof. 13. 15.

Ver. 7. the thin] the Greek addeth, the seven thin ears: so in v. 20. 24. a dream] or, the dream was; that is, continued in his mind and troubled him, as the next words manifest. Of a dream, see Gen. 20. 3. & 37. 5.

Ver. 8. [stricken amazed] the Greek translateth, his soule was troubled. The Hebrue word signifieth striken or beaten as with a hammer; behammered. The same is spoken of Nebuchadnezzar in like case, Dan. 2. 1. 3. It sheweth the power of God in his word and works, even before men doe understand the meaning of them.

magicians] in Hebrue Chaturmm m, the Greek calleth them here expostors (elf-where, incanters, Exod. 7. 11) they were such as had skill in the nature of things. Nebuchadnezzar King of Babylon called also for such, to shew him his dream. Dan. 2. 2. and Belshazzar, his vision, Dan. 5. 7. 8.

wife-men] the Learned of all nations, were so called, even among the Iewes. Mat. 23. 34. among the Greeks they were named Philosophers, that is Lovers of wisdom. Act. 17. 18. Pythagoras was the first, vvhoe devised the name, because he thought no man was wife, but God onely. dream] both his dreams, as the word them after manifesteth: called a dream because they

were both one, v. 26. or, after the usuall manner of the Hebrue tongue, that putteth one for many: see Gen. 3. 2. interpreter] that could interpret. Thus God maketh the wisdom of the wife, to perish, Eph. 25. 14. So was it also with the Mages of Babylon; Dan. 2. 10. & 1. 8.

Ver. 13. he] that is Pharaoh restored: v. 20. The Greek translateth that I was restored to my principallite, & he was hanged, place] that is, as the Chaldee expounds it Office, or administration. So Gen. 4. 9. 13.

Ver. 14. brought him hastily] Hebr. made him runn. So Daniel was brought before the King in haste, Dan. 2. 25. Of Ioseph it is sayd, The King sent & loosed him; the ruler of the people [sent] and released him: Psal. 105. 20.

dungeon] or pit: the Chaldee sayth, the house of the prisoners. shayed] vvhoe before

(it seemeth) had let his hayre grow, in sign of sorow and mourning, as in 2. Sam. 19. 24. Mephiboseth had not trimmed (as the Chaldee paraphrast sayth not shorn) his beard; from Davids departure, till his return in peace. And other nations kept this rite: for T. Living (in his 6. book,) telleth how one Malus being cast in prison, many men forwoing for him, did let the

haire of their head and beard grow long. The like is mentioned of others, Plutarich, in Calpurne Vite, Cicero in Orat. de lege Agrar. And by shaving, understand polling in a seemly sort; for to shave the haire all away, specially of the beard, vvas also a signe of sorow, Jer. 41. 5. Therefore both extremities are forbidden, and the mean commanded to the Preills, in Ezek. 44. 20. See also the notes on Lev. 10. 6. garments] his prison weeds, vvhich were also mournfull, & so not meet to come in before the King; as Est. 4. 2.

Ver. 15. thou wilt hear] or, that thou canst understand; as hearing often signifieth, Gen. 11. 7. The Greek translateth, that thou hearing dreams, dost interpret them, to interpret] or, as the Chaldee explains it, and interpret it. See the notes on Gen. 2. 3.

Ver. 16. It is not in me] or, Be it not in me, to take this upon me: or, without me, God

will answer. The Greek (neglecting the points & distinctions) translatheth, without God, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh. Like modestie was in Daniel also, not to take the glorie to himself. Dan. 2. 30. 18. peace in Greek, salvation: peace comprehendeth welfare, prosperitie, safety, and all good things. For the word Salom, Peace, hath the signification of integritie & whole perfection of ones good estate. So Gen. 37. 14.

19 Ver. 19. eviler] that is, leaner, yll favourednes, or deformitie.

21 Ver. 21. the inward parts] that is, the bowels, as the Chaldee; the bellies, as the Greek translatheth. This noteth the greatnes of the famine: v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rayn, but the land is watered by the overflowing of the river Nilus, & by the husbandmens care to draw small rivers along to moisten the countrey, Deut. 11. 10. 11. And as the overflowing of that river is less or more, so have they their increase.

¶ awoke] the Greek addeth, and slept againe.

30 Ver. 30. the land] that is, as the Chaldee explaineth, the people of the land: So v. 36. See Gen. 11. 1.

31 Ver. 31. very heavy] or vehemently greivous: the Greek translatheth it strong.

32 Ver. 32. the thing] Hebr. word. firmly prepared] or surely purposed, stablished: the Greek saith, the word is true. Here God reacheth the reason, why things are sundry times repeated in the scriptures.

34 Ver. 34. Bishops] or overseers, officers to visit and look to the state of the land. The Hebrue *Pakid*, as the Greek *Episcopos*, (from whence we have formed our English word Bishop,) is any man that hath charge and office, for any business civil or ecclesiastical: as the Bishops of the armie, Num. 31. 14. 2. King. 11. 16. the Bishops (or overseers) of them that did the work, 2. Chron. 34. 12.

17. So among the Priests & Levites, Num. 4. 16. Neh. 11. 9. 14. and Ministers of the gospel, 1. Tim. 3. 1, 2. take-up-the fifth] Hebr. five the land; as to tithes, is to take the tenth part. So Thargum Jerusalem expounds it, to take up one of five. Thus taught he providence in the time of plenty, against time of want; as Solomon dooth by example of the pismire, Prov. 6. 6. 7. 8. See also Luk. 16. 9.

35 V. 35. of Pharaoh] the Chaldee explaineth it, of Pharaohs officers.

36 Ver. 36. for store] or, provision; a thing committed in trust to be kept. See Lev. 6. 2. the land] the Chaldee saith, the people of the land: as in v. 30.

37 Ver. 37. the word was good] or, the thing was pleasing. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. & enclined the Kings heart to assent unto good counsel: for, the hearing ear, and the seeing eye; the Lord hath made even both of them: Prov. 20. 12.

38 Ver. 38. [spirit of God] The Chaldee paraphratheth, the spirit of prophesie from before God. The like praise is of Daniel, Dan. 4. 6. & 5. 11. So for office in the church, men are to be chosen full of the Holy Spirit, Act. 6. 3. By this speech of Pharaoh, and by the verse following, it may be gathered, that Ioseph preached many things unto the King, of God, his power, providence, goodness &c. whereupon the King made him a teacher of wisdom unto his Senators, Psal. 105. 22.

39 Ver. 39. all this] the Greek saith, all these things. Ioseph hath honour, for opening mysteries: so Daniel in Babylon, Dan. 2. 46. 47. & 5. 29. and the Lamb Iesus, Rev. 5. 9. 12. And as Ioseph by telling two dreams, fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreams, he cometh to his exaltation. disceat &c. the Greek translates it, more prudent & wiser then thou.

40 Ver. 40. over my house] as steward: or governor: as the Chaldee saith, Officer of my house: so 1. King. 8. 3. 2. King. 18. 18. Luk. 12. 42. He made him Lord of his house, and ruler

ruler of all his possession. Psal. 105. 21.

mouth] that is, word (as the Chaldee explaineth it,) or commandment: so Job. 39. 30. Num. 9. 20. Luk. 19. 22. Gen. 24. 57. kiss] or apply, namely the hand to the mouth, as Job. 31. 17. in sign of honour and obedience, so the Greek translatheth, at thy mouth shall all my people obey. Or, we may refer it to the former, shall kiss thy mouth, that is, love, honour, obey thee and thy words, in which sense David saith, kiss the son, Ps. 2. 12. and Samuel kissed Saul, when hee annoyed him king, 1. Sam. 10. 1. & men kiss his lips, that answereth right words, Prov. 24. 26. The Chaldee translatheth, at thy word shall all the people be armed. Ioseph had authority over all the Princes of Egypt, to bind them to his will, and to make the Elders wife: Psal. 105. 22. the king made him governor over Egypt, and all his house. Act. 7. 10.

41 V. 41. [set] or give: so v. 43. these words are used as one: see Gen. 1. 17. & 9. 12. & 17. 5. The Greek saith, I constitute thee this day. As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the kings dreame, Dan. 2. 48. Thus God bringeth low, and lifteth up: raiseth up the poore out of the dust, and lifteth up the begger from the dung hill, to set him among princes, &c. 1. Sam. 2. 7. 8. Psal. 113. 7.

42 V. 42. fine linen] or, byss, in Hebr. sheffs: a kind of silk that groweth in Egypt and other lands, Ezek. 27. 7. It made costly white cloth, which great personages used to wear: Prov. 31. 22. Ezek. 16. 10. Luk. 16. 19. Rev. 19. 8. The Greek and Chaldee, term it byss. See the notes on Exod. 25. 4.

43 V. 43. the second] Kings had two charrets, for more honour, and use. 2. Chron. 35. 24. by setting Ioseph hereon, the King honoured him; as Mordchai was, by riding on the Kings horse, Esth. 8. 8. &c. The Hebrue phrase is charret of the second, wherby may be meant of the second person, or next to the King. The Greek translatheth, second charret. Abrek] the Chaldee translatheth, thou art the father of the King: as compounded of Ab, a father; and Rek, which the Syriak, useth sometime for a King, accor-

ding to the Latine Rex: and Ioseph professeth, that God had made him a father to Pharaoh, Gen. 45. 8. Thargum Jerusalem also expoundeth it, God save (or Live let) the Father of the King; the Master in wisdom, and tender in years. Or, Abrek is to kneel-down; the same that Habrek, after the Egyptian manner of pronouncing, as Egah Eka, 63. 3. is used for Higah: and Aschem Ietah, 3. for Habchem.

44 V. 44. am Pharaoh] that is, King: for this is an honourable title, and no proper name: see the notes on Gen. 12. 15. It may also be an oath, to confirm his authority: so Iste is Iam Pharaoh] without thee, &c.

his hand or foot] that is, do any thing. The Chaldee as before he spake of armes, v. 40. so here againe, translatheth, without thy word shall not a mē lift up his hand to hold weapons, nor his foot to ride on a horse, &c.

45 Ver. 45. Zaphnath paaneach] Egyptian words, which the Greek leaveth untranslated, the Chaldee paraphrast interpreteth, The man to whom secrets are revealed: & Philo saith, a finder out of secret things. Hieron expoundeth them, the signior of the world.

priest of On] or Prince, President; (as the Chaldee calleth him Rabba.) But the Greek translatheth Priest of Heliopolis. He might be both, as was the manner of those times and places. See Gen. 14. 18. And among the Egyptians, Priests were learned men and Doctors of Arts, as well as sacrificers to their Gods, Diodor. Sicul. 2. book. On was a citie in Egypt called also Aven, Ezek. 30. 17. in Greek Heliopolis, that is, the citie of the Sun. They of Heliopolis are reported to be the wisest of all the Egyptians, and unto that citie the people used to resort once a year to do honour unto the Sun, by sacrifice. Herodotus. Euterpe.

over] the Chaldee addeth, ruler over the land. So in v. 45.

V. 46. old] Hebr. son, that is, going on his 30. years (see Gen. 31. 2) So this exaltation of Ioseph was 3. years after he was sold into Egypt, Gen. 37. 2. And at this age of 30. years, our Lord Iesus began his administration, Luk. 3. 23. so did the Levites

in the Lords tabernacle, Num. 4.3. & David then began his reign, 2. Sam. 5.4.

47 V. 47. yielded] Heb. made, that is, brought forth fruit: [see Gen. 11. by handfuls] meaning abundantly; a handfull increase of one kernel.

48 V. 48. layd up] Hebr. gave: [see Genes. 26. 12. the said which was &c.] in the Hebrew the words stand thus, the feild of the cite which (was) round about it.

51 V. 51. Manasse] Hebr. Menasseh; the holy Ghost in Greek calleth him Manasses, Rev. 7. 6. by interpretation, it is Forgetting, or Making to forget: the reason whereof followeth. So in Esai. 65. 16. promise is made of former troubles to be forgotten.

fathers house] meaning the molestation and injurie which hee had sustained at his brethgens hands.

52 V. 52. Ephraim] that is, Made fruitful, This son, was by Iakob set before his elder brother; and of these two, came two tribes, so Ioseph had a double portion for the first birthright. Gen. 48. 5. 14. 19. 20. 1. Chron. 5. 2.

55 V. 55. was famished] or hungred, had famine.

56 V. 56. all the houses, &c.] in Greek, all the barns of corn. [sold] to weete, corn. The Hebrue word signifieth breaking, and because corn and meat breaketh mens fast and hunger; therupon it is applied to the selling & buying of corn or food; the reason whereof it shewed in Gen. 42. 19. where it is called the breaking of the hunger, meaning, corn for the hunger (or famine) of their houses. So in Psal. 104. 11. by water, the wild Asses are sayd to breaketh their thirst. To this also we may add, the phrase of breaking bread, that is, of distributing & communicating it. E. 4. 18. 7. Act. 2. 46. 10. 7. Hee that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it: Prov. 10. 26.

57 V. 57. every land, or all the earth: so the Chaldee sayeth, all the inhabitants of the earth: in Greek, all countries: [that is, the people in them, meaning, all the countries] idjoyning the taboune. in every land]

or, in all the earth, as vers. 56. God called a famine upon the land; (or earth,) he brake all the staffe of bread. But he had sent a man before Iakob and his house, even Ioseph, who was sold for a servant; him God sent before them, to preserve life: Psal. 105. 16. 17. Gen. 45. 5.

CHAP. XLII.

1. Iakob sendeth his ten sonns to buy corn in Egypt. 6. They are imprisoned by Ioseph for spies. 18. They are set at libertie, on condition to bring Benjamin. 21. They have remorse for the injurie they had done to Ioseph. 24. Symeon is kept bound for a pledge. 25. They returne home with corn and their money. 29. They relate unto Iakob the hard things befallen them. 36. Iakob refuseth to send Benjamin, though Reuben would engage his two sonns for him.

1 **A**ND Iakob saw; that there was corn-to-sell in Egypt: and Iakob sayd unto his sonns; why look ye one-upon-an other? And he sayd, Behold I have heard; that ther is corn-to-sell, in Egypt: goe-ye-down thither, & buy-corn for us from thence; that we may live, and not dye. And Iosephs ten brethren went down; to buy corn, in Egypt. But Benjamin, Iosephs brother; Iakob sent not with his brethren: for he sayd, lest mischief befall him. And the sonns of Israel came; to buy corn, among those that came: for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold corn to all the people of the land: and Iosephs brethren came, & bowed down-themselves unto him, with their faces to the earth. And Ioseph saw his brethren, & knew them: and he made himself strange unto them, and spake with them hard-words; and sayd

sayd unto them, whence come yee? And they sayd, from the land of Canaan, to buy food. And Ioseph, knew his brethren: but they, knew not him. And Ioseph remembred, the dreams, which he had dreamed of them: and he sayd unto them, yee are spies; to see the nakednes of the land, you are come. And they sayd unto him, Nay my lord: but thy servants are come, to buy food. We all of us, are sonns of one man: we are true men; thy servants, are not spies. And he sayd, unto them: Nay, but yee are come to see, the nakednes of the land. And they sayd; We thy servants, were twelv brethren, the sonnes of one man, in the land of Canaan: and behold, the yongest, is with our father this day; & one, is not. And Ioseph sayd, unto them; That is it, that I spake unto you, saying, yee are spies. By this, ye shall be proved: as Pharaoh liveth, if ye goe-forth from hence; except, when your yongest brother come, hither. 16 Send one of you, and let him fetch your brother: & you, be yee in bonds; that your words may be proved, whether truth be in you: and if not, as Pharaoh liveth, surely ye are spies. And he put them all together, into ward, three dayes. And Ioseph sayd unto them, in the third day; This doe, and live: I, fear God. If yee be true men; let one of your brethren, be bound in the house of your ward: & goe you, bring ye corn for the famine of your houses. And bring your yongest brother, unto me; and your words shall be verified, and ye shall not dye: and they did so. And they sayd, to the man unto his brother; Verily, we

are guiltie, concerning our brothers: in that we saw the distress of his soul, when he besought us for grace, and we heard him not: therefore, this distress, is come upon us. And Reuben answered them, saying; did not I say unto you, saying, doe not syn against the child, and ye heard not? and his blood also, behold it is required. 23 And they, knew not; that Ioseph heard: for an interpreter, was between them. And he turned about from them, and wept: and he returned unto them, and spake unto them; and took from them, Simeon; and bound him; before their eyes. And Ioseph commanded, that they should fill their vessels with corn; and to restore, every mans money into his sack; and to give them, provision, for the way: & thus, did he unto them. And they took up their corn, upon their asses: and went, from thence. And one opened his sack, to give provender, to his ass, in the Inn: & he saw his money, and behold it was, in his baggs mouth. And he layd unto his brethren; my money is restored; and also, behold it is in my bag: and their hart went forth; and they trembled, each man to his brother, saying; what is this, that God hath done, unto us? 29 And they came, unto Iakob their father, unto the land of Canaan: and told him; all that befell them, saying. The man, the Lord of the land, spake with us, hard-words; and took us, as spies of the land. And we sayd unto him, we are true men; we are not spies. 32 We were twelve brethren, sonns of our father: one is not, and the yongest is with our father, in the land of Canaan.

- 33 Canaan. And the man, the Lord of the land, sayd unto us; By this shall I know, that yee, *are true men*: leave one of your brethren, with me; and take for the famine of your houses, & goe. And bring your yongest brother, unto me; and I shall know, that ye *are not spies*; but *that yee are true men*: I will give you, your brother; & ye shall traffike, in the land. And it was, they emptying their sacks; that behold, *every mans bundel of money, was in his sack*: and they saw the bundles of their money, they and their father, and they feared. And Iakob their father, sayd unto them; Me, have ye bereaved of children: Ioseph is not, & Simeon is not; and Benjamin ye will take *away* all these things, are against me. And Reuben sayd unto his father, saying; Slay my two sonns; if I bring him not, unto thee: give him, unto my hand; and I will bring him agayn unto thee. And he sayd, my son shall not goe down, with you: for his brother is dead, and he is left himself alone; and mischief shall befall him, by the way, in the which ye goe; and ye shall bring down my grayhayres, with sorow, unto hell.

Annotations.

Corn-to-sell] Or sale of corn: To the Hebrew Sheber, (which is breaking,) is here translated in Greek, the selling of wheat: the Chaldee also so expresseth it. See Gen. 41. 56. Iakob saw, that is understood this, by the report of others; he heard it: v. 2. So the people for his voice; Exod. 18. 20. *one on another* or, *on your selves*: as negligent, or as men helpless, none knowing what to doe. The Greek translateth, *why are ye foolish*. By the famine that came

over all Egypt & Canaan, there was great affliction, that our fathers found no sustenance. *Act 7. 11.* In Abrams dayes, Canaan was vexed with famine, Gen. 12. 10. againe in Isaaks time, Gen. 26. 1. and now in Iakobs. So God exercised the faith and patience of the saints, in the common calamities of the world. The like was in *Act 11. 28.*

Ver. 4. *lest mischiefe*] understand, I must take heed, lest &c. See Gen. 3. 22. For mischief, the Chaldee putteth death: the word implieth it, and lesser evils also, as appeareth by Exod. 21. 22. 23. 24. The Greek telleth it, sickness.

Ver. 6. *the ruler*] he that had authority and power, in his hand; as the original word signifieth. *Eccles. 8. 8.* and David confirmeth, *Psal. 105. 22.* Of the Hebrew Shallet, and Shikon, is made in Arabick the name Sultan, a title whereby the chief rulers of Egypt & Babylon are still called. bowed-down] so fulfilling the oracle, in Gen. 37. 7. 8.

Ver. 7. *made himself strange*] in Greek, he was alienated from them. The Chaldee expounds it, he bestowed him what he should speak with them, with them] or, into them: for the scripture useth these phrases indifferently, as, *speake not with us in the lewes language*, 2. *King. 18. 26.* or, *speake not unto us*, *Esa. 36. 11.* and, *speake with him*, 2. *Chron. 16. 10.* or, *speake unto him*: 1. *King. 12. 10.* & in Greek, as, he *spake with them*, *Mark 6. 50.* or, he *spake unto them*, *Mat. 14. 27.*

Ver. 9. *spies*] The Hebrew hath the signification of footing, or going from place to place. The Apostle in Greek translateth it *spies*, *Heb. 11. 31.* nakedness] that is, the naked, weak, or ruined place; as the Chaldee explaineth it. The Greek translateth it, *footsteps*. Ioseph dealeth with his brethren in syn, as God doeth with his children: vvo often estranged himself from them, dealeth roughly; & counsell them unto him *as his enemies*, *Job 19. 24.*

Ver. 11. *true*] or upright, honest men. The Greek sayth, *peaceable*.

Ver. 13. *is not that is, he is dead*: as the phrase

phrase signifieth. *Mat. 21. 16. 18.* and so it is expounded in Gen. 44. 20.

Ver. 15. as Pharaoh liveth] a kind of asseveration or swearing, (as the like phrase of God manifesteth, *Jer. 5. 2.*) which sometime is joyned with the name of God, as 1. *Sam. 20. 3.* as the Lord liveth, and as thy soule liveth, so 2. *King. 2. 2. 4. 6. 2. Sam. 15. 2. 1. Sam. 25. 16.* And to swear by the kings life, was a great oath in Egypt. The Greek translateth, by the health of Pharaoh. It may also be read as a with; so Pharaoh live: and is likewise an earnest asseveration. if ye goe] that is, ye shall not goe; as the Greek explaineth it: see Gen. 14. 23. yongest] Hebr. *lul*: so after, in v. 20. 32. 34.

Ver. 16. *be ye in bonds*] you shall be bound, or prisoners. In Greek, he ye led away, until your words be manifest, whither ye speak truth or lie.

Ver. 17. *put them altogether*] Hebr. gathered them. ward] or prison: called the house of ward, or custodie v. 19. & so by the Chaldee here. Here God by tribulation, calleth the patriarchs to repentance for their syns: he challengeth us for our profit, that we might be partakers of his holynesse, *Heb. 12. 10.*

Ver. 18. the third day] of which number, diverse times are observed, on Gen. 22. 4.

Ver. 19. bring] to your families. corn for the famine] or, after the Hebrew phrase, the breaking of the famine; meaning corn: as Gen. 41. 56. The Chaldee sayth, corn which wanteth in your houses.

Ver. 21. guilty] the Greek translateth in syn, brother's Ioseph they mean, who beloved them when they sold him into Egypt, Gen. 37. Thus by afflictions they are brought to acknowledge their syn committed about 13. yeres before, which their consciences did now accuse them of. So God sayth, *I will get and returne to my place, till they acknowledge their guiltines, and seek my face*: in their affliction they will seek me early: *Hos. 5. 15.* distress] or anguish, the Greek translateth, we despised the tribulation.

Ver. 22. *is required*] that is, God punish-

eth us for killing our brother: as is threatened *Gen. 9. 5.* After many yeres, the guilt of innocent blood could not be removed out of their hearts; but the memorie of it, is renewed upon this their trouble.

Ver. 23. *heard*] that is, understood; as Gen. 11. 7.

Ver. 24. *weep*] shewing his love & natural affection, which yet he hid from his brethren, till they were thoroughly humbled: So God in mens afflictions often biddeth himself, *Esa. 46. 15.* *Psal. 10. 1.* yet in all their affliction, he is afflicted; *Esa. 63. 9.*

Simeon] who seemeth by this, to have been the chief procurer of Iosephs trouble, he was by nature, bold and fierce, as his fact against the Schemites dooth manifest; *Gen. 34. 25.* & 49. 7.

Ver. 25. *vessell*] meaning, their sacks. money] Hebr. their silver. provision] or food: the Greek addeth, food enough. did he] or, as the Greek translateth, it was done; meaning by Iosephs servant. See the like phrases noted on Gen. 2. 20. & 16. 14. The holy Ghost observeth this kindness of Ioseph, who was far from revenge, and did good for evil. Thus we all should doe; *Rom. 12. 17. 19.* *Mat. 5. 44.*

Ver. 28. *went forth*] or, was gone, that is, sayled there: or (as the Greek translateth) was allowed. A like speech is in *Song. 5. 6.* My soule went forth, that is, sayled: fainted. The Chaldee translateth, the knowledge of their hart departed. trembled] or, (as the Greek sayth) were troubled: & so manifested it one to another; See Gen. 27. 33.

Ver. 30. *took us*] Hebr. gave us: that is, esteemed and counted. Or used us, as the Greek translateth, he put us in prison. A like phrase is in 1. *Sam. 1. 16.*

Ver. 33. for the famine] understand from the 19. verse, corn for the famines. And to the Greek, expresseth it here, as there. The Chaldee also sayth, corn that wanteth in your houses. Such defects are often in scripture; as, *he slew Goliath*, 1. *Sam. 11. 19.* for the brother of Goliath; as is expressed in 1. *Chron. 20. 5.*

Ver. 34. *requit me*] or upon me, as a hea-

vy burden, hastening my death.

37 Verſ. 37. *my two ſons* ſo the Greek tranſlateth, and the Hebrue is elſewhere ſo uſed, Exod. 18. 3. But it may alſo bee ſignified, *two of my ſons*: he having ſown in all, Gen. 45. 9. This condition being un- natural & ſynful, Iakob would not admit of: but continueth his purpoſe, not to let Benjamin goe, v. 38.

38 V. 38. *himſelf alone* meaning of Ra- chels children, as is explained, Genſ. 44. 20. 27. 28. And if, *miſchief*, in Chal- dee, death: ſee v. 4. *my gray hairs* Heb. *my grayneſſe, or hoarineſſe*: that is, *me who am gray headed,* unto hell] to the grave, or ſtate of death, See Gen. 37. 35. Iakob in theſe doubt and feares, bewrayeth weakneſſe of faith; which afterwards he overcommeth, reſting in the providence of God: and then Moſes nameth him *Iſrael*, Gen. 43. 11.

CHAP. XLIII.

1. The famine continuing, Iakob would ſend againe into Egypt; but his ſons durſt not goe without their youngeſt brother. 2. Iudas offereth to be ſurety for Benjamin. 3. Iſrael at length yeeldeth, and ſendeth them with a preſent, double money, & a bleſſing. 15. Ioseph entereth into his brethren. 18. They are aſſayed, and offer the ſteward the money which had been reſtored them. 23. The ſteward comforteth them, and bringeth out Symeon. 26. Ioseph receiveth their preſent. 29. Bleſſeth Benjamin, 31. and ma- keth all his brethren a feaſt. 33. but ſerveth ſpe- cially favour to Benjamin.

1 And the famine, was heavy in the land. And it was, when they had made an end of eating the corn which they had brought, out of Egypt: that their father ſayd unto the, 2 Goe againe, buy for us a little food. 3 And Iudah ſayd unto him, ſaying: The man did profeſſing profeſt unto us, ſaying, ye ſhall not ſee my face; except 4 your brother be with you. If thou

5 wilt ſend our brother, with us, we will goe down, and buy food for thee. And if thou wilt not ſend him, we will not goe down: for the man ſayd unto us, ye ſhall not ſee my face; except your brother be with you. And Iſrael ſayd, vwherefore did you me the evil; to tel the man, whether ye had yet a brother? And they ſayd, the man asking asked of us & of our kindred, ſaying: Is your father yet alive? have ye a brother? and we told him, according to the tenour of theſe words: Did vvee knowing know, that he would ſay, bring your brother down? 8 And Iudah ſaid unto Iſrael his father, ſend the yong man with me, and we will ariſe and goe: that we may live & not dye, both we and thou, and alſo our little ones. I, vvill be ſurety for him; of my hand, ſhalt thou require him: if I do not bring him unto thee, and ſet him before thee, then will I be a ſynner unto thee, all dayes. For, 10 except we had ſingred: ſurely now we had returned theſe two times. And Iſrael their father, ſayd unto them; if 11 *(it muſt be)* ſo now, doe this, take of the praiſe-worthy fruit of the land, in your veſſels; & cary down to the man, a preſent: a little baulm, and a little honney, ſpices and myrrh, terebint- 12 nuts, and almonds. And take in your hand, double money: and the money that was reſtored, into the mouth of your bagges, ye ſhall cary again in your hand: peradventure it 13 was an over-ſight. And take your brother: and ariſe, goe againe unto the man. And God almighty, give you mercies, before the man; that he may ſend away with you, your other brother,

15 brother, and Benjamin: and I, if I be bereaved of *my children*, I am bereaved. And the men took this preſent; & took double money in their hand, and Benjamin: and aroſe, and went down to Egypt; and ſtood, before Ioseph. 16 And Ioseph ſaw Benjamin, with them; & he ſayd to him that was over his houſe, bring the men to houſe: and ſlay a ſlaughter *(of beaſts)* and make ready; for the men ſhal eat with me, at noon. And the man did as Ioseph had ſayd: and the men brought the men into Iosephs houſe. 17 And the men feared, becauſe they were brought into Iosephs houſe: & they ſayd, for the matter of the money, that was returned in our bagges at the firſt; are we brought in: to roll himſelf upon us: and to fall upon us; and to take us for ſervants, and our aſſes. And they came neer unto the man, which was over Iosephs houſe: 19 and they ſpoke unto him at the dore of the houſe. And ſayd, O my lord: coming down we came down at firſt, 20 to buy food. And it was, when we came to the Inn, and opened our bagges; that behold *every-mans* money was in the mouth of his bag: our money, in the weight therof: and we have brought it againe, in our hand. 22 And other money, have we brought down in our hand, to buy food: we know not, vvho put our money, in our bagges. And hee ſayd, peace be to you, fear not; your God, and the God of your father, hath given to you the treaſure, in your bagges; your money, came unto me: & he brought out Simeon, unto them. And the man brought the men, into Iosephs

25 houſe: and gave them water, and they wwaſhed their feet; & he gave provender, to their aſſes. And they made ready, the preſent; againſt Ioseph came, at noone: for they heard, that they ſhould eat bread, there. And Ioseph came to houſe; and they brought unto him, the preſent which was in their hand, into the houſe: and they bowed down themſelves unto him, to the earth. And hee asked them, of their peace; and ſayd, is there peace to your father the old man, of vvhom you ſpoke? is hee yet alive? 28 And they ſayd, there is peace to thy ſervant, to our father, he is yet alive: and they bended down the head, & bowed themſelves down. And he liſted up his eyes; & ſaw Benjamin his brother, his mothers ſon; and ſayd, is this your yonger brother, of vvhom you ſpoke unto me? & he ſayd, God be gracious unto thee, my ſon. And Ioseph made haſt for his bowels did yern, towards his brother; and hee ſought, *(where)* to vveep; & enred into a chamber, and wept there. 31 And he vvaſhed his face, & vvent out: and refreyned himſelfe; and ſayd, ſet on bread. And they ſet on for him, by himſelf alone; and for them by themſelves alone; and for the Egyptians that did eat with him, by themſelves alone: becauſe the Egyptians, might not eat bread with the Hebrues; for that is an abomination, unto the Egyptians. And they ſate before him; the firſt-born, according to his firſt birthright; & the yongſt, according to his youth: and the men marvelled, each man at his neighbour. And hee took up meaſs from before him, 34

unto them; and Benjamins measse, was five times more, then the measses of any of them; and they drank & largely-drank, with him.

Annotations.

- 2 **B**y Hebr. break: so after, v. 4. 20. &c. See Gen. 41. 56.
- 3 Ver. 3. protesting] that is, did solemnly & earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 2. 17. be] or, as the Greek translateth, unless your younger brother come with you.
- 7 Ver. 7. asking] that is, *fragily asked*: see v. 3. They excuse themselves, as having not done it purposely, but of necessity; which they could not honestly avoyd.
- 8 *tenour*] Hebr. mouth of these words; that is, as the Greek translateth, according to this asking, of his. *did we knowing know*] that is, did (or could) we any way know; or certainly know?
- 8 Ver. 8. young-man] meaning Benjamin; who was now above 30. yeres of age; being but seven yeres younger then, Ioseph.
- 9 Ver. 9. will be a synner] or syn; that is, be guilty, as a violator of my faith; & subject to punishment according. So the word synner, is used in 1. King. 1. 21. *all dayes*] of my life: or, for ever.
- 11 Ver. 11. praise-worthy-fruits] Hebr. of the musk (or melodie) of the land; meaning the best fruits, most comendable, & for which songs of praise are given to God. So the Greek translateth it, *fruits*; & the Chaldee, that which is laudable. So a blessing is sayd to be in the cluster of grapes, *Esa. 65. 8. bairim*] or *refo*: see Gen. 37. 25.
- Terebint nuts*] or, nuts of the surpentine-tree. So the Greek translateth it *Terebint*. The word is not found elsewhere in holy scripture. By this present, Iakob thought to procure favour, as he did before, Gen. 32. 20. &c. for, *a mans gift maketh room for him, and bringeth him before great men. Prov. 18. 16. So kings, bring presents to Christ, Psal. 72. 10.*

- 12 Ver. 12. double money] because the famine continuing, it was like corn was dearer, *an oversight*] or error, Gr. *an ignorant ad.* Hereupon justice required, that the money should be restored.
- 14 Ver. 14. if be] or, when I am bereaved: a like phrase is in *Eph. 4. 16. if I perish I perish*. Both of them seem to be a committing of themselves, and of the event of their actions unto God, in faith; which if it fell out otherwise then they wished, they would patiently bear.
- 16 Ver. 16. him that was over] that is, his steward: [so v. 19. & 44. 1. see Gen. 41. 40. a slaughterer] as is wont to be killed for a feast. So in *Prov. 9. 2. 1. Sa. 25. 11. Gen. 31. 54. V. 18. for the matter*] or, because of the money, as the Greek translateth. So *gal debar*, signifieth because, or concerning, *Exod. 3. 12. to roll*] that he may roll; namely, the Lord of the land; by rolling, meaning violent oppression, as the Chaldee expoundeth it dominating, and the Greek *salse accusing*, or, calumination. See the like phrase in *Iob 30. 14. to sell*] or to sell, that is, cast down himself; which the Chaldee translateth, *seek an occasion against us*. A guilty conscience made them fearful, and suspicious. So Gods works of grace, through our syn and ignorance, doe occasion our fear; *Judg. 13. 22. 23. Mat. 14. 25. 26. 27.*
- 20 Ver. 20. Oh] or Vnto me; understand, look, or let thine eyes be; as the phrase is more fully expressed, in *Iob 6. 28. & 7. 8.* The Greek & Chaldee translations make it here a word of intreating, *We pray*. So *Gen. 44. 18. Exod. 4. 10. Iudg. 6. 15. Iof. 7. 8.*
- 23 Ver. 23. peace to you] that is, be of good comfort: or, ye are in justice. Peace is here opposed to fear: so in *Iob 21. 9.*
- 25 Ver. 25. against] or, until Ioseph came, eat bread] the Greek explaineth it, *dine there*.
- 26 Ver. 26. the present] Gr. the gifts which they had in their hands, which being also from their father, now the Sun, & eleven stars, doe obedience to Ioseph, as he dreamed, *Gen. 37. 10.*
- 27 Ver. 27. of their peace] that is, of their welfare,

welfare, how they did, as the Greek translateth, *how doe ye?* So after, *is your father in health?* See *Gen. 37. 14. & 41. 16.*

- 30 Ver. 30. made-haff] Gr. was troubled, did yern] or did burn, were kindled with natural affection. The Greek and Chaldee express it, by being turned. The like is in 1. King. 3. 26.
- 32 Ver. 32. an abomination] The Greek explaineth the cause, for that every feeder of sheep was an abomination to the Egyptians: & Moses telleth the same, *Gen. 46. 34.* The Chaldee more plainly sayth, because the Hebrews eat the cattle which the Egyptians worship. Compare this exposition with *Exod. 8. 26.*
- 33 Ver. 33. yongest] Hebr. least according to his littleness: meaning of age, not of stature. a] or, looking upon his neighbour.
- 34 Ver. 34. unto them] understand, and sent unto them. five times] or five parts: Hebr. five hands: which the Greek expoundeth five fold; the Chaldee five parts (or portion): so *Gen. 47. 14. largely-drunk*] or drunk themselves merry: were drunken, which word is used for large drinking, unto merrith, but with sobriety. *Hag. 1. 6. Iob. 2. 10.*

CHAP. XLIV.

1 Ioseph sending his brethren away with corn, causeth his cup to be put in Benjamins sack. 11. He sendeth after them, complaining of injury. 11. Search is made, and the cup found. 13. They are brought back, and submit themselves to servitude. 17. Ioseph would receive Benjamin only. 18. Iudahs humble supplication to Ioseph: wherein (after relation of things that had passed) he offered himself bond-man in Benjamins stead, in commiseration of his aged father.

- 1 **A**nd he commanded him that was over his house, saying, fill the mens bagges, with food: so much as they can carie: and put every mans money, in his bagges mouth. And my cup the silver cup, put in the bagges mouth of the yongest; and his corn money: and he did, according to the word of

- 3 Ioseph, which he hath spoken: The morning was light; and the men were sent away; they and their asses. They were gone out of the citie, nor gone-farr; and Ioseph sayd, to him that was over his house: rise-up, follow after the men: and overtake them, and say unto them; wherefore have ye rewarded evill, for good? Is not this it, in which my lord drinketh; & he would searching search diligently for it? ye have done evill, in that ye have done. And he overtook them; and he spake unto them, these same words. And they sayd unto him; wherefore speaketh my lord such words? Farr be it from thy servants, to doe such a thing. Behold, the money, which we found in our bagges mouth; we brought-a-gayn unto thee, out of the land of Canaan: and how should we steal, out of thy lords house; silver, or gold? With whomsoever of thy servants it be found, both let him dye: and we also, will be to my lord, for servants. And he sayd; now also according to your words, so let it be: he vvvith whom it is found, shalbe my servant; & you, shalbe blameless. And they hastened, and took-down, every man his bagge, to the ground: and they opened, every man his bagge. And he searched, he began vvith the eldest, and ended vvith the yongest: and the cup vvvas found, in Benjamins bag. And they rent their garments: and laded every man his ass, & returned to the citie. And Iudah and his brethren, came to Iosephs house; and he, was yet there: & they fel before him, on the ground. And Ioseph sayd unto them; vvhat deed is this, that ye have done? knew ye not,

16 ye not, that such a man as I, could
 17 serching serch-diligently? And Iu-
 dah sayd, what shall we say, unto my
 lord? what shall we speak, & how shall
 we justifie our selves? God hath found
 out, the iniquitie of thy servants; be-
 hold, we are thy lards servants; both
 we, and he in whose hand the cup is
 found. And he sayd, farr be it from
 me, to doe this: the man, in whose
 hand the cup is found, he shall be my
 servant; and you, get ye up in peace,
 unto your father.

§ § §

18 And Judah came neer unto him, and
 sayd; O my lord; let thy servant I pray
 thee. speak a word, in the ears of my
 lord; & let not thy anger be kindled,
 against thy servant: for thou art, even
 as Pharaoh. My lord asked his ser-
 vants, saying; have ye a father, or a
 brother? And we sayd, unto my lord;
 we have a father, an old-man; and a
 child of his old-age, the yongest: &
 his brother is dead; and he himself
 alone, is left of his mother, and his
 father loveth him. And thou saydest
 unto thy servants; bring him down,
 unto me: that I may set mine eye, up-
 on him. And we sayd, unto my lord;
 the yong-man, can not leave his father:
 and if he should leave his father, then
 he would dye. And thou saydest, un-
 to thy servants; if your yongest bro-
 ther, come not down, with you; ye
 shall no more, see my face. And it was,
 when we came up, unto thy servant,
 my father: then wee told him, the
 words of my lord. And our father
 sayd; Return, buy for us a little food.
 And we sayd, we cannot goe down: if

our yongest brother be with us, then
 will we goe down; for we cannot see,
 the mans face; & our yongest brother,
 not be with us. And thy servant, my
 father, sayd unto us; you doe know,
 that my wife bare unto me two. And
 the one, went out from me; & I sayd,
 surely he is torn is torn in peeces: &
 I saw him not, since. And if ye take
 this also, from my face, and mischief
 befall him: then shall ye bring down
 my gray-haires, with evil unto hell.
 And now; when I come, to thy ser-
 vant my father; and the yong-man, he
 be not with us: and his soul, is bound-
 up in his soul. Then will it be, when
 he seeth that the yong man is not,
 that he will dye: and thy servants shall
 bring down, the gray-haires of thy
 servant our father, with sorrow unto
 hell. For thy servant, became surety
 for the yong-man; unto my father,
 saying; if I bring him not, unto thee;
 the will I, be a synner unto my father;
 all dayes. And now, I pray thee let
 thy servant abide, in sted of the yong-
 man; a servant to my lord: and let the
 yong-man, goe up with his brethren.
 For how, shall I goe up to my father;
 and the yong-man, be not with me?
 lest I see the evil, that shall find my
 father.

Annotations.

1 O *Verbu house* that is, his stewards; see
 Gen. 43. 16. 18. The Chaldee calleth
 him, *Provost over the house*. So in v. 4.
food that is, corn; as the Chaldee explains
 it: So in v. 15.
 2 *Ver. 2. yongest* Heb. *leah*; meaning in
 age: so alter. By this, Ioseph meant to
 trie his brethrens love to Benjamin, & to
 their

their father: whither they would assist
 him, in his utmost perill. The hard mea-
 sure which before they had offred unto
 Ioseph himself, moved him hereunto.

5 *Ver. 5. Is not this &c.* Here the Greek
 translation addeth; *Wherefore have ye stolen
 my silver cup? is not this &c.* would
 serching serch, so the Chaldee here transla-
 teth it or would learn by experience by it, that
 is, would trie your truth & loyalty. So
 the word was used before, in Gen. 30. 27.
 The Hebrue *Nachash* (whereof the Serpent
 in that tongue hath his name, Gen. 3. 1.) sig-
 nifieth first a diligent observation, trial or
 serch, 1. King. 20. 32. Gen. 30. 27. secondly,
 a too curious serch or finding out, by
 soothsaying or divination, which Gods
 law forbiddeth, Deut. 18. 10. And so the
 Greek translatheth it here, and *Thargum Je-
 rusalem*; as if Ioseph could find out the
 theft, by divination, or by consulting with
 the soothsayers of Egypt: or used the cup
 for such an art. So alter in v. 15.

7 *Ver. 7. such words*] or, according to these
 words. *farr be it*] or, be it a profane thing:
 see Gen. 18. 25. *such a thing*] or, ac-
 cording to this word.

8 *Ver. 8. silver*] the Chaldee expounds it,
vessels of silver, or vessels of gold.

10 *Ver. 10. blameless*] or, clear, innocent, and so
 without punishment: the Greek sayth
pure.

13 *Ver. 13. rent their garments*] for greif of
 hart. See Gen. 37. 29. 34.

16 *Ver. 16. iniquitie*] other synns, for which
 they were under Gods wrath: though in
 this they were innocent. This was the
 end, why God by Ioseph brought this
 temptation upon them, that they might see
 their former synns, and repent. So the
 Prophet sayth, *By this shall the iniquitie of
 Iakob be purged; & this is all the fruit, to take
 away his syn.* Esa. 27. 9.

§ § § Here becometh the eleventh se-
 ction of the law, called *Parggash*, that is,
 And (Judah) came neer: see Gen. 6. 9.

18 *Ver. 18. Oh for, Have respect unto me*: see
 Gen. 43. 20. The Greek and Chaldee ex-

playn it, *I pray thee my Lord.* as Pha-
 1406] that is, of princely power, and majesty:
 so shewing a reason why he brought
 him not to be angry: for the Kings wrath, is
 like the roaring of a Lion: Prov. 19. 12.

20 *Ver. 20. and a child*] understand, he hath
 a child, as the Greek explaineth it.
 of old age] that is, born him, when he
 was old, see Gen. 37. 3. the yongest] or,
 a little one.

21 *Ver. 21. that I may see for, and I will set my
 eye,* that is, behold him. The Greek transla-
 teth, and I will have care of him. So, setting
 of the eye, sometime signifieth, as Jer. 40. 4.
 In this sense, it was a promise of princely
 clemencie; that they might the more rea-
 dily bring their brother.

22 *Ver. 22. yong-man*] so called because he
 was the yongest of the brethren: yet was
 he at this time married, & had ten sonns.
 Gen. 46. 21. he] that is, the father would dye.

23 *Ver. 23. no more see*] or, not add to see my
 face. See Gen. 43. 3.

28 *Ver. 28. is torn*] or, tearing is torn: the
 Chaldee sayth killed: the Greek thus, ye
 sayd unto me that he was eaten of wild beasts:
 see Gen. 37. 33.

29 *Ver. 29. mischief*] in Chaldee, death.
gray-hayes] Hebr. *graynes*, or *hearines*.
 So Gen. 42. 38. with evil] that is, with
 affliction and sorrow, as is explained v. 31. So
 evils, are often used for afflictions, Deut. 31.
 17. Psal. 88. 4. hell] or the grave:
 so v. 31. See Gen. 37. 35.

30 *Ver. 30. his soule*] that is, the old mans
 life: see Gen. 15. 17. & 37. 21. bound up
 in his soul] that is, knit with the yong mans
 life. The Greek translatheth, *his soul hangeth
 on this mans soul*, (or life.) This phrase sig-
 nifieth intyre love, as 1. Sam. 18. 1. So the
 Chaldee expresth it, *his soul is beloved un-
 to him, as his own soul.*

31 *Ver. 31. is not*] namely with us, as the
 Chaldee addeth.

32 *Ver. 32. a synner*] and so guilty, & subject
 to punishment: see Gen. 43. 9.

33 *Ver. 33. in sted of the yong-man*] wherein Iu-
 dah sheweth his faithfulness and love to
 his father, and brother, in this necessity it;

G upon

upon which experiment Ioseph presently manifesteth himselfe. *Gen. 45. 1.* Iudas being suretie for his brother, is here an image of Christ (the Lion of the tribe of Iudas, *Rev. 5. 5.*) who being suretie for us. *H. b. 7. 22.* hereby have we perceived his love, that he layd down his life for us: therefore we ought also to lay down our lives for our brethren, *1. Ioh. 3. 16.*

34 V. 34. [shall find] that is, shall come upon my fith er. So finding is often used. *1. Chro. 10. 3 Psal. 116. 3. & 119. 113.*

CHAP. XLV.

1. Ioseph maketh himself known to his brethren. 5. He comforteth them in Gods providence. 9. He sendeth for his father. 16. Pharaoh co. s. m. 21. Ioseph furnisheth them for their journey, and exhorteth them to concord. 25. Iakob is revived with the newes.

1 AND Ioseph could not refreine himself, before al that stood by him; and he cryed, Cause every man to goe-out from me: and there stood not a man with him, when Ioseph made himself known, unto his brethren. And he gave forth his voice, with weeping: & the Egyptians heard, and the house of Pharaoh heard. And Ioseph sayd unto his brethren, I am Ioseph; is my father yet living? And his brethren could not answer him; for they were suddainly troubled at his presence. And Ioseph sayd unto his brethren; Come neere to me I pray you, & they came-neere: and he sayd, I am Ioseph your brother; he whom you sold, into Egypt. And now, be not grieved; neyther let there be anger, in your eyes, that ye sold me hither: for God did send me before you, for preservation-of-life,

6 For these two yeares hath the famine been in midst of the land: and yet, (there are) five yeares, in which *thou shalt* be eating, or harveist. And God sent me, before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not you send me hither, but God: and he hath put me, for a father to Pharaoh; & a lord, to all his house; and a ruler, in all the land of Egypt. Hasten you, and goe up to my father; and say unto him, thus sayth thy son Ioseph; God hath put me for a lord, of all Egypt: come-downe unto me, stand not still. And thou shalt dwell in the land of Goshen, and thou shalt be neer unto me; thou, & thy sonns, and thy sonns sonns: and thy flocks and thy herds, and all that thou hast. And I will nourish thee, therefore yet, (there are) five yeares of famine: lest thou bee impoverished, thou and thy house, & all that thou hast. And behold, your eyes see; and the eyes of my brother Benjamin: that it is my mouth, that speaketh unto you. And you shall tel my father of all my glory, in Egypt; and of all that ye have seen: and ye shall haste, and bring-down my father; hither. And he fell upon his brother Benjamins neck, and wept: and Benjamin, wept upon his neck. And he kissed all his brethren, & wept upon them: and afterward, his brethren spake with him. And the voyce was heard, in Pharaohs house; saying; Iosephs brethren, are come: and it was good in the eyes of Pharaoh: & in the eyes of his servants. And Pharaoh sayd, unto Ioseph; say unto thy brethren, this doe ye: lade your beasts, and

& goe get ye, to the land of Canaan. And take our father, & your houses, and come unto me: & I will give you, the good of the land of Egypt; and ye shall eat, the fat of the land. And thou art commanded, this doe ye: take unto you out of the land of Egypt, wagons, for your little-ones, & for your wives; and take-up your father, and come. And your eye, let it not spare your stuff: so the good of all the land of Egypt, is yours. And the sonns of Israel, did so; and Ioseph gave them wagons, according to the mouth of Pharaoh: and gave them provision, for the way. To all of them he gave, to each man changes of garments: & to Benjamin he gave, three hundred (shekels) of silver; and five changes of garments. And to his father, he sent after this manner, ten hee- asses, carying of the good things of Egypt; and ten she-asses, carying corn and bread, and victuals for his father, by the way. And he sent-away his brethren, and they departed: and he sayd unto them, be not styrred (one against another) by the way. And they went-up, out of Egypt: and came, to the land of Canaan; unto Iakob their father. And they told him, saying; Ioseph is yet alive; and that he is ruler over all the land of Egypt: & his hart fainted, for he beleeveth them not. And they spake unto him, all the words of Ioseph, which he had spoken unto them: and he saw the wagons, which Ioseph had sent, to cary him: and the spirit of Iakob their father revived. And Israel sayd; It is enough, Ioseph my son is yet alive: I will goe and see him, before I dye.

Annotations.

1 Refreyne] or conteyn himself by force, from crying out and manifesting himself, as hitherto he had done, *Gen. 43. 31.* This word, the Prophet applyeth also unto God, who having long refreined himself in the afflictions of his people; will in the end for their deliverance, cry out like a traveling woman &c. *Esa. 42. 14.*

2 Ver. 2. gave forth his voice] that is, cried aloud. And Hebrue manner of speaking often used, as *Nam. 14. 1. 2. Chron. 24. 9. Psal. 46. 7. & 68. 34. & 77. 18.* So the Greek, He sent forth his voice with weeping.

3 Ver. 3. suddenly-troubled] or appalled, with fear, and hasty troubled thoughts. Occasioned by the conscience of their former wickednes, and the beholding of Iosephs present glorie. So when the sum of grace shall be poured upon the Israelites, they shall see Iesus whom they have peried, and shall mourn for him, &c. *Zach. 12. 10. Rev. 1. 7.*

4 Ver. 4. he whom] Hebr. me: which word eyther may be omitted, (as that observed on *Gen. 5. 29.*) for expressed in English, he: added for vehemencie sake, & to assure his brethren, that he was Ioseph.

5 Ver. 5. anger] or displeasure, grief, as *Gen. 4. 5.* that is, be not angry (or displeased) with your selves. He would have them moderate the sorrow for their syn, with consideration of Gods providence, that turned it unto good. The Greek translateth, let it not seem hard unto you. Here Ioseph is farr from revenge, or insulting against his troubled brethren: so Christ prayed for his crucifiers, *Luk. 23. 34.* & by his Apostles comforted them with hope of the blotting out of their synns, when the times of refreshing should come from the presence of the Lord, *Act. 3. 14. 15. 17. 18. 19.*

6 Ver. 6. eating] that is, ploughing, or tillage of the land: the Chaldee sayth, sowing. This seemeth to be for lack of corn, which therefore in the last yere, Ioseph supplied; *Gen. 47. 23.*

Ver. 7. to put for you a remnant] that is, Gg 2 10

to preserve for (or unto) you, a remaynder; that you and yours might remayn alive. The contrary wherof is in *2. Sā. 14. 7.* The Greek translatheth, *that they might be left unto you a remnant.* to preserve life unto you; that is, to keep you and yours alive. Or, to preserve alive unto you: as the Greek translatheth it, to nourish up of you a great remnant. by a great escaping] or, evasion, that is, by a great deliverance; or (according to the Greek interpretation) by a great multitude: that escape: having respect to the great multiplication of them in Egypt according to Gods promise, *Gen. 15. 13. 14.* The Hebrew escaping or evasion, is used for a company or remnant that escape: danger, *2. Chron. 30. 6. Eja. 10. 20.* (as captive, is a company of captives, *Num. 21. 1. Deut. 21. 10.*) and so the Greek here translatheth it a remnant.

8 Ver. 8. but God] whose wisdom and providence ruleth all, and his goodnes turneth the evil actions of men, oftentimes to good events: therefore is this ascribed to God rather than to them, *Gen. 50. 20. Psal. 105. 17.* So Herod & Pontius Pilate, with the Gentiles and the people of Israel, did against Iesus, whatsoever Gods hand, & his counsel determined before to be done, *Act. 4. 27. 28.* put me for] or, as the Greek explyneth it, made me as a father; so acknowledging God to be his exalter, as he had been his afflicter. A father, is used for any teacher, guide, counsellor &c. *ladg. 17. 10. 11.*

10 Ver. 10. Goshen] in Greek Gesein; a province in the land of Egypt, fat and fertile, good for to feed cattell, lying next to the land of Canaan: see *Gen. 46. 28. 29. & 47. 1. 6. 27.*

11 Ver. 11. impoverished] Gr. worn-out: that is, perished with poverie. thy house] that is, household: in Greek, thy sonns.

12 Ver. 12. my mouth] and not an interpreter, as did before, *Gen. 42. 23.* for an interpreter is an other mans mouth, *Exod. 4. 16.* The Chaldee sayth, in your tongue I speak with you.

14 Ver. 14. wept] through joyfull passion of mind. See *Gen. 29. 11.*

15 Ver. 15. [spake] being refreshed by his words, fro their amazed fear, which keepeth men from speaking, *Psal. 77. 5.* By speaking may also be implied the confession of their syn, and fear for the same. So Moses spake, *Exo. 19. 19.* that is, acknowledged his fear and infirmity, *Heb. 12. 21.*

16 Ver. 16. the voice] that is, the same, or remembrance of this thing. good in the eyes] that is, pleasing: they liked well of it. See *Gen. 16. 6.* The Greek here translatheth, Pharaoh was glad.

18 Ver. 18. Your houses] that is, your households, as v. 11. The Chaldee sayth, the men of your houses: the Greek, your goods, the good: that is, the good things: the Greek addeth, of all the good things. So after in v. 20. & 23. the fat] the Chaldee translatheth, the good; the Greek, the marrow: that is, the best fruits: see *Gen. 27. 28.*

19 Ver. 19. thou art commanded] thou (Joseph) shalt authoritie from me & ful power. The Greek explyneth it thus: & thou command, thou these things, that they take wagons, &c. As Pharaoh here sheweth himself bountiful & gracious to Iakobs house, for Iosephs sake: to God hath promised for Iesus sake, to make Kings the nursing fathers of Israel, *Eja. 49. 1. — 23.*

20 Ver. 20. let it not [bare] that is, not regard your stuff (or vessels): or, let it not be grieved, to leave your stuff behind you. The eye sparing (or pitying) is a common phrase, see *Deut. 7. 16. & 19. 13. 21. Ezek. 7. 4. 9. & 16. 5. & 20. 17. &c.*

21 V. 21. the mouth] that is, the commandments, v. 19. or words, as the Greek explyneth it. So in *Job. 39. 30. Eccles. 8. 22.* See *Gen. 24. 57.* provision] or food, as the Greek hath.

22 Ver. 22. changes of garments] robes or upper garments, which they used in those countries often to shift, putting off and on: as we doe cloakes, or gowns. The Chaldee translatheth them stoles: (or robes:) and the Greek here double stoles: & after to Benjamin changeable stoles. Such were wont to be given for honour, or reward, *Iudg. 14. 12. 19.* So in *Rev. 6. 11.* white stoles (or robes) are given to the souls under the altar.

tar. Also *Rev. 7. 9. 14.* [spekels] or [shilings]: this word the Chaldee also addeth: see *Gen. 20. 16.*

23 Ver. 13. after this manner] as many robes and shekels, as he gave Benjamin: so the Greek translatheth, according to the same things. Or, as that that foloweth: viz. 1. 14. 25. &c.

24 Ver. 24. be not styrrd] or, make no styrr: that is, as the Greek translatheth, be not angry: the Chaldee, contend not; or, fall not out by the way. The word signifieth styrring with anger and rage, as *Prov. 29. 2. King. 19. 27.* or with grief, as *2. Sam. 18. 33.* This he spake, because some periwaded, & the rest (save Ruben) consented to the selling of him into Egypt: *Gen. 37.* that now, they should make no styrr about these and the like things; and Rubens former words, in *Gen. 42. 22.* occasioned this charge.

26 Ver. 26. and that he] or, leaving out the word that, as superfluous, as the Greek translatheth, and he ruleth all Egypt. For in the Hebrew, words sometime are redundant, as is observed on *Gen. 7. 17. & 17. 4.* fainted] or was weakened, with unbelief; that is, doubted of that they sayd; yet daunted with the newes they brought. So the Chaldee interprets it doubting, or wavering: and the Greek, astonishment. For unbelief & doubting, weakeneth the hart, *Rom. 4. 19. 20. Mat. 14. 31.* See also *Gen. 15. 6.*

27 Ver. 27. revived] the Greek explyneth it by a word (*auxi xupure*) which signifieth the reviving or styrring up of fyre that is buried under ashes; which word Paul useth in *1. Tim. 1. 6.* for styrring up the gift of God. The Chaldee also here translatheth, the holy spirit rested upon Iakob.

28 V. 28. ynough] or much. The Greek translatheth, it is a great thing to me, if my son Joseph yet live: and the Chaldee sayth, it is great joy unto me.

CHAP. XLVI.

1. Iakob sacrificing at Beersheba, is comforted of God, concerning his journey. 5. Thence he with his company, goeth into Egypt. 8. The

number of his family that went into Egypt. 28. Iudah is sent to Ioseph, who cometh to meet Israel his father. 31. He instructeth his brethren how to answer to Pharaoh.

1 And Israel journeyed, and all that he had; and came to Beersheba: and sacrificed sacrifices, unto the God of his father Isaak. And God sayd to Israel, in visions of the night; and sayd, Iakob Iakob: and he sayd, loe here I am. And he sayd; I am God, the God of thy father: fear not, to goe down into Egypt; for I will make of thee there, a great nation. I will goe down with thee, into Egypt; and I will also bringing thee up: and Ioseph, shall put his hand upon thine eyes. And Iakob rose up, from Beersheba: and the sonns of Israel, carried Iakob their father, and their little ones, and their wives; in the wagons, which Pharaoh had sent to carry him. And they took their cattell; and their substance, which they had gathered in the land of Canaan; and came into Egypt: Iakob, and all his feed with him. His sonns, and his sonns sonns with him; his daughters, and his sonns daughters, and all his seed; brought he with him, into Egypt. And these are the names, of the sonns of Israel, which came into Egypt, Iakob and his sonns: the first-born of Iakob, Reuben. And the sonns of Reuben: Enoch and Phallu, and Hizzron and Carmi. And the sonns of Simeon; Iemuel, and Iamin, and Ohad, & Iachin, & Zohar: and Saul, the son of a Canaanitess. And the sonns of Levi; Gershon, Kohath, and Merari. And the sonns of Iudah; Er, and Onan, & Selah, & Pharez & Zarah:

Zarah: and Er and Onan dyed, in the land of Canaan; and the sons of Pharez, were Hezron and Hamul. And the sons of Issachar, Thola, & Phuvah, and Iob and Simron. And the sons of Zabulon, Sered, and Elon, & Lahleel. These, be the sons of Leah; which were bare unto Jakob, in Padan-Aram; and Dinah his daughter: all the souls, his sons and his daughters, were thirtie and three. And the sons of Gad; Ziphion, and Haggi, Suni, & Ezbon; Eri, and Arodi, and Areli. And the sons of Aser; Limma, & Isivah, and Isivi, and Beriah; and Serah their sister: and the sons of Beriah; Cheber, and Malchiel. These, are the sons of Zilpah; whom Laban gave, to Leah his daughter: and the bare these unto Jakob, sixteen souls. The sons of Rachel, Jakobs wife; Joseph, & Benjamin. And there was born to Joseph, in the land of Egypt, whom Asenath daughter of Potipherah preist of On, bare unto him: Manasseh, & Ephraim. And the sons of Benjamin; Belah, & Becher, and Ashbel; Gera, and Naaman, Achi, and Rosi: Mupim and Hupim, and Ard. These are the sons of Rachel, which were born to Jakob: all the souls, fourteen. And the sons of Dan, Chushim. And the sons of Naphtali: Iachzeel, and Guni, and Iezer, and Sillem. These, are the sons of Bilhah; whom Laban gave, to Rachel his daughter: and the bare these unto Jakob, all the souls, were seven. All the souls that came with Jakob into Egypt, which came out of his thigh, besides the wives of Jakobs sons: all the souls, were sixtie and six. And the sons of Joseph,

which were born to him in Egypt, were two souls: all the souls of the house of Jakob, that came into Egypt, were seventie. And he sent Judah before him, unto Joseph; to signify before him, to Goshen: & they came, into the land of Goshen. And Joseph, bound his charret; and went up, to meet Israel his father, to Goshen: and he presented himself unto him; and he fell on his neck, & wept on his neck, still. And Israel sayd unto Joseph, now let me dye: since I have seen thy face, because thou art yet alive. And Joseph sayd unto his brethren, and unto his fathers house; I will goe up, and shew Pharaoh: and will say unto him; my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men, are sheep-herds; for they are, men that feed cattell: & they have brought their flocks and their herds, and all that they have. And it shalbe, when Pharaoh shall call you; and shall say, what are your works? Then ye shall say; thy servants have been men that fed cattell, from our youth even untill now; both we, and also our fathers: that, ye may dwell, in the land of Goshen; because every sheep-herd, is an abomination to the Egyptians.

Annotations.

B *Ersheba* in Greek, *The well of the oath* see Gen. 21. 14. 31. & 26. 33. this was the way frō Chebron in Canaan, towards Egypt: and a place where he and his fathers had received mercies from God. Gen. 21. 31. 33. & 26. 33. [sacrificed] that is, killed beasts for sacrifice: so both giving thanks for the tidings of Joseph, & consulting

consulting with God about his going into Egypt; whither in former time, Isaac his father was forbidden to goe, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, vers. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. & now he and his fathers had been pilgrims 115. yeares, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to goe but with 70. souls into another barbarous country. Onely, as by faith they had sojourned in the land of promise, as in a strange country, Heb. 11. 9. so now also by faith he would goe to sojourn in Egypt, if God should to command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand: *Festus lib. 14.*

V. 2. *visions* in Greek, *a vision, or Sight.* See Gen. 15. 1.

V. 3. *God* Heb. *El*; that is, the Mighty: see Gen. 14. 18. *make of thee* Heb. *put thee there unto a great nation.* So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. & 35. 11.

V. 4. *bringing bring-up* that is, *surely bring thee up*: Gr. *will bring thee up unto the end.* This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Jakob himselfe was brought again into Canaan, dead, Gen. 50. 5. 13. his posteritie were brought alive, a mighty army, *Ios. 3.* &c. And from hence, the Hebrew Doctors gather a general rule, that whosoever *Israel* love in captivity; or affliction; the presence of God with them, *R. Menachem on Gen. 46.* upon thine eyes] that is, *shalt close up thine eyes when thou dyest*; and so burie thee. An ancient and honourable custome, used of them, and all nations. *The custome (afterwards) in Israel, about the dead, and their buriall, was this; they closed up the eyes of the dead; and if his mouth were open, they tyed up his jawes; and stopped the holes of his body, after that they had washed him; and anointed him with oint-*

ment made of divers sorts of spices: and shaved off his haire, and wrapped him in white linnen clothes, it was not of deare price: and they used to cover the face of the dead with a napkin of a *zuz*, (that is, a quarter of a shekel) price, that the poore might be able also to buy it, &c. And it was unlawfull to bury them in shrouds of silke, or cloth of gold, or broderie, though he were a Prince in Israel; for this was grosse pride of spirit, and the corrupt work of infidels. And they carried the dead upon their shoulders unto the grave. *Maimony in Adin. tom 4. treat. of Mourning, ch. 4. S. 1. 2.*

V. 6. into Egypt] to sojourn there, in the land of Cham, *Psal. 105. 23.* This journey of his is sundry times mentioned, *Ios. 24. 4. Eisa 52. 4. Act. 7. 15. Num. 20. 15. Dent. 10. 22.* This was in the 130. yeare of Jakobs life, *Genes. 47. 9.* after the promise made to Abraham 215. yeares, *Gen. 12. 4.* in the yeare of the world 2298. [seed] that is, children, or posterity. See Gen. 3. 15. & 13. 55. So the Chaldee translateth it sons.

V. 7. daughters] one daughter, Dinah, vers. 15. so in v. 23. sons for one son.

V. 9. *Cami* in Greek *Chamee*. These foure, were heads of their fathers house, and of them are named the families of the tribe of Reuben: *Exod. 6. 14. Num. 26. 5. 6. 1. Chron. 5. 3.* So of the rest that follow.

V. 10. *lemuel* call'd also *Nemuel*, in *Nam. 26. 12. 1. Cor. 4. 14.* *Obad* in Greek *Sod*. This man is not mentioned in the families of Symeon, *Numb. 26. 12. 1. Chron. 4. 24.* it seemeth hee and his were men perished. *Jachin* call'd also *Iarb*. *1. Chron. 4. 24.* of him was a familie call'd *Iachinites* *Num. 26. 12.*

Zabari in Greek *Sari*; by transposition of letters he is also call'd *Zerab*, and his familie *Zabier*, *Numb. 26. 13. 1. Chron. 4. 24.* *Canaanitesse* or *Canaanitish-woman*; the cursed stock, with which Israels sons ordinarily might not marry, *Gen. 28. 1.*

vers. 11. *Gersson* call'd also *Gershom*, *1. Chron. 6. 16.* *Kohath* or *Kehath*, in Greek *Kath*. This man was grand-father

ther to Aaron and Moses, & Marie: Exod. 6.18. 20. Of this familie came the Preists of Israel, 1.Chron. 6.3. 4. &c. and the Kohathites had the principal place in the service of the sanctuary, Num. 3.31. & they are reckoned before the Gerfonites, Num. 4.34. &c.

12 Ver. 12. dyed] by untimely death, at Gods hand, for their syn, Gen. 38.7. -10. Hebron] in Greek Afron; but the Apostle writeth him in Greek, Efrom. Mat. 1.3. by interpretation, the midst of exultation.

13 Ver. 13. Issachar] why his familie is set before other his elder brethren, is shewed on Gen. 35. 23. Tola] he had a rare blessing, in multitude of children: for of this Tola] were 22600. valiant men of warr, in Davids dayes, 1.Chron. 7.2. There was also a Iudge of this nm: and tribe, Iudg. 10.1. Phuvah] called also Phuah, 1.Chron. 7.1. and so the Greek here writes him, Phoua. Iob] called also Iasub, Num. 26.24. 1.Chron. 7.1. and so the Greek writeth him here, Iasub. Simon] or Shimron, in Greek Zambrian.

14 Ver. 14. Elon] in Greek, Allou. Labiel] in Greek Ael.

15 Ver. 15. Padan] or Mesopotamia; see Gen. 25.20. There Leahs sons were born; but the families of her sons here reckoned, were born after they came thence into Canaan. all the souls] that is persons, Gen. 12.5. Heb. soul, which the Greek translateth, souls: to after. and three] counting Iakob himself for one, as v. 8. & excluding Er & Onan, which were dead; as Leah her self also was.

16 Ver. 16. Zephion] called also Zephon, Num. 26. 15. and here in Greek Sapon. Sani; in Greek Sannu. Ezion] called also Ozai, Num. 26. 16. in Greek here Tisobin. Eni] in Greek Aelien. Aodis] called Arod, Num. 26.17. in Gr. Aneues.

Ver. 17. Iisva] in Greek Iesova. This nams name and familie is wanting, in Num. 25. 41. Benish] in Greek Baris, and Sara their sister.

17 Ver. 19. wif] so called rather then the

rest, because Iakob purposed to marie her only, & loved her best; see Gen. 29.18. 30.

20 Ver. 10. preiss] or prince: see Gen. 41.45. The Greek sayth, Preiss of Heliopolis.

Ephraim] Here the Greek translation addeth these words: And the sons of Manasse, whom his concubine Syra bare unto him, were Machir: And Machir begat Galaad. And the sons of Ephraim, Manasse brother, were Sataam and Taam, & the sons of Sataam, Edem.

This is not in the Hebrue of Moses, but was translated by the Greek interpreters; from 1. Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50. 23. that Ioseph saw his children to the third generation. And having added these five sons and nephewes, they doe sum up all in v. 17. to be 75. soules, where the Hebrue hath but 70. and the new testament also allegeth that number, 75. in Act. 7.14. following the Greek, as it dooth elsewhere for Canaan, in Luk. 3. as is observed on Gen. 11. 12.

21 Ver. 21. Belah] in Greek Bala; he was the eldest of his sonns, 1.Chron. 8.1. Becher] in Greek Chobor: he was not the second, but seemeth to be the fourth son, called Nohab, 1.Chron. 8.2. neyther is his name or family reckoned, in Num. 26. 38. but in 1.Chron. 7.8. there is mention of his children.

Ashbel] in Greek Ashbel: he was the second son by byrth, 1.Chron. 8. 1. called also Iediar, 1.Chron. 7. 6. and is named as second in Num. 26.38. Gera] the Greek translation addeth, and the sonns of Bala were Gera &c. which seemeth to be taken from 1.Chron. 8. 3. where one Gera is made son of Belah. But how Benjamin being himself so young, should now have a sonns son, is hard to comprehend. Moreover in Num. 26. 38. there is no mention of Gera: neyther was he Benjamins third son, but Achrab, 1.Chron. 8.1. called here Echi.

Naam] in Greek Noeman: in 1.Chron. 8.4 one of this name is son to Belah; as the Greek translation maketh this here: see also Num. 26.40. A his] in Greek Eghrim: call d also Achram, Num. 26.38. & Achrab, the third son of Benjamin, 1.Chron. 8.1.

Rosh] of this man, there is no mention in Num. 26. 38. but in 1.Chron. 8.2. he seemeth to be named Rappa, the fifth son: who was father to Palis, one of the spies sent to view the land of Canaan, Numb. 13. 10. who for his slanderous report, dyed with the rest, of a plague before the Lord, Num. 14.36. 37. and so it may be, none of his family was left, to be reckoned in Num. 26.

Mupim] in Greek Mamphim; called also Shupham, Num. 26.39. & Shupim, 1.Chron. 7.12. Hupim] called Hupham, Num. 26.39. in Greek Opheimim. And] the Greek sayth, and Gera begate Arad. In Num. 26.40. Arad seemeth to be the son of Belah.

Ver. 22. were born] Hebr. was born: so in Gen. 35.26. fourteen] the Greek sayth eighteen: by reason of that addition forementioned in v. 20. yet here sayleth one in the summ. The Chaldee agreeth with the Hebrue.

22 Ver. 23. sonns] that is, one Son; which was all that Dan had. So in v. 7. daughters, for one daughter. Change of number is often in the Hebrue. As tribes of Benjamin, 1.Sam. 9.21. Sepulchres, 2.Chron. 16. 14. sonns for son, Gen. 21.7. Num. 26.42. 2.Chron. 24. 25. thieves, for one of them, Math. 27.44. Luk. 23. 39. 40. asses. Zach. 9.9. for an ass, Math. 21.5. and he sate upon them, Mat. 21.7. for which in Mark. 11.7. is written, he sate upon him. Chufhim] called also Shuham, Num. 26.42. In Greek, Afon.

23 Ver. 24. Iachziel &c.] in Greek, Ael, & Gouni, & Issachar. Sillem] or Shillem: called also Sallum, 1.Chron. 7.13. in Greek, Sulleo.

24 Ver. 25. his thigh] that is, his body; or joyes: of his seed. a modest manner of speech; [in Exod. 1. 5. sixpe and six] so also the Greek here is. This number, is beside Iakob himself, with whom they came.

25 Ver. 27. two soules] these words the Greek translation dooth omitt: having added more, in v. 20. came] understand, with Ioseph & his sonns who were there before. sevenie] with Iakob and 70.

seph in the summ. The Greek translateth, seventy five; & so Stephen allegeth the number, Act. 7.14. the cause is before touched in v. 20. The like is in Exo. 1.5. But in Deut. 10.22. the LXX. Greek interpreters, as well as the Hebrue, have but 70. soules. Which manifesteth the Hebrue text here to be exact; and the five to be added by the translators. The Hebrue doctors say, that things beneath doe mystically signify things above; and these 70. soules signified the 70. Angels that are about (Gods) glorious throne, the Presidents over the (seventie) nations. R. Menachem on Gen. 46. See also the notes on Deut. 32.8. In that Abrahams seed in 215. yerres, were but 70. soules: it theweth the flow and small increase of the church at the beginning. But in 215. yerres more, they were multiplied to six hundred thousand men, besides women and children, Exod. 12.37. Numb. 1.46. Hereupon Moses sayd; Thy fathers went down into Egypt, with 70. soules: and now, Jehovah thy God hath made thee, as the stars of heaven for multitude: Deut. 10. 22.

26 Ver. 28. to informe] or, to teach; that is, that he might informe (or teach) him. And it may be understood, both that Iudas might informe Ioseph of his fathers coming; and especially that Ioseph might informe and teach where Iakob should abide at Gosen, when there he came; and so as the Chaldee translateth it, to prepare before him. Likewise Thargum Jerusalem expoundeth it, to prepare a place for him, wherein to dwell in Goshen. before him] that is, before himself came to Goshen: the phrase sometime meaneth, as Gen. 30.30. or, to his face, that is, to meet him; so the Greek translateth, he sent Iudas before him unto Ioseph, to meet him at Hieropolis in the land of Ramesses.

27 Ver. 29. bound] that is, ordered and made ready, (as the Chaldee expounds it:) tying and coupling the horses in it. So Exo. 14. 6. 1.King. 18. 44. The Greek translation, joyned. presented himself] for, was seen, appeared; this was to honour his father. The same word is used in the law, for mens appearing (or presenting themselves) unto

unto the Lord, Exod. 23. 17. *still* or yet, that is, a good while; and as the Greek transliteth, *with much weeping.*

30 Ver. 32. *let me dye* that is, *I am willing to dye.* The Chaldee transliteth, *now though I should dye, yet am I comforted, since I see thy face.* So Simeon, when he saw Christ, Luk. 2. 29. 30.

32 Ver. 32. *sheep-herds* for feeders of sheep: so v. 31. *men that feed cattle* so the Greek well explaineth the Hebrew phrase *men of cattle*, that is, which feed or nourish them: *grassers.* The Chaldee say, *h Lords* (or possessors) of flocks. So *man of the ground*, for an husbandman, Gen. 2. 10 Ioseph was not ashamed of his kindred, and their base trade, before Pharaoh: though he knew their occupation was abominable in Egypt: *ver. 33.*

33 Ver. 33. *work* in Greek, *work*; that is, your occupation, or trade. So in Gen. 47. 3. *an abomination* therefore the Egyptians would not so much as eat with them: see Gen. 43. 32. This is the condition of Gods church on earth; they are made as the filth of the world, the offscouring of all things; 1 Cor. 4. 13. Even Christ himself (the shepherd of our souls, 1 Pet. 2. 25.) was the reproch of men, and despised of the people, Psal. 22. 7. Esa. 53. 3.

CHAP. XLVII.

1. Ioseph presenteth five of his brethren, 7. & his father before Pharaoh. 11. He giveth them habitation and maintenance. 13. The famine increasing, Ioseph for corn getteth all the Egyptians money, 16. their cattle, 18. their lands, 20. Pharaoh. 22. The priests land was not bought. 23. He letteth the land to the Egyptians for a life part. 28. Iakobs age. 29. He sweareth Ioseph, to bury him with his fathers.

1 And Ioseph came, and told Pharaoh; and sayd, my father & my brethren; and their flocks and their herds, & all that they have; are come, out of the land of Canaan: & behold,

2 they are in the land of Goshen. And he took some of his brethren; five men: & presented them, before Pharaoh. And Pharaoh sayd, unto his brethren, what are your works? And they sayd unto Pharaoh, thy servants are shepherds; both we, & also our fathers. And they sayd unto Pharaoh; for to sojourn in the land, are we come: for *there is* no pasture, for the flocks, which thy servants have; for the famine *is* heavy, in the land of Canaan: and now, we pray thee, let thy servants dwell, in the land of Goshen. And Pharaoh sayd, unto Ioseph, saying: thy father and thy brethren, are come unto thee. The land of Egypt, it is before thee; in the best of the land, make thou thy father & thy brethren to dwell: let them dwell, in the land of Goshen; & if thou knowest, that there bee among them, men of activitie: then appoint thou them rulers of cattell, over those which I have. And Ioseph brought-in, Iakob his father; & made him stand, before Pharaoh: & Iakob, blessed Pharaoh. And Pharaoh sayd, unto Iakob: how many are the dayes, of the yerres of thy life? And Iakob sayd, unto Pharaoh, the dayes, of the yerres of my pilgrimages, are an hundred, and thirtie yerres: few and evill, have been the dayes, of the yerres of my life; & they have not attained, unto the dayes of the yerres of the life of my fathers; in the dayes, of their pilgrimages. And Iakob, blessed Pharaoh: and went out, from before Pharaoh. And Ioseph placed, his father and his brethren, and gave them a possession, in the land of Egypt; in the best of the land, in the land of

Rameses

Rameses: as Pharaoh had commanded. 12 And Ioseph nourished his father and his brethren, and all his fathers house: *with bread*, according to the little ones. And *there was* no bread, in all the land; for the famine *was* very heavy: and the land of Egypt, & the land of Canaan, faynted; by reason of the famine. And Ioseph gathered-up all the money that *was* found in the land of Egypt, and in the land of Canaan; for the corn which they bought: and Ioseph brought the money into Pharaohs houle. And the money was spent out of the land of Egypt, and out of the land of Canaan: and all the Egyptians came unto Ioseph saying, give us bread; & why should we dye, in thy presence: because money fayleth. And Ioseph sayd, give your cattell; and I will give you, for your cattell: if money fail. And they brought their cattell, unto Ioseph; and Ioseph gave them bread, for horses, and for cattell of the flock, and for cattell of the herd, and for asses: & he led them with bread, for all their cattell; in that yere. And that yere, was ended; and they came unto him, in the second yere, and sayd unto him, we will not hide *it* from my lord; how that money is spent, and the possession of beasts, (*it come*) unto my lord: ther is not left, before my lord; ought save our bodies, and our land. Wherefore shall we dye before thine eyes; both we and our land? buy us & our land, for bread: and we wilbe, we and our land, servants to Pharaoh; and give thou seed, that we may live and not die, that the land be not desolate. 20 And Ioseph bought all the land of E-

gypt, for Pharaoh; for the Egyptians sold, every man his field; because the famine prevailed over them: and the land became Pharaohs. And the people, he removed them to cities: from one end of the border of Egypt, even to the other end thereof. Onely the land of the priests bought he not: for the priests had an allowance from Pharaoh; & they did eat their allowance, which Pharaoh gave them; therefore, they sold not their land. And Ioseph sayd unto the people; behold, I have bought you *this* day, and your land, for Pharaoh: for *here is* seed for you, and ye shall sow the land. And it shalbe, in the revenue; that you shall give the fifth part unto Pharaoh: and four parts shall be for you; for seed of the field, and for your mear, and for them that are in your houses, and for meat for your lile-ones. And they sayd, thou hast preserved us alive: let us find grace in the eyes of my lord; and we will be servants to Pharaoh. And Ioseph put it for a statute, unto this day, over the land of Egypt, for the fifth part unto Pharaoh: onely the land of the priests, of them alone, was not Pharaohs. And Israel dwelt, in the land of Egypt, in the land of Goshen: and they held possession therein, & were fruitful and multiplied exceedingly.

AND IAKOB LIVED, in the land of Egypt seventeen yerres: and the dayes of Iakob, the yerres of his life, were an hundred and fourtie yerres, and seven yerres. And the dayes of Israel drew nigh, to dye: and he called his son Ioseph, and sayd unto him,

Hh 2

him; if now I have found grace in thine eyes; put I pray thee thy hand under my thigh: and thou shalt doe with me, mercie and truth; bury me not I pray thee, in Egypt. But I will lye with my fathers: and thou shalt cary me, out of Egypt; and bury me, in their burying place: and he sayd, I will doe according to thy word. And hee sayd, sweare unto me; and he sware unto him: and Israel bowed himself, upon the beds head.

Annotations.

- 2 Some] or part: the Greek sayth onely, of his brethren.
- 3 v. 3. your works] that is, your occupation. So Gen. 46.33. *sheep herds* Hebr. a fceder of sheep, the singular being put for all, as Gen. 3. 2. or understand, every of them is a shepherd.
- 6 v. 6. before thee] exposed unto, and free for thee. So Gen. 13. 9. & 20. 15. & 34. 10. of activity] or, of ability, power, prowess. It implieth as well finnes of minde, as of body: and so prudence, diligence, valour, Exod. 18. 21. rulers] or maisters; princes those which I have] meaning either those cattel: as the Greek translateth, rulers of my cattel: or those rulers, (those shepherds) which I have already.
- 7 v. 7. blessed] that is, saluted him, with prayer for his welfare, and thanks for his bountie. So blessing is used for saluting, 1. King. 4. 29. for praying, Num. 6. 23. 24. for thanksgiving, Mat. 26. 16. with Luk. 12. 19. Again Iakob blessed Pharaoh when he went out, v. 10. that is, took his leave, comending him to God.
- 9 v. 9. pilgrimages] or, sojournings: so hee calleth it, rather then life, both for his many removings from place to place, on earth, and for that we have here no abiding citie, Heb. 13. 14. & 11. 9. 13. See before, in Gen. 23. 4. at 130. yeares] his being in the third yere of the famine, Ge.

45. Ioseph being 30. yeares old, 7. yeares before the famine, Gen. 41. 46. sheweth that Ioseph was born when his father Iakob was 91. yeares old: which was the fourteenth yere of his service to Laban, Gen. 30. 25. & 31. 41. and Iakob was 77. year old, when he was sent of his parents from the face of Esau, and to get a wife in Mesopotamia, Gen. 28. 1. 2. 10. of my fathers] for Abraham lived 175. yeares, Gen. 25. 7. Iakob 180. yeares, Gen. 35. 28.

- 11 v. 11. placed] or seated, made to dwell. Remeses] a citie in the land of Goshen in Egypt: mentioned after in Exod. 12. 37.
- 12 v. 12. nourished] or, susteyned, fostered with all things needfull: as hee had promised, Gen. 45. 11. & after in Gen. 50. 21. Hereupon he is called the feeder and stone of Israel, Gen. 49. 24. The Greek translateth it *epi-metrei*, that is, he gave them their measure of corn (or portion of meat.) Alike word *Sitomietriei* is used for a portion of meat in Luk. 12. 42. which seemeth to have reference unto this place, according to the little ones] that is, according to the number that was in their families, as well small as great. In this sense the Greek translateth, according to the bodies, that is, the number of their persons. See Gen. 50. 21. The Hebrew may also be Englished, to the mouth of a little one; meaning, as meat is put into a child's mouth, lovingly, tenderly, carefully.
- 13 v. 13. the land] the Chaldee expoundeth it, the people of the land, fainted, (or were wearied.) So the Greek also translateth it, fainted; other, razed; as Prov. 26. 18.
- 15 v. 15. and why] or for why? but and, is oft used in troubled and passionate speeches; see Gen. 27. 28.
- 16 v. 16. give you] to weete bread, as the Greek explaineth, and the next verse confirmeth, meaning in exchange for their cattel.
- 17 v. 17. led them] that is, fed and nourished, as the Greek interpreteth it.
- 18 v. 18. the 3. yere] namely after their cattel were sold: which was the fixt year of the famine. possession of beasts] that is, flocks and herds and other beasts.

- 19 V. 19. and our land] to weete dye, that is, be desolate and barren: as the Greek explaineth it thus, that therefore we dye not before thee, and our land be desolate, buy us, &c.
- 20 V. 20. of Egypt] or, of the Egyptians; as the Greek translateth.
- 21 V. 21. removed] or made them passe, which was to change their right, and translate the proprietie of their land to Pharaoh, therefore the Gr. interpreteth, he brought the into bondage unto him for servants. Thargu Jerusalem given another reason hereof, that the Egyptians should not deride the sons of Iakob that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 19. 25.
- 22 V. 22. the priests] or Princes: the original word signifieth both; as is observed on Gen. 41. 45. & 14. 18. But both Greek and Chaldee here translate it priests. an allowance] or constitution, statute: that is, a constituted portion of food, (their daily bread) assigned and allowed them. The Greek translateth it, a gift; the Chaldee a portion. See also Prov. 30. 8.
- 24 V. 24. in the revenue, that is, the increase, when it bring forth fruit: as the Chaldee explaineth. parts] Hebr. hands: in Chaldee parts: see Gen. 43. 34.
- 25 V. 25. let us finde grace] vouchsafe to deale in this busines for us with Pharaoh. See this phrase Gen. 33. 15.
- 27 V. 27. exceedingly] or, vehemently, very mightily: so God fulfilled his promise, Gen. 46. 3.

Here beginneth the twelfth Section of the law, (and last of Genesis) called And Iakob lived. See Gen. 6. 9. This section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 53. Sections in the whole law, joyning this with the former. But one R. Abraham in Zeror hammor, speaking of this one letter, S. which standeth for Sethumab, that is close, thinketh this to be a closed section, because (sayth he) it is the key, and seale of this book, yea of the whole

law, and of all the Prophets, unto the dayes of Christ. For in Iakobs blessing (Genel. 49.) are shewed all the captivities of Israel, and the deliverances, untill the Teacher of Justice come, as it is written, untill Shiloh come. And because the time of Christs coming was unknown, and none could or should understand it: therefore this Section is continued with the former, without any great distinction: &c.

- 28 V. 28. 17. yere] so long Ioseph nourished his father in Egypt, as Iakob had nourished Ioseph 17. yere, at home: Gen. 37. 2.
- 29 V. 29. to dye] that is, that he must dye. See Gen. 23. 8. my thigh] to sweare: with this rite, Abraham took an oath of his servant: see Gen. 24. 3. do with me mercy] or, deal mercifully (kindly) with me. See Gen. 24. 49.
- 30 V. 30. But I will lye] or, when I shall lye down (that is, sleep) with my fathers, then it ow shall carry me, &c. burying-place] or, grave. This Iakob required, in faith, (as the Apostle observeth of Ioseph, Heb. 11. 22.) believing the promises made of God, for his seed to return and inherit that land, which was a figure of their heavenly inheritance. Gen. 50. 24. 25. Hebr. 11. 9. 10. 14. 16. The Hebrew Doctors note of Iakob, that his whole body was buried in Canaan; of Ioseph, that his bones onely were buried there, (Gen. 50. 25.) & of Moses, that neither his body nor his bones were there buried, yet was he advanced above them all, in that he was buried of God, no man knowing of his sepulchre. Deut. 34. 6. R. Menachem, and the Zehar on Gen. 47.
- 31 V. 31. bowed himself] namely unto God, with thankfulness, who had after other blessings, given him now this assurance by Iosephs promise & oath, that he should be carried into Canaan, the figure of the kingdom of heaven. Therefore this particular is related by Paul, as a testimony of Iakobs faith, Heb. 11. 21. the beds head] wheron he lay in his age & weaknes, and on the head (or bolster) wheron, he rested himselfe, worshipping God. The like sayd of David in his old age, that he bowed himselfe

himself upon the bed, when he blessed God.
1. King. 1. 47. 48. The Hebrew *Mitah*, a bed; the Lxxij. Greek interpreters, having a copie without vowels (*Mitah*) did read it *Matich*; which signifieth a staff, & so translated it: whom the Apottle followeth, laying, on the top of his staffe, Heb. 11. 21, which might also well be, that he helped himself, by leaning on his staff, and resting on the baluster of the bed. Howbeit the two Chaldee Paraphraists, & other Greek versions (save that of the Lxxij.) translate according to the vowelled Hebrew bed.

CHAP. XLVIII.

1. Joseph with his sons, visiteth his sick father.
2. Jakob strengtheneth himself to bless them. 3. He repeateth the promise. 4. He adopteth Ephraim and Manasse Josephs sons, as his own. 7. He releiveth him of his mothers grave. 9. Hee blefseth Ephraim and Manasse, 17. He preferreth the younger before the elder, though it displeased Joseph. 21. He prophesieth the Isaacites return to Canaan, and giveth Joseph his portion therein.

1 And it was, after these things; that one sayd unto Ioseph; Behold thy father is sick: and hee took his two sonns, with him; Manasse, and Ephraim. And one told Iakob; & sayd, behold thy son Ioseph, cometh unto thee: and Israel strengthened himself; and sate upon the bed. And Iakob sayd unto Ioseph; God almightie, appeared unto me in Luz, in the land of Canaan: and blefled mee. And sayd unto me; behold I will make thee fruitful, and multiply thee; and give thee to be an assembly of peoples; and will give this land, to thy seed after thee, for an eternall possession. And now, thy two sonns, which were born unto thee in the land of Egypt; before I came unto thee, into Egypt, they

are mine: Ephraim and Manasse, as Reuben and Simeon, (shall be mine. 6 And thy begotten yssue, which thou shalt beget after them, shall be thine; by the name of their brethren, shall they be called, in their inheritance. 7 And I, when I came from Padan; Rachel dyed by me, in the land of Canaan, in the way; when yet there was a little peece of ground, to come to Ephrath: and I buried her there, in the way of Ephrath; that is Bethlehem. 8 And Israel saw, the sonns of Ioseph: and sayd, who are these? And Ioseph sayd unto his father; they are my sonns; whom God hath given to me, in this place: and he sayd, take them I pray thee unto me, and I will blefse them. And the eyes of Israel were heavy for old-age; he could not see: and he brought them neer unto him; and he kissed them, and embraced them. And Israel sayd unto Ioseph; I had not thought to see thy face: & loe, God hath made me to see, thy seed also. And Ioseph brought them out; from between his knees: and he bowed-himselfe on his face, to the earth. And Ioseph took them both; Ephraim in his right hand, toward Israels left-hand; and Manasse in his left-hand, toward Israels right-hand: and brought them neer, unto him. And Israel stretched out his right-hand, & put it upon Ephraims head, and he was the younger; and his left-hand, upon Manasse head: he prudently-guided his hands; for Manasse, was the first born. And he blefled Ioseph, and sayd: the God, before whom my fathers, Abraham & Isaak, did walk; the God which fed me, since

16 I was, unto this day. The Angel which redeemed me, from all evil; blefse the lads: and let my name, be called on them; and the name of my fathers, Abraham and Isaak: and let them increase like fish unto a multitude, in the midst of the land. And Ioseph saw, that his father put his right-hand, upon Ephraims head, and it was evil in his eyes: and he held-up his fathers hand, to remove it from upon Ephraims head, unto Manasse head. And Ioseph sayd, unto his father, not so my father: for this is the firstborn; put thy right-hand, upon his head. And his father refused; & sayd, I know it my son, I know it; he also shall become a people, and he also shall be great: but truly, his younger brother shall be greater then he; & his seed, shall be a plentie of nations. And he blefled them in that day, saying; In thee, shall Israel blefse, saying; God put thee, as Ephraim, and as Manasse: and he put Ephraim, before Manasse. And Israel sayd, unto Ioseph; Behold I dye: & God will be with you; and will return you, unto the land of your fathers. And I doe give unto thee one portion, above thy brethren: which I have taken, out of the hand of the Amorite; with my sword, and with my bow.

Annotations.

1 Thing] Hebr. words. one sayd]
or it was sayd: so ver. 2.
Ver. 3. in Luz] called also Bethel; see Gen. 28. 11, 19. & 35. 6.
Ver. 4. give thee to] that is, make of thee an assembly, that is, a multitude: see Gen. 35. 11. The Greek expounds it a synagogue (of af-

semble) of nations; the Chaldee, of tribes.
Ver. 5. And now] or, as the Greek translate, Now therefore. From the former promise, he groundeth his blessings to Iosephs children, as authorized of God hereunto; and putteth them in mind of returning to the promised land.
fore, or, until I came: which the Greek translate before: so in Exod. 22. 26.

mine] as my next children, and not my childs children: so these two, are made heyres by adoption with Iakobs sonns. and Ioseph hath a double portion the firstbirthright being taken from Reuben, and given unto him, Gen. 49. 3. 4. 1. Chron. 5. 1. 2. & of Ioseph are reckned two tribes, both in the Prophets & Evangelists, Num. 1. 32. 34. Rev. 7. 6. 8.

Ver. 6. name of their brethren] of Ephraim and Manasse; counted of their stock and tribe, as if they were their sonns, not their brethren. For children are usually called by their fathers name, not by their brethrens. See after, ver. 16. So Ephraim & Manasse are adopted into Iosephs place, as fathers of tribes: that if Ioseph had ever begotten more children, they should have been reckoned as born to Ephraim and Manasse, his sonns.

Ver. 7. Padan] or, as the Greek hath it, Mesopotamia of Syria: see Gen. 28. 20. This mention of Rachels death, is to shew how by right the firstbirthright came to Ioseph her firstborn, she being indeed Iakobs first and most lawfull wife, Gen. 29. 18. &c. a little peece of ground] a little way: see Gen. 35. 16.

Ver. 9. take] and bring them, as the Greek translate. See Gen. 15. 9. And I will] or, (as the Greek) that I may blefse: viz, in the name and authority of God: see Gen. 27. 4.

Ver. 10. heavy] that is dimm; in Greek, heavy sighted; the same word is used for ears, that are heavy or deaf; Eja. 6. 10. & 59. 1. Compare Gen. 27. 1.

Ver. 11. thought] or judged. The Greek expounds it; Loe I am not deprived of thy face, and loe, God hath shewed me thy seed also. viz. between]

12. Ver. 12. between] Hebr. from with his knees; the Greek translatheth, from his knees: the Chaldee, from before him. he bowed] in reverence & thankfulness, for the formes adoption, and further blessing to be received. The Greek sayth, they bowed, implying his children also.

13. Ver. 14. prudently guided] so also the Chaldee sayth, he wisely guided: the Greek translatheth, changing hands. This figure of imposing hands on the head, is after used in blessings and designations to holy functions, Num 8. 10. & 17. 18. 10. Deut 34. 9. *Alt. 6. 6. 1. Tim. 4. 14.* And as the right hand is naturally more strong and honourable than the left, (to which the scripture hath reference in speech also of God, Exod. 15. 6. Psal. 118. 16. & 110. 1.) so Iakob, (whose blessing was stronger than his parents, Gen. 49. 26.) giveth the strongest & most honourable blessing to Ephraim, by this sign of the right hand put upon him.

15. Ver. 15. Ioseph] to weat, in his children, as the words following manifest: therefore the Greek translatheth, he blessed them: So on the contrary, Cham, was cursed in his youngest son Canaan: Gen. 9. 25. And in 1. Chron. 4. 31. whilst David reigned; that is, Davids sons. did walk] did please by faith, in their conversation and administration: so the Greek translatheth, pleased: the Chaldee, served. See the notes on Gen. 5. 22. & 17. 1. fed me] or, hath been my pastor: so David celebrateth God by this grace, Psal. 23. 1. & 80. 2. since I was] that is, as the Greek playd neth it, from my youth.

16. Ver. 16. Angel] Christ, the Angel of the covenant, Mal. 3. 1. the Angel in whom Gods name is, Exod. 23. 20. 21. called here Iakobs Redeemer, or Deliverer, which is the title of God, Psal. 19. 15. Esai. 43. 14. & 47. 4. The Rabbinnes acknowledge this Angel to be God, saying, he mentioneth also Gods maystie (Shechinah) when he sayth, the Angel that redeemed me. R. Menaschem on Gen. 48. See also Gen. 31. 11. called] that is, named on them, let them be called by my

name; as my adopted children, ver. 5. So Gods name is sayd to be called on us, Deut. 28. 10. 2. Chron. 7. 14. Jer. 14. 9. that is, we are called the sons of God, 1. John. 3. 1. and the husbands name is called upon the wife, Esai. 4. 1. and the Lords name, upon the cite Jerusalem, Dan. 9. 19. and upon the Temple, 1. King. 8. 43. Jer. 7. 10. 11. on them] or in them. But the Hebrew is, is often used for upon; as Neh. 2. 12. Num. 13. 23. and bammeb; in 2. Chron. 7. 21. is th: lame that gnal-meb, in 1. King. 9. 8. increase-like fish] which multiply abundantly: therefore the Greek translatheth it, multiply: but the Chaldee addeth expressly, like the fishes of the sea; implied in one Hebrew word. According to this blessing, there were of Ioseph by these his two sons, 85. thousand & 200. men of war in Moses time; a greater number then was of any other son of Iakob. Num. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses Deut. 33. 17. & Iosua acknowledged them to be a great people. Ios. 17. 17.

Ver. 17. evil in his eyes] that is, it displeased him (as Gen. 28. 8.) that the younger should be preferred above the firstborn: which not withstanding was often done by the counsel of God; as Sem had the honour above Japhet, Gen. 5. 31. & 9. 26. Abraham above Haran, Gen. 11. 27. Isaac above Imael, Gen. 17. 18. - 21. and Iakob himself above Esau his elder, Gen. 25. 23. Also in Iakobs house, Iudah and Ioseph, had preeminence above Ruben, Simeon, Levi. Gen. 49. 1. Chron. 5. 1. 2. And even from the beginning, Kain the firstborn of Adam, was reprobate, Gen. 4. to teach that mans dignitie is not by works, or nature; but by Gods grace and election, Rom. 9. 7. 8. 11. 15. And this action of blessing Iosephs sons, Iakob performed by faith, Heb. 11. 21.

Ver. 19. shall become] Hebr. shall be to a people: meaning, a father to a multitude. shall be great] in Greek, shall be exalted, greater. Therefore when the Israelites were first numbered in the wilderness, Ephraim was reckoned before, & had 8300. men,

men, more then Manasse, Num. 1. 32. 33. 35. Also in camping about the Tabernacle of the Lord, Ephraim had the standard, and was set before Manasse, Numb. 2. 18. 20. Howbeit in the second mustering, (38. yerres after) it was otherwise for the number; Num. 26. 28. &c. Yet after that again, Ephraim had his preeminence, Deut. 33. 17. Of him came Iosua the conquerour of Canaan, Num. 13. 9. 17. and Ieroboam King of Israel: wherupon Ephraim is used for the name of that kingdom, Esai. 7. 2. 9. 17. & 11. 13. & 28. 1. Jer. 7. 15. Exek. 37. 16. Hos. 5. 12. 13. & 9. 3. 11. or rulers; that is, as the Greek translatheth, a multitude: so called for filling up a number or place. So, a plenty of shepherds, Esai. 31. 4. that is, a multitude: and this phrase Paul useth in Rom. 11. 25. the plenty of the Gentiles, that is, the full multitude, and number of them. The Chaldee here translatheth, his sons shall be rulers among the peoples. Though Ephraim had thus the preeminence, & a chief blessing above the sons of Israel: yet it pleased God to afflict him, before all his brethren; in that evil betell his house, & some of his sons were slain by the men of Gath (the Philistines) for whom Ephraim mourned many dayes, 1. Chro. 7. 20. - 23.

20. V. 20. In thee] or, By thee, that is, taking thee for an example; as the words following shew. So Rachel & Leah are propounded for examples in blessing, Ruth. 4. 11. Zedekias & Ahab, in cursing, Jer. 29. 22. [that] that is, my posterity the Israelites: see Gen. 49. 37. & 34. 7.

21. V. 21. God wilbe] the Chaldee expounds it, the Word of the Lord wilbe your help. the land] of Canaan; where Abraham, Isaac, and Iakob dwell, the figure of their heavenly inheritance, Gen. 12. 5. & 26. 3. & 37. 1. wherof Iakob parteth them in mind, & prophesieth their return thither. V. 22. doe give] bequeathing as by will and testament, that portion of the land to thee, that is, to thy posterity: above thy brethren: for the first born was to have a double portion, Deut. 21. 17. and now the

first birth-right became Iosephs, 1. Chron. 5. 2. and in the figurative description of Christs Church, Ioseph hath two portions, Exek. 47. 13. portion] the Hebrew Sechem signifieth properly a shoulder, (Gen. 23.) it was also the name of a cite (& the prince thereof,) where Iakob bought a peece of ground, Gen. 33. 18. 19. Here it is used (but with reference to the name of the place,) for a portion of ground, and so the Chaldee plainly expounds it, one chiefe portion. And that place of Sechem, was the inheritance of Iosephs sons the Ephraimites, Ios. 16. 1. &c. & 20. 7. Iob. 4. 5. and richer were Iosephs bones carried out of Egypt, and buried, Ios. 24. 1. 21. 32. have taken] that is, shall take; but (spoke prophetically, and in faith; (as unto us a child is born, Esai. 9. 6. which was a prophesie of Christ.) Thus Iakob disposeth of things to come, as already possessed: wherupon his faith in this action is commended, Heb. 11. 21. the Amorite] that is, as the Greek translatheth, Amorites; which one name is used generally for all the heathens that possessed the land: Ios. 24. 8. Amos 2. 9. my sword] that is, the sword of my children; the Ephraimites; which helped to conquer the land, and were a mighty people in Iosuaes time: see Ios. 7. 14. - 18. So my armholes, Exek. 13. 18. that is, the armholes of my people: also my womb, Iob. 3. 10. that is, my mothers womb. The Chaldee understood this sword and bow figuratively; translating, by my prayer, and by my supplication.

CHAP. XLIX.

1. Iakob calleth his sons to bless them. 3. The blessing of Ruben, 5. of Simeon and Levi, 8. of Iudah, 13. of Zabulon, 14. of Issachar, 16. of Dan, 19. of Gad, 20. of Aser. 21. of Naphtali, 22. of Ioseph, 27. of Benjamin. 29. Iakob chargeth them about his buriall in Canaan: 33. He dieth.

1. And Iakob called, unto his sons: & sayd; Gather your selves together,

either, that I may ſhew you; that which
 ſhall befall you, in the latter dayes.
 2 Assemble your ſelves together & hear,
 ye ſonns of Iakob: and hearken un-
 3 to Iſrael your father. Reuben, thou
 art my firſtborn; my might, and the
 beginning of my valour: the excellen-
 4 cie of hye-dignitie, and the excellen-
 cie of ſtrength. Vaſtable as waters,
 excell: not thou; becauſe thou weſteſt
 up, to thy fathers beds: then thou de-
 ſieſt, my couch he went up unto.
 5 Symeon & Levi, brethren: inſtru-
 ments of violent-wrong, in their ſo-
 6 journiſg-habitations. My ſoule,
 come not thou into their ſecret; my
 glory, be not thou united unto their
 aſſembly: for in their anger, they kyl-
 led a man; and in their ſelf-will, they
 7 houghed the ox. Curſed be their
 anger, for it was ſtrong; and their ex-
 ceeding wrath, for it was hard: I will
 divide them in Iakob; & ſcatter them
 abroad, in Iſrael.
 8 Iudah; thou, thy brethren ſhal con-
 feſs thee; thy hand, ſhal be in the neck
 of thy enemies: the ſonns of thy fa-
 ther, ſhal bow-down themſelves unto
 9 thee. Iudah, a renting-lions whelp;
 from the prey, my ſon thou art gone-
 up: he ſcouped-down, he couched, as
 a renting-lion, and as a couragious-
 10 lion, who ſhall rouse him up? The
 ſcepter ſhal not depart from Iudah; &
 the law-giver, from between his feet:
 until Shiloh come; and unto him, ſhal
 11 the obedience of peoples be. Binding
 his aſs-colt unto the vine; & the foal
 of his aſſe, unto the choyce-vine: he
 walſeth his rayment, in wine; and his
 covering, in the blood of grapes.
 12 His eyes ſhal be red, with wine: and his

teeth white, with milk.

Zabulon, he ſhall dwell, at the ha-
 ven of the ſeas: and he ſhal be for an
 haven of ſhips; and his ſide, ſhal be un-
 to Sidon.

Iſſachar, is a ſtrong-boned aſſe:
 couching, between two bounds. And
 he ſaw reſt, that it was good; and the
 land, that it was pleaſant: & bowed
 his ſhoulder, to bear; and was, a ſer-
 vant unto tribute.

Dan, he ſhall judge his people: as
 one, of the tribes of Iſrael. Dan ſhall
 be, a ſerpent by the way; an adder, by
 the path: that biteth the horſe heels,
 18 and his rider falleth backward. For
 thy ſalvation, I earnestly expect Iſe-
 vah.

Gad, a troupe ſhall with-troop o-
 vercome him: & he ſhal with-troop
 overcome at the laſt.

Concerning Aſer, his bread ſhal be
 fat: and he ſhall give dainties of a
 king.

Naphtali, is a hinde ler-loofe: that
 giveth, goodly ſayings.

Joſeph, ſon of a fruitful vine, ſon
 of a fruitful vine, by a well: the daugh-
 23 ters, runneth over the wall. And
 the archers, grieved him bitterly; and
 ſhot, and hated him. But his bow,
 24 abode in ſtrength; & the arms of his
 hands, were made firm: by the hands
 of the Mighty-one of Iakob: from
 thence the Feeder, the Store of Iſrael.
 25 By the God of thy father, who ſhal
 help thee; and the Almighty, who
 ſhal bleſs thee; with bleſſings of hea-
 vens, from above; bleſſings of the
 deep, that lyeth under: bleſſings of
 the breasts, and of the womb. The
 bleſſings of thy father, doe prevaile,
 above

above the bleſſings of my proge-
 nitors; unto the utmoſt bound, of the
 eternal hills: they ſhal be, on the head
 of Joſeph; and on the crown-of-the-
 head, of the ſeparated among his bre-
 thren.

Benjamin, he ſhall ravin as a wolf;
 in the morning, he ſhal eat the prey: &
 at evening, he ſhal divide the ſpoil.

28 All theſe, are the twelve tribes, of Iſ-
 rael: and this is it, that their father
 ſpake unto them, and bleſſed them;
 29 every man, even according to his bleſ-
 ſing, he bleſſed them. And he com-
 manded them, and ſayd unto them; I,
 am to be gathered unto my people;
 bury me, with my fathers: in the cave,
 that is in the ſeild of Ephron the Che-
 30 thite. In the cave, that is in the ſeild
 of Ma-palah, which is before Mamre,
 in the land of Canaan: which Abra-
 ham bought, with the ſeild; of Ephron
 the Chethite, for a poſſeſſion of a bu-
 31 rying place. There they buried Ab-
 raham, and Sarah his wife; there they
 buried Iſaak, and Rebekah his wife:
 32 and there I buried Leah. In the pur-
 chaſe of the ſeild, and of the cave that
 is therein, from the ſonns of Cheth.

And Iakob made-an-end, of com-
 manding his ſonns; and gathered-up
 his feet, into the bed: and he yielded-
 up the ghoſt, and was gathered unto
 his peoples.

Annotations.

1 The latter dayes: that is, the dayes fol-
 lowing, or im-breſt: Hebr. po-
 ſterior: of dayes: which phraſe is often uſed
 for time to come; as Num 24 14. Deut. 4. 30
 & 31. 29. Dan 2. 28. & 10. 14. Prov 31. 5

So that which is ſayd in Act. 2. 16. it ſhall
 be in the laſt dayes; is in Joel 3. 1. it ſhall be here-
 after. The Chaldee tranſlateth it, the end
 of dayes: the Greek, the laſt dayes; often
 it meaneth the dayes after Chriſts com-
 ming Eſa. 2. 1. Heb. 1. 1.

2 Ver. 2. hearken: the Chaldee ſayth, re-
 ceive inſtruction.

3 Ver. 3. might: or able ſtrength: his word
 (Coach) ſignifieth that I vely v gour, and
 native moſture, whereby men are ſtrong
 and lully: Pſal. 22. 16. Iſa. 4. 11. as the next
 word valour, (Hebr. On,) meaneth the
 ſtrengthening of the body forcibly to eff a
 thing deſired.

of my valour.] or, of
 my manhood; of my painful ſtrength: the ſtre-
 ſth of the ſtrength of my body. All the
 firſt born are thus called, Deut. 21. 17. Pſal.
 78. 11. the Greek tranſlateth it, the begin-
 ning of my children; that is, my firſt-born. Such
 had natural right to a double portion of all
 their fathers goods, Deut. 21. 17.

(the
 excellencie) that is, moſt excellent in dignitie (or
 preſentment.) Why the dignity of he
 preſthood, ſeemeth to be meant; as by
 ſtrength following, is meant the government
 or kingdom. And ſo the Chaldee para-
 phraſt explyneth it, thou ſhouldſt receive
 three portions, the firſt birthright, the preſthood
 & the kingdom. The Ierulalmy Targum
 ſayth the ſame: adding this word al, & for
 the ſyn of my ſon Reuben, the firſt birthright is
 given to Joſeph, the kingdom to Iudah and the
 preſthood to the tribe of Levi. And that the
 firſt born were Priests & governors: ſee
 Gen. 25. 31. of ſtrength: or excellent ſtrength.
 This word which properly ſignifieth a-d
 or firm ſtrength, is often applied to kings &
 kingdoms, which for the moſt part are go-
 verned and maintained by ſtrength; and the
 kings ſtrength, is an honourable ſtile of his
 myſtie: ſee 1ſa. 49. 4. and 110. 1.

4 Ver. 4. Pſal. 4. or Lev. 11. ſon moved:
 this is al ſayes uſed in the ſame place. Iudg.
 9. 4. Zeph. 3. 4. Jer. 23. 32. & implyeth both
 his ſu-deyn light affections, which carri-
 ed him to evil: and his ſu-deyn down-fall
 from his dignitie.

excel not: that is,
 thou ſhalt not excel; but loſe thine honour.

So the Chaldee explaineth it, *thou shalt not have profit, nor receive the excellent portion.*

he went up unto [the Greek] changeth the person, and translateth, on which thou wentest up: also the Chaldee expoundeth it, when thou wentest up to my bed. Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as *Dut. 5. 10. that love me, and keep his commandments; for which in Exod. 20. 6. is my commandments.* And in *Dut. 9. 4. thou keepst covenant towards them that love him; for that love thee.* So *Ma k. 11. 32. they feared the people: for which in Mat. 21. 26. is written, we fear.* Otherwise we may read it thus, *thou desiredst my couch, it is gone up:* that is, it is vanished away; meaning the excellency which he should have had. For by defiling Bilhah his fathers concubine, he lost his birthright, *Gen. 35. 22. 1. Chron. 5. 1. 2. To goe-up,* is sometime used for *vanishing away:* *Exod. 14. 16. Jer. 48. 15.*

V. brethren specially confociate in that evil deed of killing the Sychemites, *Gen. 34. 25.* & so brethren, not in nature only, but in conditions, See *Gen. 10. 21.*

instruments for weapons, to meet they were: giving themselves and their members as weapons of unrighteousness unto syn, (as Paul speaketh, *Rom. 6. 13.*) meaning of their cruel last forementioned, *Gen. 34. 26.*

[sojourning-habitations] in the land of their sojourning, as sayth the Chaldee: paraphrast; where they being strangers, indangered the ruine of themselves and their fathers house, *Gen. 34. 30.* Or, *their agreements,* meaning the covenanted conditions made with the Sychemites, to consent unto them if they would be circumcised, which was with decay, *Gen. 34. 13. 15.* &c. Thus also the Greek may be understood, *hairis* being sometime used for a conditional covenant. Or, *their swords:* but the word is not so found elsewhere.

Ver. 6. secret [that is, as the Greek translateth it, and Thargum Jerusalem, their council: their assembly. So David sayth, the secret of evil doers, *Psal. 64. 3.* and *Jeremie, the*

secret of mockers, *Iere. 15. 17.* that is, the assembly. Iakob here meaneth that neyther should any, neyther would he, approve of their perfide.

[glorie] or honour, hereby may be meant the tongue which is the glorie of man by speech, being good, and the contrary it it be evil, *Jam. 3. 1. &c.* So my glorie, *Psal. 16. 9.* is by the Apostle cited, *my tongue, Act. 2. 26.* Otherwise it is a repetition of the former, *my glorie,* that is, my soul.

[a man] Hemar the King, and Sychem his son, with the men of the citie: *Gen. 34. 25. 26.* Therefore the Greek translateth it men: and Thargum Jerusalem, kings and rulers. And the singular is often put for many, as the man of Israel, *1. Chron. 10. 1.* that is, the men of Israel, *1. Sam. 31. 1.* See also *Gen. 3. 2. [sift will] or pleasure.*

[bought the Ox] so the Greek also translateth it: meaning that they took away and destroyed the oxen & other beasts of the Sychemites, *Gen. 34. 28.* Ox is for Oxen, as *Gen. 32. 5.* Some (as the Chaldee) translate, they pulled down the wall: but Shor, (the word here used) is properly an ox or bull; and Shur, a wall: neyther was there mentioned any pulling down of walls in *Gen. 34.* Therefore the Jerusalem Thargum expounds it of their selling of Joseph, who is likened to an ox. *Deut. 33. 17.* But that seemeth not to be intended here.

Ver. 7. I will divide [that is, I prophesse their division: so Eze. kiel sayth, when I came to destroy the citie, *Ezek. 43. 3.* Which was his foretelling the destruction. See also *Hof. 6. 5.*

[them in Jakob] that is, their posteritie among the children of Jakob: see *Gen. 19. 37.* This was accomplished, when Symeon had his inheritance in the mids of the inheritance of Iudah, *Jof. 19. 1. 1. &c.* 4. 39. 40. & Levi had his cities of habitation, among the other tribes, *Jof. 21. 23. &c.* Howbeit, afterwards Levi, for their zeale against idolaters, (*Exod. 32. 26. 28. 29.*) had this their dispersion turned to a further blessing, while they were consecrated to teach Jakob Gods judgments and Israel his law, &c.

&c. *Deut. 33. 9. 10.* and so had the preilhood in their tribe. This the Jerusalem Thargum also mentioneth, & sayth likewise of the Simconites, that they were teachers of the law in the synagogues of Iakob; and the Levites, in the schooles of the sons of Israel.

Ver. 8. thou to weat, art so by name, and thalt be so in deed: for Iudah signifieth Confession or Praise: and to his name he hath reference, *Praised, thou art called, & praise thee shall thy brethren.* Thargum Jerusalem sayth, Iudah, so thee shall all thy brethren confest, and by thy name shall all the lesser be called. See the notes on *Gen. 29. 35.*

[confest] or (as the Greek translateth) praise thee: that is, his brethren should acknowledge the dignitie of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him. *1. Chr. 5. 2. Heb. 7. 14.* And when the rest of the house of Israel compassed the Lord with lyes and deceyt, Iudah is praised, for yet ruling with God, and being faithful with the saints, *Hof. 11. 12.* In Christ, this prophesie is chiefly fulfilled, as the particulars following shew: to him the Hebrew doctors also doe apply it, as in *Breshith ketannah* (or their lesser Commentary) upon this place, it is sayd, Iudah was born the fourth among the tribes, and in the fourth day were the lights created: and it is written of the Messiah, *Hu throne, as the sun before me: as the Moon, it shall be established for ever.* (*Psal. 89. 37. 38.*)

[in the neck] that is, thou thalt beat down & put to flight thy enemies, as the Chaldee explaineth it, thus: thy hand shall prevail against thy enemies, thy foes shall be scattered, they shall be turned backward before thee: and Thargum Jerusalem sayth, thy hand shall avenge thee on thy enemies. The performance of this promise, David the first king of Iudah celebrateth, saying, *thou hast given me the neck of my enemies, Psal. 18. 41.* And after Iosuahs death, Iudah was the first that wet up to fight for Israel against the Canaanites, and got the victory, *Judg. 1. 1. 2. 4. 8. &c.*

ledging the dignitie of this tribe above the rest. For this tribe was the foremost of all, in their marching through the wilderness, *Num. 10. 14.* and the Prince of this tribe was the first that offered at the dedication of the altar, *Num. 7. 11. 12.* and foremost in battle againn their rebellious brethren, *Judg. 2. 18.* the first Iudge that saved Israel, was of this house, *Judg. 3. 9.* and God chose this tribe, and David out of it, to settle the kingdom of Israel in his stock for ever, *Psal. 78. 68. 70. 71. & 89. 10. 21. 28. 30. 36. 37.* & to our Lord Iesus, who came of Iudah, all knees doe bow, *Philip. 2. 10.*

Ver. 9. reuting lions whelp [As ther are sundry sorts of Lions, so they have sundry names, *Iob. 4. 10. 11.* and above other, the lion is a kindly beast, *Abra. Prov. 30. 30. bold, Prov. 28. 1. slow, tarted, 2. Sam. 17. 10* and of a terrible countenance, *1. Chron. 12. 8.* Such are fit to be kings armes, and such were slayers for the steps of K. Solomons throne, *2. Chron. 9. 18. 19.* This kind here mentioned, is greedy to tear his prey, and thereof hath his name, *Psal. 17. 12.* being a prophesie of the valiant worthies that should come of Iudah, and make a prey of their enemy: as O. boniel, *Judg. 3. 9. 10. David, 2. Sam. 8.* and especially Christ, called the Lion of the tribe of Iudah, *Rev. 5. 5.*

[couched] lay down to rest, after he hath taken the prey: this was fulfilled when as David conquests, all Israel had rest under Solomon, *1. King. 4. 25.* and after Christs glorie, he went upon hve, & sare him down at the right hand of God, *Psal. 68. 19. Mark. 16. 19. 1. Cor. 15. 25.* Balsam used such similitudes, speaking of the valiant acts of Israel, *Num. 23. 24.* [covazious] or hairy lion, named Labi, of Iob, an hart. By these three is signified the growth of the Kingdom of Iudah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphrasteth thus, *He shall have dominion in the beginning, and in the end, the kingdom of the house of Iudah shall be magnified: for from the judgment of death, thou*

hast rid thy soul, my son: he shall rest & dwell in his length, as a lion, and as a courageous lion, and there shall be no kingdom that shall slay him.

Ver. 10. The scepter] or, The tribe. The Hebrews shew, whence the Greek word scepter, and English scepter is derived, signifying a staff or rod; and is by Moses applied to the tribes of Israel, (whereof see the 16. & 28. verses following:) and so the Greek interpreters, doe often translate Scepter for Sabea, a tribe, 1. S. m. 10. 19. 20. 21. 1. King. 11. 32. 35. 36. &c. The prophesie is of Iudahs tribe to continue distinct, until Christs coming; whereas the other ten tribes were scattered and confuted by their captivity. 2. King. 17. out of which they returned not, as the tribe of Iudah with Benjamin, did from Babylon, Eze. 1. 5. It may also imply the power of government which should be in this tribe: for Sabea a scepter, sometime to meaneth, Psal. 45. 7. And so the Greek here translateth it, a Prince; and the Chaldee, one that hath dominion; and Thargum Jerusalem, Kings shall not cease from the house of Iudah. And elsewhere the scripture sayth, of Iudah came the Governour 1. Cor. 15. 2.

la. giver] or, law-giver, writer of decrees: a title of government, given sometimes to God himself, Eze. 33. 11. sometime to the governours set of God, Num. 2. 8. So the Greek here translateth it Governour: and in reference to this prophesie, God sayth, Iudah my law-giver Psal. 60. 9. hee: that is born of, and brought up by him: for so this phrase meaneth, Deut. 28. 57. & 33. 3. the sea being sometime used for the whole leg or nation, which word was used before Gen. 46. 26. and so the Greek here translateth, out of his thighs.

S. wh] by interpretation The profferer the S. se-maker: or, He son; (so we call a virgin) that is Christ, who was to spring out of Iudah, Heb. 7. 14. This the Chaldee paraphrast continueth saying, He that hath dominion shall not be taken away from Iudah, nor a Scribe from his childrens children, until the Christ come whose kingdom is a kingdom shall the peoples obey. The Jerusalem Targum also sayth, Kings shall not cease, from the house of Iudah; nor do Scribes that teach the law, from his childrens children; until the time that the King Christ doe come, whose the kingdom is, and all kings of the earth shall be subject unto him. Likewise in Beshub rabba, upon the word Sabea it is sayd, this is the Christ; and R. D. Kimchi, (in the root Shil) expoundeth it his son, and sayth it is a prophesie of David, or, of the Christ. The Hebrew hath an unusual, manner of writing, implying his son, and her son; as a prophesie that he should be of Mary the virgin, of the lineage of Iudah.

II

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Ver. 11. as colt] or, young as: great men used to ride upon such, Iudg. 10. 4. & 12. 14. & 5. 10. to bind such to the vine, seemeth to mean, great store of vines, which should be in the land of Iudah, (as was in Engeddi, and other places. Song. 1. 13. Ios. 15. 62.) that men should tye their allies to them, as to other common trees that grow in every field. The Chaldee paraphrast by this vine, understandeth figuratively Jerusalem, & by the as colt the people of Israel, and thus expoundeth it, Israel shall dwell round about his citie, the peoples shall build his temple, and the just men shall be round about it, and the doers of the law in the doctrine thereof. This also may be referred to Christ, the King, who being just and meek, came riding into Jerusalem upon an asses colt, Zachar. 9. 9. Iob. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gentiles, brought unto Christ for him to ride upon. And by this prophesie of Iakob, were to be tied unto him and his Church, (compared unto the vine, Iob. 15. 1. Eze. 5. 7.) where they should be fill'd with the gospel of his love, and gifts of his spirit better than vines, Song. 1. 3. Eph. 5. 18. And so the Jerusalem Targum applicth this to Christ, saying,

laying, How sayre is the king Christ, that shall spring up of the house of Iudah! He shall gird his loins, and shall goe forth to warre against his enemies, &c. Likewise in Beshub Rabba, speaking of this place, it is sayd; he sheweth us that when the Christ shall come to save Israel, he shall make ready his ass, and ride upon him, and come unto Israel with povertrie. the son] Hebr. the son of his ass, that is, his young ass: see the notes on Gen. 18. 7. washen his veyn] an other figurative promise of wine to be plentiful as water, that he may wash his clothes in it: or, of a glorious victory that Iudah and Christ should get over his enemies, as in Eze. 63. 1. 2. 3. his conquest is set forth by such a parable. And in Rev. 19. 13. he is clothed with a garment dipt in blood; and in Rev. 14. 20. his judgment on the enemies, is the treading of a winepress. And so the Jerusalem Targum doth explaine it saying, He shall kill kings and princes, making the rivers red with blood of their slain, & the hills white, with the fat of their mightie men: his garments shall be embrewed in blood, and hee like to one pressing clusters of grapes. blood] that is, juice of grapes, which for the red colour is called blood: so Deut. 32. 14.

V. 12. red with wine] another signe of plenty of fruits; for the drinking of much wine maketh red eyes, Prov. 23. 29. 30. hereby also the plenty of spirituall blessings in Christ is signified: Pro. 9. 1. 1. 2. Eze. 25. 6. & 35. 1. So Thargum Jerusalem applyeth it, saying, How beautiful are the eyes of the King Christ to look upon, more then fumed wine, that he beholdeth not with them unchaste copulations, or murders of innocents. His teeth are exercised in the law, that he catcheth not with them iniquities and robberies. His mountains shall be red with vineyards & winepresses: his hills shall be white with store of wheat, and flocks of sheep. Other of the Jew Doctors, reckon Iudah for the seventh Patriarch, thus, 1. Abraham, 2. Ishaq, 3. Iakob, 4. Reuben, 5. Symeon, 6. Levi, 7. Iudah: and they compare him with the seventh (that is, the Sabbath) day. At Iudahs birth it is sayd of his mother, she layed from bearing, Gen. 29. 35. at

the Sabbath day, it is sayd of God he rested & was refreshed, Exod. 31. 17. of Iudah it is sayd, Iudah, thou, thy brethren shall confesse thee, Gen. 49. 8. &c. this time I will console the Lord, Gen. 29. 35. and of the Sabbath, it is good to confesse unto the Lord, Eze. 52. 2. Of Iudah it is sayd, from it I pray, my sin, then are gone up, Gen. 49. 9. the pray sheweth his food; as if hee should say, then are gone up from doing even the work for the life, as of the Sabbath it is sayd, in it thou shalt not doe any work, Exod. 20. 10. Of Iudah it is sayd, hee stepped down, hee was such as a Lyon, &c. Gen. 49. 9. and of the Sabbath, abide ye every man in his place, Exod. 16. 29. Of Iudah, he is sayd, binding hee asse colt unto the vine, Gen. 49. 11. as if he should say; binding him from his work: of the Sabbath it is sayd, that thine oxe and thine asse may rest, Exo. 23. 12. Of Iudah it is sayd, hee washeth his raiment in wine, Gen. 49. 11. which signifieth the sanctifying of the day which is with wine, signifying the property of judgement, and therefore the Scepter was given him, as the Scepter shall not depart from Iudah, &c. And as Iudah was the fourth of the tribes (of Israel:) so the Sabbath is the fourth of the commandments, (Exod. 20.) R. Menachem, on Gen. 4. 9.

V. 13. Zabulon] hee though hee was younger then Issachar, Gen. 30. 18. 20. yet Iakob gives him the blessing before him: so also doth Moses, Deut. 33. 18. & his lot befall him in his land, before Issachar: Ios. 19. 10. 17. sea] his borders were both to the main sea westward, and to the sea of Galilee Eastward: see his portion Ios. 19. 10. &c. Eze. 4. 1. The Chaldee paraphrast expoundeth it, he shall subdue provinces with ships, and shall eat the good things of the sea &c. Moyses giveth him a blessing, to rejoice in his going out, or, trading, Deut. 33. 18.

V. 14. strong boned] Hebr. ass of bone, that is, strong, hard, strong. two bounds] or set limits, borders: so the Chaldee paraphrast also expoundeth it, and Thargum Jerusalem more plainly thus, Issachar shall be a strong tribe, and his border shall be in the midst between two borders. So also the Greek translateth, amidst the inheritances.

Others

Others expound it, between two burdens; such as are laid on asses backs.

15 V. 15. *rest*] this may bee a note of their doubtfulness; in respect wherof others are blamed; for sitting still between the two burdens; (or burdens) *Judg.* 5. 16. Howbeit Moses biddeth them joyce in their tents, *Deut.* 33. 18. And the Ierusalem Thargum expoundeth it, he seeth the house of the sanctuary, that it proclaimeth rest, therefore it is good: &c. gathering this sense (as I suppose) from Moses words, they shall call the people unto the (Lords) mountain, &c. *Deut.* 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this, the time when *Thela* of *Isachar* judged *Israel*, in whose time *Israel* had rest. *Judg.* 10.

16 V. 16. *judge*] an allusion to *Dan* name, *Dan* *ladin* is the *judger* shall judge: see *Gen.* 30. 6. This prophesie was fulfilled in *Samson*, one of his posteritie, who judged *Israel*, *Judg.* 15. 20. So the Chaldee paraphrast explyneth it, Of the house of *Dan* shall a man be chosen & rise up: in whose dayes his people shall be delivered, &c. But the Ierusalem Thargum nameth him, saying, *thou art Samson son of Manoa*, the tribes]

This name *Tribe* is borrowed from the Latine word *Tribe*, used for a stock or kindred that descend from one father. For *Romulus* the founder of *Rome*, divided the multitude of his subjects into three parts, which he named thereof *Tribes*, (as sheweth *Pompon. Latius, de Rom. Magistrat.*) But in the Hebrue a *tribe* is here called *Shebet*, that is, a staff, rod, or scepter, (as is before touched, v. 10.) & elsewhere *Matteh*, which is also a rod or staff: eyther because they grew as rods & branches out of one root *Israel*, as is particularly mentioned of *Ioseph* v. 21. or because their names were written upon twelve rods, *Num.* 17. 2. &c. And this *judging* as one of the *tribes*, is so spoken, because each stock or tribe, had one chief head & prince, ruler of the same. *Numb.* 1. 4. 16. and God raised up *Judges*, and defenders of *Israel*, out of many severall tribes, as the book of *Judges* shew-

eth. Wherefore the Scripture (taking occasion also by likeness of name) putteth one of these for another, as 2. *Sam.* 7. 7. *Snake* I a word with any of the tribes (or serpents *Shibtei*) of *Israel*, whom I commanded to feed my people: for which in 1. *Chron.* 17. 6. is written, to any of the *Judges* (*Shophites*) of *Israel*. See also after, in v. 18.

17 V. 17. *an adday* or *arrow-snake*: this name (in Hebrue *Shephiphon*) is not elsewhere found in scripture. It is a prophesie of a sudden and unexpected victorie, which this tribe should get over their enemies, overthrowing them by subtilie, (as serpents naturally are prudent, *Gen.* 3. 1.) Fulfilled in *Samsons* dealings against the *Philistins*, *Judg.* 15. & 16. and when the tribe of *Dan* got *Leishem* (or *Lais*) for their possession: *Judg.* 18. But Moses compareth *Dan*, to a *Lions* whelp, *Deut.* 33. 22. The Chaldee paraphrasteth thus, *There shall be a man that shall be chosen and spring up out of the house of Dan; the feare of him shall fall upon the peoples, and he shall valiantly smite the Philistins, as a serpent, as an adday he shall lie in wait by the path, he shall slay the mighty men in the cap of the Philistins, &c. the horse heels that is the house pillars, on whose roof 3000. persons were: see Judg. 16. 26. 27. 29. &c.*

18 V. 18. *thy salvation*] speaking to the Lord, and desiring his salvation in Christ, figured by *Samson*, of whom the Angel sayd, he shall begin to save *Israel*, *Judg.* 13. 5. *Math.* 1. 21. The two Chaldee paraphrasts explyne it thus. Our father *Iakob* sayd, I expect not the salvation (or redemption) of *Godens* son of *Josaph*, which is a temporal salvation, nor the salvation of *Samson* son of *Manoah*, which is a transitorie salvation: but the salvation of *Ch* is the son of *David*, who shall come to bring unto himselfe the sonns of *Israel*; whose salvation my soul desireth. Thus *Simoen* also calleth Christ, *Gods* salvation, *Luk.* 2. 30. Or *Iakob* might speak this to his son, I expect *Iehovah*, to be thy salvation, O *Dan*: for this tribe generally, and *Samson* in particular, was sore oppressed, by the enemies, and their own infirmities: *Judg.* 1. 34. & 18. 1. 30. & 16. 16. 17. 21. &c.

V. 19.

19 Ver. 19. a troupe] or band, armie: in Hebrue *Gedud*, which hath allusion to *Gads* name, that signifyeth a troupe, *Gen.* 30. 11. He prophesieth of this tribes troubles by enemies that bordered upon them, and of their victorie at last. For they dwelling on the out side of *Jordan*, *Ios.* 13. 8. were molested by the *Ammonites* there, *Judg.* 10. 7. 8. and after that againe, the king of *Ammon* & his people, possessed *Gad*, and dwelt in his cities, *Ier.* 49. 1. with troupe overcome] he still runneth upon *Gads* name, which was not for nought given him, but signified his valour and victorie, though late. And *Moyse* enlargeth this blessing, comparing his dwelling to a *Lions*, that teareth the parts of his prey, *Deut.* 33. 20. This was fulfilled, when *Gad* (with *Ruben* & *Manasse*, all noble warriors,) warred with the *Hagarims* and other heathens; and crying unto *God* in the battel, vvere holpen, and did overcome, getting great spoiles and possessions, 1. *Chron.* 5. 18. 19. 20. 21. 22. The Chaldee paraphrasts refer this, to *Gads* going armed over *Jarden*, before his brethren, & returning to his land with great riches, *Ios.* 4. 12. 13. & 22. 1. 2. 8.

20 Ver. 20. Concerning *Aser*] or Out of *Aser*; who had his name of bliss and felicitie: to him here is promised a blessed and fruitful portion in the holy land: described in *Ios.* 19. 24. &c. bread] that is food: for bread is used for all meats. See *Gen.* 3. 19. & 21. 14. and, *fat*, is used for the best and most excellent of any thing, *Gen.* 4. 4. & 27. 28. The Chaldee sayth, *Afers* land shall be very good, and he shall be nourished with kings daynies. *Moyse* also inclining this blessing, sayd, *Afer* shall dip his foot in oil: *Deut.* 33. 24.

21 Ver. 21. let loose] and so light footed, both to pursue enemies, & escape danger. Thus *David* signifying his deliverance, sayd, *God* had made his feet like hinds, *Psal.* 18. 34. This may specially be referred to *Barak* a man of *Naphtali*, who with his people went up on his feet, against *Sisera* yron charrets, put them to flight, pur-

sued, and destroyed them all: *Judg.* 4. 6. 10. 15. 16. *Moyse* giveth *Naphali* the fulnes of *Gods* blessing, and pointeth out his inheritance in the land, *Deut.* 33. 23. To that the Chaldee referreth it here, saying, *Naphalies* lot shall fall in a good land, and his possession shall be fruitfull. He had the first lot, described in *Ios.* 19. 32. 39. goodly sayings] Hebr. sayings of goodlines, or of sayings, that is sayr & pleasing words. Which in *Baraks* time was fulfilled, when his prowess caused that pleasant song, which *Deborah* and he sang unto *God* for the victorie, *Judg.* 5. The Chaldee (as before) refers it to the prayer and blessings that they should utter, for the good fruits of their land.

23 Ver. 22. son] that is, a bough, or branch; which springeth out of the tree, as a son from the father: the Greek sayth, a growing son; so also the Chaldee paraphrasteth, *Josaph* a growing son, a son which shall be blessed as a vine that is planted by a well of waters. Whatsoever cometh of or from another, is in Hebrue called the son or daughter of the same, as the yong of beasts, birds &c. *Gen.* 18. 7. *arrows* are called sons of the bow, & of the quiver, *Iob* 41. 28. *Lam.* 3. 13. sparks, are sons of the burning coal, *Iob* 5. 7. and the like. And here the son or branch, is twice named for *Ioseph*, and of him came two tribes; see *Gen.* 48. 5. 6. Wherefore *Moyse* nameth his two sonns in *Iosephs* blessing, *Deut.* 33. 17. vine] this word understood in the Hebrue (as often the like are, *Gen.* 4. 20. & 27. 8.) is expressed in the Chaldee; & Thargum Ierusal. sayth, I liken *Josaph* my son, to a vine planted by a well of waters; that sendeth out her roots to the deep. The scripture elsewhere signifieth increase of children, by this similitud: *Psal.* 128. 3. by a well] by the waters wherof, the vine is made fruitfull, as *Ezek.* 19. 10. daughters] that is, the yong small and tender branches: as the greater, are before called sonns. The Chaldee expounds this also of *Iosephs* sonns, saying, two tribes shall come forth of his sonns, and they shall receive their part and inheritance. See *Gen.* 48. 5. &c.

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over the wall) under which the vine groweth. This signifieth the abundant increase of Iosephs sons, Job. 17. 17.

23 V. 13. *archers* Hebr. *arrow-missiles*, whereby also seemeth to be meant *skillfull archers*; as the Chaldee calleth them, *strong men*, See Gen. 37. 19. These were Iosephs brethren, that hated and sold him into Egypt, Gen. 37. 4. 8. 11. 28. his mistresses that tempted and falsely accused; and his Mother, that imprisoned him &c. Gen. 39. 7. 17-19. Whereunto the Levitical Thugrua addeth, *the mistresses and mistresses of Egypt, that spake evil of him before Pharaoh*.

24 V. 24. *his bow* his faith, *arms* his virtues, wildome, chastitie, patience &c. by which he refuted all enemies; Compare Psal. 18. 33. 35. The Chaldee paraphraseth, *and the prophesie was fulfilled in them, for that he observed the law in secret, and set his hope constant. made firm* strong & solid, like fine gold; for of the Hebrew *Phox*, (here used) fine solid gold is called *Phox*, Psal. 19. 11. And this similitude the Chaldee explaineth, saying, *therefore gold was put upon his arms: he strengthened and confirmed his kingdom, which was given him &c.*

Mogby-one meaning God: as Psal. 132. 2. *Eli*, 49. 26. & 60. 16. from thence or whence he was the feeder, or pastor. From God, Ioseph was advanced to be the feeder of Israel, as before is shewed, Gen. 45. 5-7. 11. & 47. 12. The Chaldee sayth, *who by his word fed the fathers and the sons of the tribes of Israel.* the stone the stay & strength of Israel. This may be referred also to Ioseph, (as Christ whom Ioseph figured, is called a Stone, *Esa. 28. 16.*) or unto God, foretold of, who is the stone and rock of his church, by whom Ioseph was advanced.

25 Ver. 21. *who shall help* Hebr. *and he shall help*; but the meaning of the phrase is, *who shall help*: as in Mal. 3. 1. and *he shall prepare*, is translated by the holy Ghost, *which shall prepare*, Mark. 1. 2. so in the sentence following. The Chaldee interpreteth it. *The word of the God of thy father shall be thy help.* of heavens] that is; the

rayn and dew, that shall make thy land fruitful: Deut. 33. 13. called in Ezek. 34. 26. the rayn of blessings. the deep] springs of waters out of the earth: see Gen. 7. 11. Deut. 33. 13. the breasts] or teats, to nourish children, as the womb to bear them; that is, many & well nourished children: *ten thousand of Ephraim, and thousands of Manasse*, Deut. 33. 17. Contrary to this blessing, is that curse in Hof. 9. 14. *give them a miscarrying womb, and dry breasts.*

26 Ver. 26. *of thy father* that is, which I thy father doo bless thee & thy brethren with. *doe preserve*] or, *are stronger then the blessings of my parents*; that is, as the Chaldee sayth, *with which my fathers blessed me*. Thus Iakob speaketh, because he more particularly explained the blessings, and applied them to his sons severally & they were sooner to be fulfilled, and more largely communicated with all his posteritie, and Ioseph had a double portion. So Iohn Baptist is sayd to be *more then a prophet*, and no man greater then he, because he came immediately before Christ, preparing his way, & pointing him out, as with the finger. Mat. 11. 9. 10. 11. Ioh. 1. 15. 29. 36. of my progenitors] or parents, Iakob Abraham &c. The Greek sayth, *of the mountains: for horai*, reading (with other vowels) *horei*; and respecting (it may be) Moyses blessing, vvhich hath *horei*; mountains, Deut. 33. 15. unto the utmost bound] that is, these my blessings extend, to the bound (or end) of the hills; that is, all the world over, & so long as it endureth. For they contein besides earthly, heavenly blessings also in Christ; vvhom Ioseph and Iudah figured, in the first birthright & government. Hills & mountains, are used to signify durance of things, as *Esa. 54. 10.* The word bound (in Hebrew: *Teaveth*), may also be Englished the desire; & so the Chaldee understands it, saying which blessings the great men which were of old, desired for themselves. By hills understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former verse,

verse, unto the desire, (that is, the desired fruits) of the lasting hills: according to Moyses blessing Deut. 33. 15. the separated] or, the Nazarene of his brethren. For a Nazarene hath his name of Separati, Num. 6. 2. meaning here a choise & chief man, separated of God unto excellencie above his brethren; as the Greek also translateth it, he governed them. And hereupon Nizer, is used for a crown put upon kings & preills, see *Iesai. 59. 40.* & 132. 18.

27 Ver. 27. *ravim*] or *tear his prey*: a prophesie of the valour of this tribe, against their enemies, under the name of a *Wolf*, as before Iudab was likened to a *Lion*. Neither need it be thought any dishonour to Benjamin, that he is likened to a *Wolf*: for even God likeneth himself to a *Leopard* & a *Bear*, in his dealings against his enemies, Hof. 13. 7. 8. in the morning] the first times: for Ehud of Benjamin, was the second Iudge that saved the Israelites from the hand of the Moabites, *Judg. 3. 15.* &c. *Saul* of Benjamin was the first King of Israel, he and his son were great warriors, making a prey of many enemies; see 1. Sam. 11. 6. 7. 11. & 14. 13. 15. 47. 48. See also Benjamin warr against his brethren, *Judg. 20. 21. 25.* at evening] in the last times: for Mordecai & Esther of Benjamin, delivered the Iewes fro a great destruction, in their dispersion, and they slew their enemies. See *Esth. 8. 7. 9. 11.* & 9. 5. & 15. 15. Of this tribe also, was Paul the Apostle, *Phil. 3. 5.* who spiritually fought the battels of the Lord against his enemies: 2. Cor. 10. 3. 4. &c. The Chaldee paraphrast understandeth this prophesie, (according to Moyses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Ierusalem, saying, *Benjamin, in his land shall the divine Majesty dwell; and in his possession shall the sanctuary be builded: at morning & at evening the priests shall offer oblations, and at evening they shall divide the remainder of their portions, of the things left which are sanctified.* The Ierusalem Thargum also giveth the same exposition.

28 Ver. 28. *the twelve tribes* that is, heads & authors of the twelve tribes (or kindreds)

that came of Israel; wherof see also Gen. 35. 22 & 49. 16. Therefore the Greek sayth the twelve sons of Iakob. even according to &c.] that is, with such a blessing as was meet for every of them, as Gods spirit said al-

29 Ver. 29. *my people*] to my holy fathers, by death, as the 33. v. 18. sheweth: see also the notes on Gen. 25. 8. of Ephron] bought it of him, as the next verse sheweth. See Gen. 23. 9. 10. &c. & 47. 30.

31 Ver. 31. *buried Leah*] of her death and buriall, ther was no mention before: neither of Rebekahs. These five, and Iakob himself the sixt, buried in one grave, the first letters of all their names, are conteinied in that one name of *J S R A E L*.

32 Ver. 32. *In the purchase*] or understand. The purchase was bought. But the Greek addeth the word, *in*.

33 Ver. 33. *his feet*] this seemeth to denote his quiet breaking of himself to his rest: his former gesture, might be for reverence to the word of God, which in these blessings he uttered: as before he is noted to have bowed himself, Gen. 47. 31.

CHAP. L.

1. Ioseph weepeth for, and imbalmed his father. He getteth leave of Pharaoh, to go to bury him. 7. The funerall solemnized by the Elders of Egypt; and by Ioseph and his brethren. 13. Iakob is buried in Machpelah. 15. Iosephs brethren ask him forgiveness. 19. He comforteth them. 25. His age. 25. He seeth the third generation of his sons. 24. He prophesieth unto his brethren, of their return into Canaan. 26. He taketh an oath of them; to carry his bones. 26. His death, is imbalmed, and chested in Egypt.

1 And Ioseph fell upon his fathers face: and wept upon him, and kissed him. And Ioseph commanded his servants, the Physicians; to imbalme his father: and the Physicians imbalmed Iakob. And fourtie dayes, were fulfilled for him; for so, are fulfilled.

filled, the dayes of the imbalmed: & the Egyptians wept for him, seventie dayes. And the dayes of his weeping, were past; and Ioseph spake, unto the house of Pharaoh, saying: If now, I have found grace, in your eyes; speak I pray you, in the ears of Pharaoh, saying. My father, made me swear saying; Loe I dye: in my grave, which I have digged for me, in the land of Canaan; there, shalt thou bury me: And now, let me goe-up I pray thee, and bury my father, and I will come-agayn. And Pharaoh sayd: Goe-up, and bury thy father, as he made the swear. And Ioseph went-up, to bury his father: and with him, went-up all the servants of Pharaoh, the elders of his house; & all the elders, of the land of Egypt. And all the house of Ioseph; and his brethren, & his fathers house: onely their little-ones, and their flocks and their herdes, they left in the land of Goshen. And there went up with him, both charrets and horfmen: & it was, a very great company. And they came, unto the threshing-floor of Atad; which was beyond Iordan; & they wayled there, with a very great and heavy wayling: and he made a mourning, for his father seven dayes. And the inhabitants of the land, the Canaanites, saw the mourning, in the threshing-floor of Atad; and they sayd, this is a heavy mourning, to the Egyptians: there fore the name of it was called, The mourning of the Egyptians; which is beyond Iordan. And his sonns, did unto him; so, as he had commanded them. And his sonns caried him, into the land of Canaan; and buried

him, in the cave of the feild of Macpelah: which Abraham bought, with the feild, for a possession of a burying-place, of Ephron the Chethite, before Manree. And Ioseph returned into Egypt, he and his brethren; and all that went-up with him, to bury his father: after, he had buried his father. And Iosephs brethren saw, that their father was dead; and they sayd, Ioseph will peradventure hate us: and rendring will render, unto us all the evil, which we have rewarded him. And they commanded (some) unto Ioseph, saying: thy father did command, before he dyed, saying. Thus shall ye say unto Ioseph; I pray thee forgive now, the trespass of thy brethren and their syn, for they rewarded thee evil; and now, we pray thee forgive, the trespass of the servants, of the God of thy father: and Ioseph wept, when they spake unto him. And his brethren also went, and feldown before him: and sayd; Behold we be to thee, for servants. And Ioseph layd unto them, fear not: for, am I in the place of God? And you, ye meant against me evil: God meant it unto good: for to doe, as it is this day, to save alive much people. And now, fear ye not; will nourish you, & your little ones: and he comforted them; and spake, unto their hart. And Ioseph dwelt, in Egypt; he, and his fathers house: and Ioseph lived, an hundred and ten yeres. And Ioseph saw, unto Ephraim; sonns, of the third generation: also the sonns of Machir, son of Manasses; were born, upon Iosephs knees. And Ioseph sayd, unto his brethren; I dye: and

God

God, visiting will visit you, and will make you goe-up out of this land unto the land, which he sware to Abraham, to Isaac, and to Iakob. And Ioseph, made the sonns of Israel swear, saying; God, visiting will visit you; & ye shall cary-up my bones, fro hence. And Ioseph dyed; an hundred & ten yeres old: and they imbalmed him, and he was put in an ark, in Egypt.

Annotations.

2. Physicians in Greek imbalment. imbalms which was, with myrrh, aloes & other spices, that the dead bodies might not stink or putrify, Ioh. 19. 39. 40. so laying them as in a bed of sweet odours, 2. Chron. 16. 14. and this with the solemnities of his buriall, was to doe Iakob honour at his death, as 2. Chron. 32. 33. and to keep his body sweet, for buriall in Canaan: besides further mysterie of the resurrection with incorruption in Christ, who was also imbalmed himself, Mark. 14. 8. Ioh. 12. 7. & 19. 40. Of the Egyptian manner of imbalming and burying in ages following it is sayd by historiographers, that they took out the bowels of the dead, clenfed them, and washed them with wine of dates, and after that agayn with odours: then filled they the bowels with pure myrrh beaten, & Cassia, & other odours (except frankincense) & sowed them up. After this they seasond the corps hidden in nine, seventie dayes, not longer. After 70 dayes, they washed the corps, & wrapt it in fine linnen cloth gummed, which gumme the Egyptians often used in sted of glue. &c. The Nitre consumed the flesh, and leaveth onely the skin and bones of the dead person. Herodot. in Euterpe.
- Ver. 5. I dye] or, I am dying: see Gen. 47. 29. 30. 31. digged] or, bought, as the word sometime signifieth, Deut. 2. 6.
- V. 7. all the servants] that is, a great multitude of them: so Mat. 30. 5, all Iudea; that is, very many from all parts. elders] or Senators; that is, governors, officers, coun-

sellors, as Ezek. 7. 26. joyned therfore with princes, Psal. 105. 22.

9 Ver. 9. very great] Hebr. vehemently heavy, or weighty; which the Greek translateth a great camp, (or company.) So a weighty people, 1. King. 3. 9. is by the Hebrue text elsewhere expounded, a great people, 2. Chron. 1. 10.

10 Ver. 10. Atad] by interpretation a bramble, Psal. 58. 10. It seemeth this floor was beset with brambles, and therof had the name. beyond] in the infide of Iordan, for Moyses vvhen he vvrote these things, was on the outside, in the wilderness, Deut. 1. 1. & 3. 25. seven dayes] so long they were by the law of God unclean by the death, whosoever touched the same; Nu. 19. 11. so long also the Iewes custome after vvvas to mourn, as Maimony sheweth in Misn. Tom. 4. treat. of Mourning, chap. 1. & Ben Syrach sayth, Seven dayes doe men mourn for him that is dead, Eccles. 22. 12. There was also a lesser degree of mourning, vvwhich lasted thirtie dayes; that the Hebrue doctors gathered from Deut. 21. 13. the shall bewail her father & her mother a month of dayes: thole 30. dayes, they might not trim the haire of their head or beard; nor wear white new garments, nor marrie; & the like. Maimony Ibidem c. 6.

11 Ver. 11. inhabitants] Hebr. inhabitant: & Canaanite. See Gen. 10. 16. heavy] in Greek, great, as before in v. 9. was called] Hebr. he that is every one called: see the notes on Gen. 12. 14. The mourning] Hebr. Abel-Miriam.

15 Ver. 15. peradventure] or, it may be. The guilty conscience causeth fear. Lev. 26. 36. rewarded him] that is, done of our own accord unto him.

16 Ver. 16. commanded] Ista is, sent some on their message to Ioseph; and after, went themselves, v. 18. The word command, is eff. Equally to procure a thing to be done: as God commanded his blessings & mercies, by eff. Equally sending them; Psal. 42. 9. and Levit. 25. 21. Deut. 28. 8. where the Greek translateth send. Here, the Greek expoundeth it, they came unto Ioseph, and sayd.

Kk 3

v. 17.

17. Ver. 17. of the God] by this speech, they seem, both to insinuate their repentance, and faier to obey: werey at Gods hind; and his reason to obeyn the like at Iosephs. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherweile not. *Mat. 6. 12. 14. 15.* Wherefore it is sayd, *for give one another, even as God for Christs sake forgave you, Ephes. 4. 32.* But the Hebrew doctors observe a difference between damage to our neighbour in his goods, and hurts, or injurie to his person, (which here was Iosephs caule.) They say; *he that doth his neighbour damage in his goods, when he hath payd that which he ought to pay; atonement is made for him.* But he that hurteth his neighbour, although he gave unto him (for satisfaction) the five things; (namely, 1. the damage it self, as when eye must be given for eye, tooth for tooth, 2. for the smart, 3. for his healing, 4. for his resting from his labour, 5. for his shame or dishonour; of which see the notes on *Exod. 21. 19.*) yet atonement is not made for him: yea though he should sacrifice (to God) all the Rams of Nebaioth, (*Esa. 60. 7.*) yet atonement is not made for him, nor his iniquitie forgiven: until he request it of him that was hurt, & he doe forgive him, *Maimony in Misneh. Tonn. 4. treat. of Hurt and damage, chap. 5. §. 9.*

21. Ver. 21. unto their hart] that is, friendly, comfortably and which pleased them: as, that which came into Solomons hart, 2. *Chron. 7. 11.* is expounded, that which he was pleased to do, *1. King. 9. 1.* See also the notes on *Gen. 34. 3.* Here Ioseph is an example of lenitie, and readines to forgive; and to doe good for evill, as Christ teacheth all: *Mat. 5. 44.* So the Hebrew canons say; *It is unlawfull for him that is hurt, to be cruel, & not to forgive: this is not the way of the seed of Israel.* But when he that did the hurt, doe request it, and ask grace of him, once or twice, and he knoweth that he turns from his syn, and repenteth of his evill: he shall forgive him. *Maimony in his sayd treat. of Hurt & damage, c. 5. §. 10.*

23. Ver. 23. third generation] or third sonns.

So was his blessing begun to be accomplished, *Gen. 49. 22. & 48. 19.* [born] that is, brought up. *Of Maubius see Nib. 32. 39.*

24. Ver. 24. visiting &c.] that is, visitingly visit, meaning in mercie: see *Gen. 21. 1.* This was a testification of his faith in Gods promises; as is written, by Ioseph at his ending, made mention of the departure of the sonns of Israel, and gave commandment concerning his bones, *Heb. 11. 22.* The land of Canaan, was a sign of their heavenly inheritance, as before is shewed, on *Gen. 12. 5. & 17. 8.* *Heb. 11. 13. 14. 16.* & there Christ rising from the dead, should be the firstfruits of them that slept, by whom the resurrection of the dead (which Ioseph expected) was to come. *1. Cor. 15. 20. 21. 22.* And there many bodies of the Saints which slept arose, and came out of the graves, after Christs resurrection: *Mat. 27. 52. 53.*

25. Ver. 25. from hence] or, from this place: the Greek addeth with you. This charge was fulfilled, when at their going out of Egypt, *Moses took the bones of Ioseph with him, Exod. 13. 19.* which afterward were buried in Sechem, Iakobs purchase, and Iosephs sonns heritage, *Jos. 24. 32.* Stephen sheweth that the other patriarchs (the sonns of Iakob,) were buried also in Sechem in the land of Canaan, *Act. 7. 16.*

26. Ver. 26. old] Hebr. son of 110. yerer. See *Gen. 5. 32.* The same was the age of Iesus (or Iosuah,) when he dyed; the conquest of Canaan, and one of Iosephs seed: *Ios. 24. 29.* an ark] or chest, coffin: to the ready, at their removall out of Egypt. This death of Ioseph, (whereat the first booke of Moses endeth,) was after the creation of the world, 2369. yerer.

